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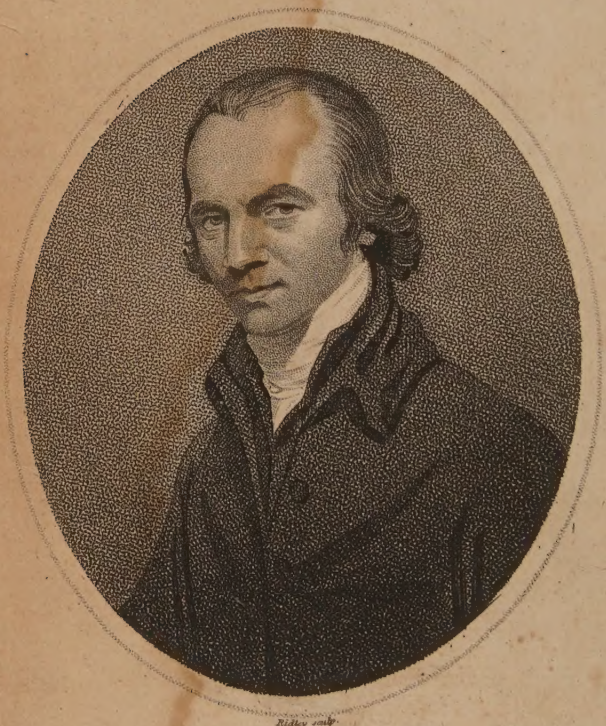

Ridley sculp.

Mr. JAMES WOOD,

Aged 45,

Preacher of the Gospel

THE

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FOR THE YEAR 1800:

BEING A CONTINUATION OF

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THE

Methodiſt Magazine,

For JANUARY, 1800.

A ſhort Account of the LIFE and EXPERIENCE of Mr. FRANCIS WEST.

[Written by Himſelf.]

IN the year 1765, I firſt opened my eyes in this world of ſin and vanity, in the pariſh of Wigtoft, Lincolnſhire. In my tenth year, I was convinced, That good people would be happy for ever in Heaven, and that the wicked would be caſt into everlaſting darkneſs and miſery. When I heard my parents ſpeak of the deſtruction of the world by fire, and of the Day of Judgment, my mind was greatly alarmed, and, at times, I hardly dared to drop aſleep at night, for fear the great Judge ſhould come, and find me unprepared to meet him. One day being upon a corn-ſtack, my fork loſt its hold, and I fell backward, from the top to the bottom, with the fork in my hand; but the merciful Providence of GOD preſerved me from harm. For ſome years I retained a deſire to be good, which kept me from groſs immoralities; and as I grew up, I acquired a reliſh for books, and a deſire to obtain knowledge. Both profeſſors and profane ſpoke well of me as a moral, ſober, good-natured youth; this pleaſed my vanity, and I bleſſed GOD that I was not ſo bad as other men. Indeed when I read the thunders of the Law, or the threatnings of the Goſpel, I feared becauſe of my guilt, and groaned becauſe of my burden: But I endeavoured, as ſoon as poſſible, to ſooth myſelf up with,—"I am not guilty of ſuch ſins; God is merciful; Chriſt has died," &c. and I hoped that GOD would not be ſo ſevere as his word expreſſed.

In 1786, I lived at Brother-Toft, with a perſon who was a rigid Calviniſt. I was greatly ſurprized when I learned that he did not believe that Jeſus Chriſt died for all men. This induced me to ſearch the Scriptures more diligently. My brother John, who had been in the Methodiſt Connexion, lent me Mr. Weſley's Hymns on God's Everlaſting Love, Predeſtination Calmly Conſidered, and other tracts: Theſe enlightened my mind, and informed my judgment.

Soon after, at the requeſt of my brother, I went to hear Mr. S. Willey, a Methodiſt Preacher at Bicker. While he was relating his own experience, my heart was much affected, and I turned

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my face to the wall to hide my tears. In a few weeks after, I went to Boſton, and heard Mr. Saunderſon on,—"Looking unto Jeſus:" and—"He is our Peace." I was much concerned while under the word, and ever after diligently and attentively heard the Methodiſt Preachers.

The perſon with whom I lived, perceived that I was attached to the Methodiſts, brought much railing accuſation againſt Mr. Weſley, his doctrines, and followers, &c. which much confuſed my mind, burdened my heart, and made my days miſerable: Sometimes I was overwhelmed with a flood of atheiſtical thoughts; and the doctrine of God's abſolute decrees, troubled me both day and night. At laſt I concluded, That if I was eternally reprobated, it was impoſſible to be ſaved, let me do what I *could:* Or if I was eternally elected, I ſhould be ſaved let me do what I *would.* As I judged myſelf to have the marks of the reprobate, I was often upon the borders of diſpair;—

"Around me clouds of darkneſs roll'd,
"And labouring ſilence ſpoke my moans."

One night, (after a miſerable day,) I took up the Bible, which opened upon theſe words, "My thoughts are not as your thoughts, neither are your ways my ways, ſaith the Lord." Iſa. lv. 8. The words came home to my deſponding ſoul, and tears of joy and gratitude ſtood in my eyes. From that time I was encouraged to ſeek the long loſt favour of God, with hopes of finding it.

Jan. 20, 1788, I joined the Methodiſt Society in Boſton: But O, the joyleſs days my feeble ſoul experienced, through the dark and noiſy controverſies at home. In the Spring, I read ſome of Mr. Fletcher's *Checks to Antinomianiſm*: His arguments appeared ſo eaſy, clear, and convincing, that I ſcarce ever read them without gladneſs of heart, and a ſmile of approbation. I ſoon purchaſed his works, and moſt of Mr. Weſley's controverſial tracts; by means of which, I became firmly eſtabliſhed in the truth of the doctrines of the *common ſalvation.*

In the month of May, I removed to Partney. Here my lot was caſt in a fruitful and pleaſant place. I had the means of Grace on every ſide, and the Methodiſts were lively and loving. In June, Mr. Weſley came to Raithby. The love and unity which appeared among the preachers and people, made me earneſtly deſire and pray, that I might be of the number of the former. But being conſcious of my want of learning, gifts, wiſdom, and grace, I checked my impetuous deſires with,—"perhaps I ſin in thus praying." However, the fire in my breaſt, would ſtill ſend its petitions to "the Light of the world," and—"Giver of every good and perfect gift."

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As there were many Calviniſts and Wincheſterians in this corner, I was often engaged in diſputing on doctrinal points, and was enabled, thro' Grace, to defend the Truth, without ſuffering loſs in my own ſoul. I frequently gave a word of exhortation in ſome of the neighbouring villages, and ſometimes led our claſs in Spilſby.

In the latter end of 1789, I was diſtreſſed about true faith, and afraid that I had deceived myſelf. And tho' I knew not what to believe, nor how to believe, yet I was aſhamed to aſk for inſtruction, eſpecially as I had often, and earneſtly exhorted others to believe in Jeſus Chriſt! On the 22d of December, as I was reading Mr. Weſley's "Principles of a Methodiſt," I clearly ſaw the difference between the faith of devils, and the faith of a chriſtian. No ſooner had I read the paragraph, but I experienced the bleſſing. My fears and doubts inſtantly vaniſhed. By faith I ſaw the Lord Jeſus ſtand between his Father's wrath and me. I then knew for myſelf that "Chriſt loved my ſoul." I could ſet to my ſeal that he is true. The promiſes of the goſpel were mine, and made my heart glad. I poſſeſſed univerſal love to all mankind, and eſpecially to the houſhold of faith. Oh how I longed to ſee my fellow worſhippers, that I might declare unto them what the Lord had done for my ſoul.

In May 1790, I removed to Horncaſtle. Here I was expoſed to much ungodly and profane company, but the Lord gave me power to reprove ſin, whenever an opportunity offered. As ſwearing was one of the prevailing iniquities of the town, I wrote and publiſhed a ſmall piece, intitled, "A private admonition againſt profane and common ſwearing;" and I have been informed that it was not in vain. In July, Mr. Weſley came to Lincoln, where I heard him on—"One thing is needful;" and Mr. Ryles next morning, on—"My grace is ſufficient for thee." I returned home much ſatisfied and profited by the diſcourſes. I ſeldom exerciſed in public during my reſidence at Horncaſtle; but employed myſelf much in reading;—I likewiſe wrote ſeveral long letters on controverſial ſubjects. In December I was inoculated for the ſmall-pox, and had the diſorder favourably.

In May 1791, I removed to Goſberton. Here my proſpect appeared gloomy: the neareſt place at which the Methodiſts preached was Wigtoft, four or five miles diſtant, and that only once a fortnight. My Sabbath-days' journeys were twelve, ſixteen, and ſometimes twenty miles, in ſearch of ſpiritual food. But O how ſweet, refreſhing, and ſtrengthening were thoſe ſacred fragments to my hungry ſoul! I ſometimes led the claſs, and preached at Spalding, &c. and not altogether in vain. At the cloſe of the year, I could not but remark, that notwithſtanding my ſituation was comparatively in a wilderneſs, yet the Goodneſs of GOD did not forſake me: For 1ſt, I became more converſant with

the Word of God, and entertained a greater love for it. 2dly, I acquired a richer variety of experience, and a higher degree of knowledge, both of persons and things. 3dly, I knew how to abound, and how to suffer need. The preceding year I was almost cloy'd, (so to speak,) with the means of Grace; but in this I knew more of their intrinsic worth, by the want of them. 4thly, I saw and felt the utility and necessity of Class-Meetings. For want of these golden opportunities, I sometimes neglected the duty of Self-Examination, and took less notice of my own experience. And 5thly, I loved more fervently and was, (if possible) more firmly established in the doctrines and discipline of the Methodists. Whenever I could meet with my loving and beloved Friends, I always found those opportunities to be times of refreshing from the presence of the Lord.

In May 1792, I removed to Chapel-Hill, in the parish of Swineshead. The Master and Mistress of the house were in the Methodist Society. We soon established a meeting in our own house, wherein I prayed, exhorted, and sometimes preached. But the wickedness of the people made it a great trial for me to stand up and say to them,—"The end of these things is death." Frequently was I constrained to cry out,—

"Ah! woe is me, constrain'd to dwell
"Among the sons of night!
"Poor sinners posting on to hell,
"Who hate the Gospel light!
"Wild as the untam'd Arab's race
"Who from their Saviour fly,
"They trample on his pardoning grace,
"And all his threats defy!"

In January 1793, the Circuit being in want of a Preacher, Mr. Isaac Brown, the superintendant, enquired if I was willing to supply the deficiency; but being conscious of my ignorance and inability to fill up such an important station, I objected: But after Mr. Brown had answered my objections, and removed some scruples from my mind, I was more resigned. At length it was agreed that I should enter upon the circuit in the month of May, which I did accordingly. Here I may remark, 1st, The favourable opening of Providence in the vacancy which happened in my own Circuit, amongst my relations and friends. 2dly, I believe I did not thrust out myself, nor run before I was sent. 3dly, I entered into the vineyard by the consent and voice of the people; most of whom had known me from my youth. And 4thly, I felt a willingness to return home, if not approved.

For the first fortnight I met with no trials; but soon after I became well acquainted with many. The slowness of my heart to believe, the proneness of my mind to wander, the dulness of my apprehension to conceive, and the want of language to express the

the few ideas I had gathered,—often involved me in great distress. Sometimes a fluttering timidity seized my spirits, and a fearful trembling shook my whole frame, when the clock intimated that I must stand up and preach before the congregation. I was likewise much grieved at times when I saw many approach the place of divine worship with trifling conversation, and careless indifference. Little do those thoughtless ones know, and less do they consider, what their Teachers sensibly and painfully feel, while they are labouring for wisdom and utterance to make them wise unto salvation!

[To be continued.]

The CHRISTIAN PROPHET and his WORK.

A Discourse on 1 COR. XIV. 3.

By ADAM CLARKE.

He who prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.

TAKE heed how ye hear, was an advice of the Son of God; and forcibly states, that *serious attention* to sacred Truths is essentially requisite to those who wish to profit by them; as without this, even Christ himself may preach in vain. It was the saying of a wise and holy man, that "the word of God was never heard profitably, but in that spirit by which it was originally dictated." Long experience has proved, that tho' the mighty Paul may *plant*, and the eloquent Apollos *water*, yet it is God alone who gives the *increase*. Every minister of God should be deeply sensible of this, that he may earnestly implore that *Help* without which no good can be done; that *Wisdom* without which the word of God cannot be rightly divided; and that *Influence* on the minds of his hearers, without which there can be no fruit of his labours.

A Philosopher among the ancient heathens observed, that "Man is an animal fond of novelty";—the observation readily acquired the force of an incontrovertible maxim, because the facts which gave it birth were every where evident. Things *new* or *uncommon* being always found to impress the senses more forcibly than those which daily occur. Man is fond of power, and is ever affecting to perform actions beyond the limits of his own strength; but as repeated exertions, painfully demonstrate to him the littleness of his own might, he strives to have recourse to *foreign help*, and especially grasps at *supernatural* powers. Hence, originated the desire of acquainting himself with the invisible world, that he might associate to himself the energies of supernatural agents, and by their assistance satisfy his criminal curiosity,

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and gratify his pride and ambition: and hence the pretenſions to potent ſpells, necromantic incantations, and the whole ſyſtem of magic. It was in conſequence of giving unreſtrained ſcope to this principle, that miraculous powers were more earneſtly coveted in ancient (and I may add, in modern) times, than the conſtant ability to do good thro' that influence which can come from God *alone*, working by that love which never faileth.

That, miraculous gifts were largely diſtributed in the primitive church, and eſpecially among the believers at Corinth, is ſufficiently evident—and that they were *preferred* by ſome to that *love* which is the *fulfilling of the law*, is too plainly intimated in this epiſtle. The gift of divers tongues, or a ſupernatural capacity of ſpeaking various languages which a man had not learnt, ſeems to have prevailed in the chriſtian church for a conſiderable time after the day of Pentecoſt: And ſeveral miſtaking the *deſign* of the Lord in the communication of theſe gifts, wiſhed to poſſeſs the miraculous power merely for *its own ſake*, and not on account of the *good* which might be done by it.—Hence, if they *ſpake with tongues* (various languages) it was deemed ſufficient, notwithſtanding thoſe who heard were not edified, becauſe they did not underſtand the language which was ſpoken. The Apoſtle ſhews, that acting in this way did not fulfil the kind intention of the Moſt High; as ſpeaking of the deep things of God in the language of an *Arab*, was not calculated to inſtruct a *Greek*, to whom that language was utterly unknown. And tho' they might appear more excellent in their own eyes, becauſe poſſeſſing more of that knowledge which too often puffeth up, (to which it appears that ſome even of the believing Greeks were too much attached,) yet the Apoſtle aſſures them, that *greater* was he in the ſight of God whoſe talent led to general inſtruction, than he, who poſſeſſed the tongue of the learned, whether his knowledge were acquired by ſtudy, or came by divine inſpiration:—For the grand deſign of the goſpel-miniſtry was, *to inſtruct men in righteouſneſs, unite them to God, and comfort them in all tribulations and adverſities*: And this appears to me, to be the meaning of the words of the text; *He who propheſieth, ſpeaketh unto men to edification, and to exhortation, and to comfort.*

Two things the Apoſtle preſents here to our view. I. The PROPHET: *He who propheſieth.* II. His WORK: *He ſpeaketh unto men, to edification, exhortation, and comfort.*

I. The word *Prophet*, generally conveys the idea of a perſon ſo far acquainted with futurity, as to diſcern ſome purpoſe of the divine Being relative to his government of the natural or moral world; but which is not ſufficiently matured by the œconomy of Providence, to make as yet, its public appearance among men:—and to *prophecy*, is uſually underſtood to imply, the *foretelling* ſuch

ſuch an event, the *time* of its appearance, and the *place* of its operation, with ſome preceding and ſubſequent circumſtances.

That ſeveral of thoſe who are termed *Prophets* in the ſacred writings, did *thus* predict future events, is a Truth which cannot be ſucceſsfully conteſted.—A Truth which ſucceſſive ages have had the fulleſt opportunity of confirming—which ſtands as an immenſe and impregnable Bulwark againſt all the pretenſions and ſophiſms of modern deiſm; and which perhaps, the preſent eventful period, tends not leſs, to confirm, than any of the preceding ones.

But that this was the *original*, and *only meaning* of the word Prophet, or Prophecy, is very far from being clear. The firſt place the word occurs is, Gen. xx. 7. where the Lord ſays of Abraham to Abimelech. *He is a prophet* (הוא נביא *nabi hu*) *and will pray* (יתפלל *yithpallel*, will make earneſt interceſſion) *for thee.* In the common acceptation of the word, it is certain Abraham was *no Prophet:* But here it ſeems to ſignify a man well acquainted with the ſupreme Being, capable of teaching others in divine things, and eſpecially, a *Man of Prayer*,—one who had great influence with the God he worſhipped, and whoſe *interceſſions* were available in the behalf of others. And in this ſenſe the original word נביא *nabi*, is uſed in ſeveral places in the Old Teſtament.

It was thro' inattention to this meaning of the word, which appears to me, to be the true, original, and ideal one, that all the Commentators and Critics that I have met with, have been ſo ſadly puzzled with that part of the hiſtory of Saul which is related 1 Sam. x. 9—13. and xix. 20—24. In theſe paſſages, the ſacred Hiſtorian repreſents Saul, who was neither a Prophet, nor the ſon of one, aſſociating with the Prophets, *and propheſying among them*:—to which he was led, by *the Spirit of the Lord which came upon him.* That this can mean no more here than *Prayer* and *Supplication* to God, accompanied probably with edifying *hymns of praiſe*, and *thankſgiving*, (for they had inſtruments of muſic, chap. x. ver. 5,) needs, in my opinion, little proof. If Saul had *propheſied* in the common acceptation of the word, it is not likely that we ſhould have been kept abſolutely in the dark concerning the ſubject and deſign of his predictions: Of which, by the way, not one ſyllable is ſpoken in the oracles of God. The ſimple fact ſeems to have been this. God, who had choſen this man to govern Iſrael, deſigned to teach *him*, that the Moſt High alone is the fountain of all power, and that by him only, kings could reign, ſo as properly to execute juſtice, and be his miniſters for good unto the people: To accompliſh this gracious purpoſe, *he gave him another heart* (ver. 9) a diſpoſition totally different from what he had ever before poſſeſſed, and taught him *to pray.* Coming among the ſons of the Prophets, on whom the

the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and *prophesied*, i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school, *thus* incorporated with the Prophets, pouring out his soul to God in prayer and supplication, was an unusual sight which could not pass unnoticed, especially by those of Saul's acquaintance, who probably knew him in times past to have been as careless and as ungodly as themselves, (for it was only *now* he got that other good spirit from God, a sufficient proof that he had it not *before*); these companions of his being unacquainted with that grace which can in a moment influence and change the heart, would according to an invariable custom, express their astonishment with a sneer; *Is* SAUL *also among the Prophets!* That is, in modern language: "Can *this man pray* or *preach?* He whose education has been the same as our own—employed in the same secular offices, and formerly companion with us in what he now affects to call folly and sin—Can such a person be among the Prophets?" Yes. For God may have *given him a new heart*, and the *Spirit of God*, whose inspiration *alone* can give sound understanding in sacred things, may have *come upon him* for this very purpose, that he might announce unto *you* the Righteousness of the Lord, and speak unto your ruined souls *to edification, and to exhortation, and to comfort.*

I have dwelt the longer on the case of Saul among the prophets, because it appears to be exactly similar to a case mentioned in this chapter, and to which my text is closely allied: "If any prophecy, and there come in one that *believeth not*, or one *unlearned*, he is *convinced of all*, he is judged of all, and thus are the *secrets* of his heart *manifested*, and so FALLING DOWN on his face he will worship God, and report that God is among you of a truth." verses 24, 25. Who does not see here a *parallel* case to Saul among the prophets? especially if collated with 1 Sam. xix. 20—24. "And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing presiding over them, the Spirit of God *came upon* the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also. And Saul went to Naioth of Ramah, and the Spirit of God was upon him also, and he went on and prophesied—and he *stripped* off his clothes, and prophesied before Samuel in like manner, and *lay down naked*, all that day, and all that night. Wherefore they say (as in the case related, chap. x,) Is Saul also among the Prophets!"

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I have often obſerved in public meetings among religious people, eſpecially in meetings for *Prayer*, that perſons wholly unconcerned about the matter in hand, or its iſſue, have been ſuddenly ſeized by the ſpirit of the ſupplicants, while vacantly ſtaring at thoſe employed in the ſacred work; and *falling down* on their knees, have acknowledged the power and preſence of the Moſt High, and like Saul among the prophets, have gone on, ſupplicating with them, with a renewed heart and a right ſpirit.

Thoſe who have taken on them unmercifully to criticiſe and condemn ſuch meetings, ſhould prove, in vindication of their own conduct, that Saul, the ſons of the prophets, and the venerable Samuel at their head, were *enthuſiaſts* and *fanatics*, and that the parallel caſe in this chapter ſhould have been marked by the Apoſtle with terms of abhorrence and deteſtation, that others might be aware of copying their example.

The hiſtory of Elijah and the prieſts of Baal, mentioned in 1 Kings xviii. throws farther light on this ſubject. In verſe 26 it is ſaid, "They (the prieſts of Baal,) took a bullock and dreſſed it, and called on the name of Baal from morning until noon, ſaying, O Baal hear us!—And they leaped upon the altar,—and cried aloud—and cut themſelves with knives, till the blood guſhed out:—and they *propheſied* (ויתנבאו vayithnabeu, *and they made ſupplication)* until the time of the evening ſacrifice." From the whole context it is plain, that *earneſt importunate prayer*, is alone what is meant by *prophesying* in this text.

In addition to what has been ſaid, it is neceſſary to obſerve, that *prophet*, in the text, means not only one, who according to the original import of the word, is an *interceſſor*, or a *man of prayer*, which is an eſſential characteriſtic of every miniſter of the goſpel; but it means alſo one, who *teaches others* the great and glorious ſcience of ſalvation, and *inſtructs* men in their religious obligations to God, and in their duty to their neighbour and to themſelves: And this is undoubtedly the ſenſe in which St. Paul uſes it here. And as all the prophets of God, whoſe principal buſineſs it was to *inſtruct* the people in the way of righteouſneſs, were *men of prayer*, who were continually interceding with God in behalf of the wretched and careleſs to whom they miniſtered, the term נביא *nabi*, became their common appellative; and thus *a part* of their office, *interceſſors for the people*, might have given riſe to that name by which the Spirit of God thought proper afterwards to diſtinguiſh thoſe whom he ſent, not only to *pray for* and *inſtruct* the people, but alſo to *predict* thoſe future events which concerned the puniſhment of the incorrigible, and the comfort and exaltation of his own ſervants.

A preacher who is not a *man of prayer*, cannot have a proper knowledge of the nature and deſign of the goſpel miniſtry:—cannot be alive to God in his own ſoul; nor is likely to become inſtrumental in the ſalvation of others. In order to *do* good, a man muſt *receive* good: *Prayer* is the way in which divine aſſiſtance is received; and in the work of the miniſtry, no man can do any thing, unleſs it be given him from above. In many caſes, the ſucceſs of a preacher's labours, depends more on his prayers than on his public teaching.

In the ſenſe in which I apprehend St. Paul uſes the word here, our bleſſed Lord ſtiles John the Baptiſt *a Prophet*, Luke vii. 26: and Zacharias his father ſpeaking of him by the Spirit of the Lord, calls him *a prophet of the Higheſt*, Luke i. 76, i. e. a teacher commiſſioned by the Lord himſelf, to inſtruct the inhabitants of Judea in the things which related to the manifeſtation of the Meſſiah, and his kingdom: Therefore, in ver. 77. the matter of his teaching is ſaid to be γνωσις σωτηριας, the SCIENCE of SALVATION. Men are *ignorant* of God and themſelves—they muſt be *inſtructed*, and for this very purpoſe, the chriſtian miniſtry has been eſtabliſhed among men. *Human ſciences* may be profitable in earthly concerns, but cannot profit the ſoul. The *ſcience* that teaches godlineſs muſt come from God.—No *ſcience* is of any avail to the ſoul, that does not bring *ſalvation* with it.—This is the excellence of heavenly *teaching*, and an excellence that is peculiar to itſelf. In the ſame ſenſe, Judas and Silas are ſaid to be prophets; (ſee 1 Kings xviii. 29. Acts xv. 32.) whoſe buſineſs it was, to *exhort* and *confirm the brethren*.

After what has been ſaid, it is almoſt ſuperfluous to obſerve, that as the miniſters of the goſpel are termed *prophets* or *teachers*, it is neceſſarily ſuppoſed, 1ſt, That they are properly acquainted with the nature and deſign of the goſpel they teach. And 2ndly, That men in general are ignorant of the things which concern the kingdom of God. That he who profeſſes to teach a ſcience to others, ſhould be well inſtructed in it himſelf, needs no proof.—And that the maſs of the people who even profeſs chriſtianity, are deplorably ignorant of God and his goſpel, is a melancholy truth. But heavenly things cannot be apprehended by the ſame unaſſiſted powers which apprehend earthly things;—to acquire a proper knowledge of an Art or Science, there muſt be a natural *aptitude* in the mind to receive it: And where *this* exiſts not, the moſt judicious inſtructions of the moſt eminent teachers, are loſt. Man has no *natural* aptitude to heavenly things: The *carnal mind*, ſays the Apoſtle, (i. e. the ſoul which reliſhes nothing but what comes thro' the medium of the fleſh, and which tends only to gratify its deſires), *knows not the things of God*;—*it is enmity againſt God*; it is not only *ignorant* of divine things, but it *loves* that which is *evil* and *abhors* that which is *good*: Therefore,

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the very firſt part of the teacher's work is to convince men of this, and of its ruinous tendency, and to ſhew them the neceſſity of applying to God thro' the blood of the croſs, who alone can make them wiſe unto ſalvation, conquer their averſion to holineſs, ſubdue their evil paſſions, and ſave their ſouls.

In order to *perſuade* men to receive the wiſdom that comes from God, there muſt be precept upon precept, line upon line, here a little and there a little, according to varying circumſtances, and the prejudices and capacities of the people who are to be taught. To ſucceed in this, as far as *man* can ſucceed, the teacher muſt be endued with the ſpirit of *love*, producing the living flame of holy zeal, *attaching* to itſelf *prudence* and *diſcretion*, which ſhall cauſe the ſacred fire to burn *ſteady*, while *love* to God and man, continues to feed the *flame*. Conſtant ſupplications muſt precede, accompany, and follow his efforts to guide ſinners into the way: And as God is thus acknowledged throughout the work, ſo will he be with him in it; and under ſuch a miniſtry, men cannot fail being made wiſe unto ſalvation, God giving a conſtant power to *apprehend*, while his faithful ambaſſador is holding forth the words of life. But who is ſufficient for theſe things? He *alone* whom God hath *ſent*; to whom He hath entruſted the miniſtry of reconciliation, and whoſe word he conveyeth with the demonſtration of his Spirit to the ſouls of the people.

II. The WORK of this *prophet* or *teacher*, or what is *wrought* under his miniſtry, comes now to be more particularly conſidered. The text ſays, *he ſpeaketh unto men to edification, and exhortation, and comfort.*

1. To EDIFICATION. The original word οικοδομη, is upon the whole properly enough rendered *edification:* But as this is a mere *latin* word, the *tranſlation* itſelf requires to be *tranſlated*, as it is as unintelligible to many people as the *Greek* word itſelf. They both literally ſignify, *to make*, or *build a houſe*. The ſoul of man is often repreſented in Scripture, under the figure of a building. This metaphor is frequent in the writings of St. Paul; partly becauſe it was peculiarly expreſſive; and partly becauſe ſuch an idea muſt frequently occur to his mind who was himſelf a *tent-maker*, σκηνοποιος, ſuch a perſon as we term *houſe-carpenter*. Hear him recurring to this metaphor on various occaſions: *We who are in this* TABERNACLE *do groan*:—*Ye are God's* BUILDING:—*If the earthly* HOUSE *of this* TABERNACLE *were deſtroyed, we have a* HOUSE *not* MADE *with* HANDS:—*As a wiſe* MASTER-BUILDER, *I lay the* FOUNDATION, &c. &c.

This *houſe* God formed in the beginning for his own temple.—In it he dwelt, and in it, a ſacrifice worthy of his immaculate purity, and infinite Majeſty, was conſtantly offered up.—But alas!

man being in this honour, continued not—*Sin* was introduced—the temple became defiled—the Lord abandoned it, ſatan entered in, and the houſe of the Lord was laid in ruins. To *re-edify* or *re-build* this houſe, and make it once more a habitation of God thro' the Spirit, the Almighty Saviour deſcended from heaven, and dwelt εσκηνωσεν, *made a tabernacle* among men: Thus ſhewing us by dwelling in our nature, in holineſs, purity, and truth, that we might *again* become a holy temple of the Lord, and be raiſed by his grace to that ſtate of moral excellence and glory which we had in the beginning: Himſelf being the *Pattern* after which he purpoſed to re-edify the building. But though the human ſoul be in a ſtate of ruin, and the *form* and *comelineſs* of the building be paſſed away; yet not *one* of the original *materials* is *loſt*:—to follow the metaphor—the *ſtones* and *timbers* are ſtill in exiſtence: But they are all *diſplaced* and *diſjointed*; and none but the divine *Architect* can revive theſe out of the rubbiſh, and reſtore the form and comelineſs of the *edifice*. To effect this, the *Foundation* muſt be again laid; the *ſtones* cleanſed and replaced; and the *timbers* rejointed. Now, other foundation can no man lay, ſo as to have a ſolid, perfect, and durable building, but that which is laid already, viz. CHRIST *crucified:* and HIM, not only as the *meritorious cauſe* of the building, and great *Operator* in it; but alſo as the *Pattern* according to which the houſe is to be formed. All that is of Chriſt, *reſembles* him. When the ruined ſoul is built *up*, *on*, *thro'*, and *after* him, the excellence of the materials, the regular adjuſtment of the parts, the form, beauty, magnificence and utility of the whole, at once proclaim, the infinite ſkill, unlimited power, and eternal love of the great Architect. "But if Chriſt be the ſole builder, &c. what has the teacher to do in this work?" Tho' he who propheſieth or teacheth, cannot be properly ſtiled THE BUILDER, yet he ſpeaks unto men εις οικοδομην *in reference* to this *building*, recommending JESUS as the *only* Saviour, and ſpeaking of the glory and excellence of *his* work.

It is not leſs neceſſary to build *on* the foundation than to *lay* it. Many grievouſly err on this point.—They are ever *laying the foundation*, and never *building on it:* And ſtrange to tell, this only is allowed by ſome, to be *preaching Chriſt!* as if one ſhould ſay; "He who is determined to build a proper and convenient houſe for *himſelf* to *dwell in*, can never effect his purpoſe but by *laying* the *foundation every day* as long as he lives." Who does not ſee that this man can never have a *houſe?* He has no more than its *foundation*, and can never be its *inhabitant*.

Let not this ſaying be miſrepreſented—as if the preacher deſigned to leave *Chriſt* out of his building:—No. He is as fully convinced that on the goſpel plan, no ſoul can be ſaved but thro' the *blood* of *his* croſs, and *influence* of his *Spirit*, as he is, that

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a houſe cannot be built without a *foundation*. But he argues, that as the foundation ſhould be *laid*, and kept *lying*, once for all, and the building raiſed upon it; ſo Chriſt Jeſus as the Foundation-Stone, as the only name thro' which men can be ſaved, ſhould be laid once for all: And when it appears, that this foundation *is laid*, viz. when the ſinner truſts on him *alone* for ſalvation, renouncing *all dependance* on things in heaven, and things on earth, and things under the earth:—and when it appears that his faith hath not ſtood in the *wiſdom of man*, but in the *power of God*, being juſtified freely thro' the redemption that is in Jeſus, for then, and not till then is the foundation truly laid: I ſay, when this fully appears, from that moment, the miniſter of God who underſtands his work, and attends to it, will ſpeak unto that ſoul to *edification*.

But let it not be ſuppoſed that the Lord Jeſus has nothing to do with the building, but merely to be its *ſupport*.—He is ſtill, not only the *foundation*, without which the houſe muſt be immediately involved in its primitive ruin, but alſo the great *Director* of the whole work. As he *came* before *by blood*, ſo he now comes by *water* and by the *Spirit*; by the waſhing of regeneration, and the renewing of the Holy Ghoſt. As it was only by his *ſacrifice* that the *Atonement* was made, ſo it is only by his *direction* and *energy* that even the wiſeſt maſter-builder can raiſe on this foundation a ſuperſtructure of gold, ſilver, and precious ſtones; for without *him* nothing good can be done. But the great miſtake of many is, the preaching Chriſt, only as the *Author* of ſalvation, without ſhewing him to be the *Accompliſher* of it: Proving, indeed well, that it is Chriſt that *juſtifies*, but not maintaining fully that his blood *cleanſeth from all unrighteouſneſs*. What Chriſt has done *for us*, is a favourite ſubject with many; but what Chriſt is to do *in* us, is a topic, well conſidered but by few.

In thoſe who are faithful, Chriſt accompliſhes his great deſign:—They are *built* up—the houſe is completed, and becomes a habitation of God thro' the Spirit—a temple of the ever-bleſſed Trinity:—For it is written, "If a man love me, he will keep my words, and *I* and the FATHER will come *in* unto him, and make our *abode* with him." Hence it appears, that the *end* which the Lord propoſes in this great work, is the *full* ſalvation of the ſoul—the cleanſing and purifying it from all evil; reducing it to harmony and order, that it may be compleat in him;—for the man of God muſt be perfect, (αρτιος well jointed,) thoroughly furniſhed to every good work.

From this view of the ſubject, we may eaſily diſcern what *edification* means. It is the *building up* of the ſoul in the knowledge, love, and image of God. And *continual* edification implies, a conſtant *growth* in grace—a daily *increaſe* of thoſe graces which conſtitute the mind of Chriſt—a conſtant *addition* to the former

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ſtock, ſo that he who believes, and continues faithful, *increaſes* with all the increaſe of God. Thus to his faith, is *added* virtue, to virtue, knowledge; to knowledge, temperance—brotherly-kindneſs, and charity; pure univerſal love to God and man. As every *new* ſtone that is laid in a building, *adds* ſomething to it, and brings it nearer its perfection; ſo every ſermon, every act of faith—of prayer—of mercy and kindneſs, becomes a mean in the hand of the Lord, of *increaſing* the light, life, and love of the believing ſoul. Hence, to be *edified*, does not mean merely, that a man has received ſome *new information* on a divine ſubject, ſome increaſed light in ſacred matters; but it means, that the man's houſe (following the metaphor) has got another ſtone added to it; another of its *ſcattered timbers* put *in joint*.—In a word, that ſomething heavenly is *added* to what was before received.

As every individual thus *edified* by the grace of Chriſt, becomes a temple of God, ſo the whole Church or aſſembly of the firſt-born, form a vaſt and grand building, in which Jeſus lives and reigns *Each* who was individually a temple of God, becoming a ſtone, or part of this *general* building. Therefore, fully to underſtand what the Apoſtle ſays on this ſubject, 1 Pet. ii. 5, "Ye alſo as living ſtones are built up a ſpiritual houſe, &c." form the idea of a number of ſouls *edified* as before ſtated, *built up* in faith and love, in inward and outward holineſs—*united* in the bands of chriſtian fellowſhip, and walking in the conſolations of the Holy Ghoſt.—Theſe are the *lively ſtones*, inſtinct with the living virtue of the living God.—Theſe are built up a ſpiritual houſe, each is conſidered a ſtone in the ſacred edifice, and a neceſſary and beauteous part of the building. Their *places* may be different—ſome *within*, ſome *without*; ſome in the *back-part* of the building, others in the *front*; ſome *corner-ſtones*, *uniting* and *ſtrengthening* the building; others *head-ſtones*, *finiſhing* and *perfecting* the work. All are arranged, and employed, not only according to their ſeveral degrees of grace, but alſo according to their various talents: Nevertheleſs, the whole collectively form, but *one* building, the genuine *catholic* or *univerſal Church*, whoſe inhabitant is the Moſt High GOD.

In order to erect this glorious building, we are told by St. Paul, 1 Cor. xii. 28, that "God hath appointed in his Church, firſt, Apoſtles, ſecondarily, Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, and diverſity of tongues." And all this is done, that being built up on the foundation of the Prophets and Apoſtles, who made Jeſus Chriſt the chief Corner-Stone, all the building (thro' him) might be fitly framed together (συναρμολογουμενη properly jointed, harmonized

monized, and arranged) and grow into a holy temple in the Lord. Eph. ii. 20, 21.

Thus, they who *prophecy* ſpeak unto men to *edification*, that they may be *built up* together for a habitation (κατοικητηριον a *conſtant dwelling place*) of God thro' the Spirit.

[To be concluded in our next.]

Some Account of the Converſion and happy Death of Mr. SAMUEL MARSDEN.

SAMUEL MARSDEN, was born at Rand-Moor, near Sheffield, Sept. 15, 1776. Early in life, his parents inſtructed him in the principles of religion according to the light they then poſſeſſed; but as they themſelves knew not the loving-kindneſs of the Lord, the advice they gave went little farther than bare morality. However, he was happily reſtrained from vice, and kept within the bounds of ſobriety. When Samuel was young, his parents were providentially removed to Whitelywood, where they had an opportunity of hearing the plain truths of the goſpel clearly preached; they gladly attended, the word reached their hearts, and they became ſimple followers of the bleſſed Jeſus. From their example and converſation, he was led to ſee that religion does not conſiſt in externals, but in right tempers and diſpoſitions of ſoul towards God and all mankind, producing a conduct correſpondent to the ſcriptures. The Spirit of the Lord frequently ſtrove with him, and led him to ſee and feel that he was not prepared to die; he feared a ſudden change, and wiſhed that he might die of a conſumption, which he thought would give him time to repent and ſeek the pardon of his ſins. As his convictions were not deep, his beſetting ſin, levity, kept him from ſeeking God with his whole heart, and ſometimes led him into ſuch company as would laugh, jeſt, and be merry.

From the age of fourteen till he was nineteen, he formed many reſolutions while under the word that he would turn to God; but keeping every feeling of this kind to himſelf, and not imploring divine aid in prayer, he ſoon trifled ſerious impreſſions away, broke his reſolutions, and remained a ſtranger to the power of religion in his own ſoul.

In Sept. 1795, there was a meeting of the local and travelling Preachers in the Sheffield Circuit, at Whitelywood. The fervour of ſpirit which he then ſaw in the ſervants of God, gained his attention more than formerly, and diſpoſed him to liſten with deep ſerioufneſs. The ſolemn truths delivered that night, made a laſting impreſſion on his mind. He never loſt entirely what he received that evening, tho' his natural modeſty and diffidence kept him from ſpeaking of what he felt, to any perſon. From

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that night he loſt no opportunjty of hearing, and ſeldom did he attend but his mind was deeply affected. He often wiſhed for ſome ſecret place where he might weep and pray without being obſerved by any perſon.

In this ſtate he continued from September till the laſt day of January following, when he was invited to a Chriſtening in the neighbourhood, and promiſed to go. It was at the houſe of one that loved the Lord, and chriſtian friends made up the chief part of the company, who had fixed it in their minds to ſpend the evening in uſeful converſation, ſinging of hymns and prayer. When the time came that Samuel was to go, he felt a peculiar backwardneſs to it, and would gladly have excuſed himſelf, had he not been bound by promiſe. The friends who had been invited, kept to their purpoſe of ſpending much of the time in ſinging and prayer; the Lord was graciouſly preſent, their hearts were filled with love and praiſe, except this poor youth, who was ſo deeply convinced of his loſt, guilty, miſerable condition, that he was very unwilling to leave the place without a ſenſe of pardoning mercy. However, he carried his load of guilt home with him; but could not reſt without the favour of God. It was about nine o'olock when he returned home. He inſtantly begged his father to pray with him; but he, not knowing what his ſon felt, deſired him to go up ſtairs and pray for himſelf. He retired, and reſolved never to ſleep till he had found the pardoning mercy of God. He prayed, wreſtled, and agonized for the bleſſing, till about twelve o'clock, when the Lord manifeſted himſelf to his ſoul, as abundant in goodneſs, pardoning iniquity, tranſgreſſion and ſin. The change was ſo great, and the witneſs of it ſo clear, that he could not conceal the feelings of his mind. He went to his dear parents, ſhouting out, "Glory be to God, I am no more a wreſtling Jacob, but a prevailing Iſrael." He called up all the family to help him in praiſing God for this great mercy. For ſome time his joy was ſo very great, that he could hardly contain himſelf; but when it abated, he retained a ſolid, ſettled peace, and manifeſted the change of his heart in a life and converſation ſo circumſpect, that all around him were conſtrained to acknowledge it was entirely conſiſtent with his profeſſion.

The following account of him I received from one that met in band with him, who had taſted of the goodneſs of God ſome little time before, and had known him from a child.

"Feb. 1, 1796, the day after Samuel Marſden found peace, I called on him to go with me to the claſs-meeting. He gladly accepted the invitation and went with me: There his ſoul was ſo filled with love and gratitude, that he could not reſtrain himſelf from exerciſe, but broke out in prayer and praiſe, to the ſatisfaction and joy of the Leader and all the Members preſent. As the work of the Lord was then in great proſperity in our neighbourhood,

bourhood, Prayer-meetings were set up in different places, which S. M. regularly attended; yet his sphere of action soon became too narrow, for he had scarce any bounds set to his zeal.

In March, he and I began to meet in band together, where I never met in vain, for he was always there at the time appointed, and had something to say for my good. We engaged to rise every morning at four, from that to five o'clock, to pray and read our Bible, to attend all the means of grace, to visit all our neighbours from house to house, to pray and talk with them about their souls: Never to neglect reproving sin wherever we saw or heard it committed. We prayed in woods and fields for hours together, when no one saw us, save our heavenly Master. It was truly our meat and drink to do the will of God, sometimes praying whole nights for God to carry on his work, save our relations, and spread religion thro' all nations. Thus we continued to act, till my dear brother M. was fully convinced, that it was his duty to go and preach the gospel, which was only about six months from the time of his conversion.

About this time, Mrs. M. a serious person, dreamed one night, that S. M. would be a preacher, that he would preach at her son's house in Fulwood, on the third day of July, on 1 John v. 10. Altho' no person knew any thing of this dream at that time but herself, yet on that day he preached for the first time, at that house, and on that very text of scripture; and his labour was not in vain.

On the following Sunday, he accompanied his sister on a visit to a relation at Crooks, who had invited some of her neighbours to come in, for this youth to pray with them. Here again the love of Christ constrained him to rise and speak to the people assembled: He spake on the nature and necessity of the New-Birth: The Lord graciously owned his labour in the awakening of a sinner, and the beginning of a good work in that village, where we have now a Society of near 30 members, and a large congregation of attentive hearers. Having such evidence of the Divine approbation, he was encouraged to go forward in this labour of love. Soon after, he was admitted on trial, in the local preachers' plan, and having success in his labours, he was, at their following meeting, fully received as a local Preacher in this Circuit. Our people greatly respected him, tho' a youth, for his piety and labour, and thought, he possessed very promising talents for more extensive usefulness.

From the time that this lovely youth found peace with God, he usually spent some considerable time in the morning, before he went to his work, in private prayer, and reading of the scriptures. At eight o'clock he returned home to breakfast, but if he found it

not quite ready, he retired for reading and prayer. At eleven o'clock, he generally took a little walk into a wood adjoining the works, to read in the New Teſtament, and pray; and the conſolation he often found in thoſe exerciſes, endeared the lonely ſpot to him, and the recollection of thoſe ſeaſons, raiſed gratitude in his heart to the God of all his mercies. When he returned to dinner, he obſerved the ſame method as in the morning for the redemption of time, always retiring after dinner for private prayer. The evening of the day, after his labour was ended, was uſually ſpent in public worſhip, at his claſs, or in private devotion. In this path he went on from ſtrength to ſtrength, and was changed from glory into glory. He never loſt a ſenſe of his acceptance from the moment that he was juſtified, yet there was a time when he deeply felt his want of full conformity to the will of God; he diligently ſought, and happily found, the bleſſing of perfect love.

About the month of March, 1798, he was appointed to the care of a claſs, which office he entered upon with holy fear, leſt he ſhould not be profitable to the people committed to his care, and often did he mourn over ſome of them, whom he thought to be wanting in a circumſpect conduct. Many hours did he ſpend in private prayer on their account, that none of them might be eternally loſt. And when thoſe perſons came to ſee him in his ſickneſs, he faithfully pointed out the danger of trifling in religion.

This ſerious, heavenly frame of mind, appeared in all his conduct, and ran thro' all his Letters, which he occaſionally wrote to a few ſelect friends, with whom he was particularly intimate; ſome ſhort Extracts from which, I ſhall here ſubjoin.

In July, (about ſix months after his converſion) he wrote to his band-mate thus, "I have great reaſon to bleſs God, who is the fountain of all happineſs. This morning I felt myſelf in a humble ſtate of mind, and enjoyed much of the preſence of God. This evening the devil preſſes ſore upon me, but God is my helper; a preſent help in time of trouble." Some time after he wrote to the ſame friend thus, "When I recollect the times that are paſt, when you and I were running with the giddy multitude to do evil, I think we ought above every body to be thankful. At this time I am very comfortable; but I ſee myſelf a poor needy creature dependent on the blood of Chriſt. Bleſſed be the Lord, that altho' Satan hath been very buſy with me this afternoon, yet, thro' faith, I came off more than conqueror. Glory be to God.—We muſt not marvel, Brother, if the world hate us. We know that we are paſſed from death to life—Let us watch and pray.

To another youth about the ſame age with himſelf, and who had engaged faithfully to tell him of every thing he ſaw or feared to be wrong, provided he would do the ſame, he wrote as follows, April 17, 1798.

"There

"There is danger of keeping too much company even with thoſe that are ſerious, becauſe when young men and women are together, they frequently lay temptations one for another, and the devil is not wanting at thoſe times to ſtir up luſt. Beſides, we are in danger of neglecting private duties. Oh live near to God, and he will direct you in all things pertaining to this life, and that which is to come. If he ſeeth it good for you to change your condition in life, he will open a way for you, and direct you in that way, *if you be willing*; but mind you do not put your own will for the will of God. There is need of light to diſcover the workings of nature, and the workings of the Spirit. Nature ſeeks her own eaſe and pleaſure; grace ſeeks to be conformed in all things to the will of God, and is continually warring againſt the fleſh, againſt all its deſires and inclinations."

In another Letter, dated May 11, thus, "The Name of Jeſus is ſtill precious to my ſoul. I long to feel more of that ſpirit that my Maſter poſſeſſed, when he took the towel and girt it about him, to waſh the diſciples feet.—Remember that all tranſitory things muſt paſs away; but things that are ſpiritual ſhall endure for ever. Take care that the world does not creep in while you are converſing about it. Oh live to God. Honour him by firmly believing all his promiſes, and obeying all his commands."

June 7, he wrote again to the ſame perſon as follows: "Since I wrote to you laſt, the Lord hath been graciouſly pleaſed to favour me with his preſence; but ſatan hath laboured to overcome me by ſloth, careleſſneſs, &c. But bleſſed be the Lord, that, having obtained help of him, I continue to this day. The more grace I receive, the more I want: It quickens my appetite for ſpiritual food. I cannot ſufficiently praiſe him for his great acts of love towards me; but if faithful to the grace of God, I ſhall praiſe him in nobler ſtrains, when I ſhall ſee him as he is, without a vail between."

In the beginning of laſt June, he felt ſome remote ſymptoms of a conſumption, which, tho' relieved by medicines, were not entirely removed. On account of his weakneſs, he was adviſed to deſiſt from preaching, and all public labours that required any exertion of the voice, which, he ſaw it his duty to comply with, tho' it was very painful to give up that in which his ſoul greatly delighted.

July 4, he wrote thus, "I feel it my delight to pray and praiſe. Surely nothing on earth is ſo ſweet. We had a good time at our local Preachers' meeting: All was peace and unity, and the band was ſuch a one as I never ſaw. I never had ſuch a melting time in all my life. The Lord be praiſed for his great love towards us!"

Auguſt 1. He wrote as follows, "I thank God, I am ſtill kept above the world with all its glittering toys. My ſoul is longing for a conformity to all the will of God. I hope you are ſtill panting after him as the hart panteth after the water-brooks.—I think my body is a little better."

October 8. To the ſame friend,—"I am glad to hear that your ſoul proſpers in the Divine life, and that the diſappointment you lately met with, has been a mean of drawing your affections to the ſource of bliſs. I am glad too, to ſee that faithfulneſs which runs thro' the whole of your Letter. You think I am not ſo lively in my ſoul as I was before I was afflicted. It may be true, but I am confident of this, I never experienced ſuch a change in this machine ſince I knew God, as I have in the few weeks that I have been poorly. The diſorder many times brought me into heavineſs. Beſides, I could not attend the means as I uſually did: I was forbid to read and ſtudy as before. I cannot uſe my vocal powers, becauſe it brings on my cough.

"I think, if you conſider theſe things, you will cry mightily to God for me, that I may be enabled to war a good warfare, and finiſh my courſe with joy. I am at preſent ſtriving to live to God, and to pleaſe him in all my actions. I have laboured under many temptations lately. When I have been walking to take the air, and have ſeen young men in health and ſtrength, the devil has ſaid, "the Lord deals hardly with thee."

Laſt autumn, his complaint returned with greater ſtrength, and all means proved ineffectual. His body waſted, and the hectic fever, which came on every day, was followed with copious ſweats, by which he ſunk rapidly towards the grave. Before he was much emaciated, he wrote to a local Preacher in the Circuit, who had kindly enquired after his health of body and ſtate of mind; part of which Letter, I ſhall here add to the former extracts.

"Good is the will of the Lord. The Judge of all the earth doeth right. Who ſhall ſay, what doeſt thou? or bring the Almighty to the bar of human reaſon for the wiſe diſpoſing of his own property? We are not our own; we are bought with a price: We ſhould therefore glorify God with our bodies and ſouls which are his.

"You aſk me, if my heart be comforted? Yes, O yes! The Lord, whoſe eyes are over the righteous, and whoſe ears are open to their prayers, he gives me the ſweet conſolations of his Spirit. While I am writing, the Lord is preſent and precious. Religion! O inward religion, how ſweet, when afflictions oppreſs the body, and all earthly comforts flee! It is this which ſweetens every bitter, and cauſeth the chriſtian to rejoice, even in the hour of death.

What

What God is about to do with this earthly houſe, I cannot tell. At preſent, the wind is ſtill, and there is a calm. Whether I ſhall remain on this ſide Jordan, or ſail to the other, I do not know; be this as it may, I am content either to go and inherit my portion, or ſtay a little longer in the wilderneſs to ſerve the beſt of Maſters. I hope you will pray for one who hath need of the prayers of all the faithful. May the Lord bleſs you and your wife, and give each of you that faith which overcometh the world!"

While he was able to labour in public, his mind was often ſo deeply engaged, that other things ſunk in his view, or were entirely forgotten. More than once did he ſet off to preach, leaving a part of his cloathing behind, particularly his hat, which, at one time, he went a conſiderable way before he diſcovered his want of it.

In his ſickneſs, eſpecially the latter part of it, he was much employed in praiſing God. He often ſaid, "Heaven is a glorious place; I ſhall ſoon be there;—ſhall

"Clap my glad wings, and tour away,
To join the blood-waſh'd throng,"

and praiſe my Saviour, who has done ſuch great things for me." He frequently ſaid to his Siſter, "We have need of patience, that after we have done the will of God, we may inherit the promiſes."

When his mother firſt perceived that his legs were beginning to ſwell, ſhe ſaid to him, I think this is not a good ſign, to which he replied, "O yes, mother, it is a very good ſign: Jeſus will not tarry long. It will ſoon be over." At another time, he ſaid to his ſiſter, "We have complained of theſe bodies being a burden to our ſpirits, but I ſhall ſoon have done with mine: I ſhall be where the wicked ceaſe frrom troubling, and where the weary will for ever be at reſt." He frequently ſaid, "The Lord is good to me: Bleſſed be his Name!" His mind was deeply impreſſed with the following ſcripture, "Holineſs becometh thine houſe, O Lord, for ever;" and requeſted me to preach his funeral ſermon on that text.

When a perſon came to the houſe on buſineſs, and in converſation ſaid, It is a prudent ſtep for parents to launch out in buſineſs if they can gain wealth for their children; this youth replied, "Where is the gain, if they loſe that which riches cannot purchaſe!" When any of his friends came to ſee him, and dropped a tear of ſympathy, he ſaid to them, "You ſhould not weep, but rejoice." This he often repeated to his dear relations, who felt it very difficult to give him up.

A few

A few days before his death, I gladly embraced an opportunity which then offered, for visiting him. I found him exceeding weak and unable to talk much, yet quite chearful in a near view of death. I asked him, if he felt any doubt or fear, impatience or murmuring of spirit? To which he answered, "No: blessed be God, I have not a doubt but I shall be with him in glory for ever." I asked him, if he found Christ peculiarly precious to his soul? He said, "Yes, very precious: I never found him more so in all my life. Glory be to God, I can trust and not be afraid."

The night before his death, he requested that his dear father might be called up stairs, and on his coming into the room, said to him, "Do, father, if you please, give me up." His parent turned round, and went out of the room to give vent to his feelings, being too much affected to make any reply. About one o'clock in the morning, satan tried his last effort to make his way rough, but prayer soon brought relief, and the powers of darkness fled. Early that morning, he again desired that his father might be called, who, on coming near, asked him what he wanted? He said, "To give me up. Do father, if you please, give me up." His father replied, "I gave thee up last night." He then broke out in a rapture of joy, saying, "Glory be to God! This day I shall be in paradise."

Betwixt five and six o'clock in the morning, he desired that two friends, whom he much esteemed, might be sent for, who came immediately, and enquired what was his wish? He said to them, "I have sent for you to sing and pray me to heaven." These Brethren joined in prayer and praise, and the room was filled with the glory of God. A solemn awe mixed with sacred joy, was felt by every one present. And the dying youth was so filled with triumphant joy, that he shouted, "Glory! Glory! Glory be to God and the Lamb for ever!" Turning to his friends he asked, "Don't you see them?" They said, Who? "Angels," said he, "are come for me: The room is full of them. Glory! Glory! Glory be to God and the Lamb for ever!" Thus he continued while he had strength to speak; after which he lay in a sweet calm for a few minutes, till he breathed his last, about seven o'clock, on Tuesday morning, Jan. 15, 1799.

Sheffield, April 24, 1799. JAMES WOOD.

The pre-existence of the Human Soul of CHRIST.

Hull, Jan. 10, 1799.

To Mr. ——,

Dear Sir,

I Am sorry that it has not been in my power to acknowledge the receipt of your sensible Letter so soon as you might expect, having been much engaged of late in the duties of my office, as well

well as in some matters of a different nature. Be assured I have embraced the earliest convenient opportunity of writing, and must first be permitted to inform you, that the doctrine you advance is not in the least new to me. It came under my very serious and careful consideration near thirty years ago, when a friend put Watts's Glory of Christ into my hands, and it has very often occupied my thoughts and been the subject of my prayers, since that period. For some years I thought his arguments in favour of the pre-existence of Christ's human soul had much weight, but since I have more maturely considered the subject, I have seen many reasons to call in question my former views and now see many more to object to the representation you have given of it. Want of time will not permit me to state all those reasons to you. Some of them however I shall mention.

1st. St. John, who speaks, I think, more of the pre-existence of Christ than any other Apostle, and who is allowed to have written his Gospel to bear testimony to the true *dignity* and *glory* of our Lord, in opposition to the error of the Cerinthians and Ebionites, seems evidently to have intended to inform us, in the beginning of it, in what character Christ pre-existed. Now does he speak a word about any *created* nature or being inferiour to Godhead pre-existing? Does he say, with you, that he whom, ver. 14, he terms the only begotten of the Father, "was not "GOD, nor any part of GOD; but (only) a wonderfully glori-"ous and highly favoured creature, the first, the best, the greatest, "and next to GOD himself, and the only immediate production "of GOD?" No: but—*In the beginning*, that is, evidently when creation and time began, *was* (or *existed*) *the Word*, and *the Word was with God*, and therefore was, in the same sense, to be distinguished from him, and *the Word was*—What? A Creature? No: but *GOD*. *All things*, adds he, *were made by him*, and *without him was not any thing made, that was made*. Therefore, unless he made himself, which I think you will hardly affirm, he was not a *Creature* in his pre-existent state.

2. The Author of the Epistle to the Hebrews, next to St. John, is *large*, *clear*, and *explicit* upon the subject: and chap. 1st. he insists particularly on our Lord's superiority to Angels, that is, to the highest Creatures we have any information concerning, and which is perfectly incompatible with your doctrine, grounds that superiority first and principally on his *Sonship*. *Being so much better than the Angels*, says he, *as he hath inherited*, or *obtained* by right of *inheritance*, (and not by courtesy or favour in adopting him,) *a more excellent name than they*, viz. the name of a *Son*. *For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.* Now they are Sons of God by *Creation*, the only sense in which you will allow Christ to be his Son. But it is evident, if he be not God's Son in another and superior sense, a

sense

ſenſe incommunicable and inapplicable to them, the Apoſtle's argument is worth nothing.

3. It is true the Apoſtle argues that he is ſuperior to Angels, alſo, on a 2d ground, viz. that he is that *only begotten* of the Father, whom, when brought into the world, the *Angels of God are commanded to worſhip*. Now is it to be ſuppoſed that God would *command*, or even *permit* the higheſt and moſt intelligent Creatures in his Creation, to ſet an example of idolatry to all inferior intelligent Creatures, by worſhipping one who was himſelf but a Creature, tho' created before them? The truth is, the quotation is made from Pſal. xcvii. which ſpeaks only of the *true God*, and is profeſſedly levelled againſt idolatry, and therefore, ſurely would not be preſſed by an Apoſtle into the ſervice of it.

4. There is a third reaſon alledged by the Author of this Epiſtle, in proof of Chriſt's ſuperiority to the higheſt Creatures, and that is, that the *names*, *attributes*, *works*, and *authorities* of the only living and true God, are aſcribed to him in the divinely inſpired Scriptures of the Old Teſtament, he gives two inſtances: one from Pſal. xlv. *Thy throne, O God, is for ever and ever*, &c. and another from Pſal. cii. where Jehovah, and Jehovah only, is indiſputably ſpoken of: *Thou, Lord*, (Heb. Jehovah) *in the beginning haſt laid the foundations of the earth, and the heavens are the works of thine hands: They ſhall periſh, but thou remaineſt: They ſhall wax old as doth a garment, and as a veſture ſhalt thou fold them up, and they ſhall be changed: But thou art the ſame, and thy years fail not.* That ſuch a paſſage as this ſhould be applied to Chriſt in his pre-exiſtent ſtate, demonſtrates that the perſon ſo applying it, conſidered him in a very different light from that of a *Creature*, however "glorious and favoured," even as the *everlaſting* and *unchangeable* JEHOVAH, the Creator of the ends of the earth.

5. I will produce one inſtance more. Chriſt's pre-exiſtence and glory is the continual ſubject of St. Paul's doctrine. In what character did he conſider him as pre-exiſting? He informs us, Phil. ii. 6. declaring that he *who was (ſubſiſted*, as the Greek is) *in the form of God*, viz. in his pre-exiſtent ſtate, and who afterwards *emptied himſelf, taking the form of a ſervant*, (that is, of a *Creature*, for all God's Creatures are his ſervants) *made in the likeneſs of men*;—that he, I ſay, even that very nature which, tho' *rich*, in ſome ſenſe, *became poor*, *thought it not robbery*, αρπαγμον an *act* of robbery, *to be equal with God*. Now can we ſuppoſe that he would affirm here that a *Creature*, however exalted, was equal to its *Creator?* Surely not.

And yet we are not to underſtand him as aſſerting, that there is *one infinite Being*, and then *another* equal to him; but in the ſame ſenſe, I preſume, as if he had affirmed, that the *Holy Ghoſt*,

or

or *Spirit of God*, is equal to *God*. We should not consider him as meaning by that way of speaking, that there are *two Gods*, *co-equal* and *co-eternal*; but that the Spirit of God is *strictly* and *properly divine*, and therefore, *infinite* and *eternal*, like him whose Spirit he is. Just so that *Word*, or *Son*, who appeared in glory to Adam in the garden, to Abraham, to Jacob at Bethel, to Moses at the Bush, to Joshua as the Captain of the Lord's host, to Isaiah, ch. vi.—who dwelt in the Tabernacle and Temple,—and who, divested of that god-like form and splendour, tabernacled in, and spoke by the lips of Jesus of Nazareth,—*that Word*, I say, was *strictly* and *properly divine*, and therefore, *infinite* and *eternal*, like him whose Word he is: But is not *another God*.

6. Our Lord is expressly and continually termed *man*, in scripture, as well as *God*, the *seed of Abraham*, the *seed of David*. It is said, that he increased *in wisdom*, as well as *in stature*, and *in favour with God*: That he *learned obedience by the things that he suffered*, was *made perfect thro' sufferings*, was *sorrowful and very heavy*, *offered up prayers* and *supplications*, *with strong crying and tears*, *to him that was able to save him*, *knew not the day of judgment*, and commended *his Spirit into the hands of his Father*; even that *soul*, which, in the garden, *was exceeding sorrowful*, *even unto death*: Now these and such like things, affirmed of our Mediator, are very consistent, and, I think, perfectly intelligible, on the supposition, that the *eternal Word*, which was *in the beginning with God*, and was incarnated in the child Jesus, communicated itself to him, by degrees, as his faculties opened, but did not perfect those communications till the human nature was freed from all infirmity, and perfected by its resurrection, or till the *manhood* was fully *taken into God*. But it appears to me, they are hardly to be reconciled to the notion of his soul or spirit pre-existing as the first of Creatures. For in that case, *that soul* or *spirit* must absolutely have lost all its faculties, on its union with flesh, and must have recovered them by degrees, like another child, which, I think, is hard to conceive, and not compatible with the Apostle's declaration, Heb. i. 3. He tells us there, that the *Son of God*, the *brightness of his Father's glory*, and *the express image of his person*, who is *heir of all things*, and *by whom the Father made the worlds*, that he, I say, *upholds all things by the word of his power*. How any Creature, however exalted, should do this, is, I think, difficult, if not impossible, to conceive, but how a creature should do it after its faculties are lost or suspended in their exercise, and has neither *understanding*, *judgment*, nor *memory* left, is still more inconceivable. And, by the by, there is no place for any evasion here. For the Apostle speaks this expressly of the *Son of God*, and as he is the *Son of God*, that is, according to your doctrine, as he is a *Creature*, for you say, "The

Son (as such) is not Jehovah, but a Creature." He affirms, therefore, according to your hypothesis, that this Creature, even when his faculties were suspended or lost, upheld all things by the word of his power!! A strange assertion truly! But to return. On the supposition of the *soul* or *spirit* of Jesus pre-existing as the first of Creatures, it would be hard, if not impossible, to prove that he was the *seed of Abraham* or *of David*, or that he was *man* at all. He must rather have been an *Angelic*, or *Super-Angelic* Being in human flesh; a Being *sui generis*, of a peculiar kind, in some sense *middle indeed*, between *God and man*, but strictly speaking, neither *God* nor *man*.

I might produce a variety of other arguments, but want of time forbids me to proceed. I must, however, observe, 1st, You seem very inconsistent with yourself, when you speak of our Lord as a mere Creature in his pre-existent state, and yet affirm, that "His incomparable excellence, power and glory, no creature can conceive." What? Cannot the *highest intelligent Creature*, conceive the excellencies of another Creature, when even *we*, dwelling in flesh, and encompassed about with infirmity, can in some measure *conceive*, altho' not *comprehend* or *fathom*, the excellencies of God himself?

2. I believe you mistake the meaning of Rev. iii. 14, *The beginning of the Creation of God*, and Col. i. 15, *The first-born of every Creature*. To make the former of these texts consistent with the above-quoted passages, and many others, it must mean the *principle*, *spring*, *source*, or *head* of the Creation of God, that is, the person "by whom (as Dr. Doddridge paraphrases it) it was produced, and who is the head and governor of all he has made." This interpretation perfectly accords with those many other passages which represent him as the *Creator*, *Preserver*, *Upholder*, and *Governor* of all things. But to understand it as expressing that he was merely the *first-Creature*, is not consistent with them. As to Col. i. 15, inasmuch as the Apostle assigns as a reason for his terming him the *first-born of every Creature*, that *by him were all things Created, that are in heaven, and that are in earth, visible* and *invisible, whether they be thrones* or *dominions*, or *principalities* or *powers*, and that they *were created* FOR HIM as well as *by him*, and THAT BY HIM THEY CONSIST, or are preserved and upheld, it is absurd to suppose that he meant by that expression, the *first Creature*, as if the first Creature made and preserves all other Creatures! A doctrine in direct opposition to all reason and scripture; both of which agree in assuring us, that to *Create* and *Uphold the Creation*, is the prerogative of Deity alone, and that no Creature *has* or *can have* any hand in it. See Isaiah xliv. 22, and xlv. 12, 18. But by *first-born of every Creature*, he evidently meant, *Lord* or *Heir* of *every Creature*; the *first-born* among the jews, being considered as *Lord* and *heir of all*, which

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was especially proper as spoken of our Lord's human nature, which, in union with the divine, is raised to the head of the Creation.

3. Two things, I think, are perfectly clear. 1st. That the inspired penmen represent our Lord as the *Word*, and *Son* of God, before his incarnation, and indeed before all things; and yet, 2dly, as *God*, that is, *strictly* and *properly God*, or possessed of true Divinity. Now it does not appear to me that it is necessary we should be able to account for this, or to say, *how* he was God's *Word*, or God's *Son*, and yet *God*. Probably our faculties are not adequate to such a task. Certainly the inspired writers have not explained it in any part of their writings, and therefore, why should we attempt to do it? It is sufficient that we believe it now, and expect further light as to the manner *how* it is, in that world, where we shall *know as we are known*. Till then, his Name will to us be *wonderful* or *secret*, as the Heb. may be translated, and *no one will fully know the Son, but the Father*. Nevertheless,

4. If any one be of opinion, that the proper name of our Lord, before his incarnation, was not the *Son*, but only the *Word of God*, and that he is termed the *Son of God* by a figure, as the Hebrews termed any thing that was *from*, or *belonged to*, another, his *Son*, or *Offspring*, or *proleptically*, that is, by way of *anticipation*, because that *Word* was to be incarnated in him, who had no human father, but was conceived by the Holy Ghost, and therefore, was the Son of God, I shall not contend. Certainly we are under no necessity of supposing that the *Word*, or *Son of God*, was a distinct and separate Being from God, before his incarnation, any more than the *Holy Ghost*, or *Spirit of God*, is such. Altho' personal properties and actions are attributed to the Holy Ghost, and he is said to be *sent*, to *come*, to *guide*, to *teach*, to *comfort*, *not to speak of himself*, but *whatsoever he shall hear*, *that to speak*, yet, as I have intimated, we do not consider him as *another*, *infinite*, and *eternal Spirit*, *distinct* and *separate* from the Father, but as the *Spirit of the Father*; just so, we may consider the *Logos*, or *Son of God*, as the *Wisdom* or *Word* of the Father, distinguished, indeed, but not separated from the Father, much less *another*, *infinite Being*.

Upon the whole, we cannot speak in better words than those which the Holy Ghost teacheth, and by which the inspired penmen were directed to express their ideas of these divine mysteries. The term *pre-existent soul* or *spirit* of Christ, is not in the holy scriptures; therefore, let us not use it. Our Lord, in his pre-existent state, is no where termed a *Creature*, therefore, let us not term him so. He is called the *Word*, the *Word of God*, the *Word of Life*, the *Life*, the *Eternal Life*, the *Son*, the *only-*

begotten Son, the *only-begotten of the Father*, *God*, the *Lord*, *Jehovah*, the *Mighty God*, and the *Father of the future age*, as Isaiah ix. 6, should be translated, therefore, let us use these and such like expressions, when speaking of him. *If any man speak* on divine things, *let him speak as the Oracles of God*, and not attempt to be wise above what is written, lest he be found adding to, or diminishing from, the truths of the inspired volume, and misleading the simple. This rule I endeavoured to observe in the Treatise, begun by the Rev. Mr. Fletcher, to which you refer, altho' I did not think it became me to alter any of his phrases occurring in the part which he had written. Praying that God may give us a right judgment in all things, especially in things of such vast moment. I remain, dear Sir,

Your sincere friend, and obedient Servant in CHRIST,

JOSEPH BENSON.

EXTRACTS from Dr. GILLIES's HISTORICAL COLLECTIONS.

Of the Characters and Uses of this Kind of History.

ALL who are acquainted with the New Testament, know what a considerable part of it is employed in historical narrations of the success of the gospel. We meet with them in the Evangelists; the Acts of the Apostles are a continued series of them. And they are even to be found in the Epistles, intermixed with doctrinal and practical subjects; a convincing proof that they have a tendency, through the divine blessing, to promote real religion.

These scripture-narrations are of two sorts: The first contains accounts of considerable numbers wrought upon at one time. And these are sometimes more compendious,* sometimes more diffuse and circumstantial †. The second contains large accounts of eminent persons, such as Paul, Cornelius, the jailor at Philippi ‡, &c.

The chief materials of the first sort of narrations are such as these: 1. The numbers that were converted, sometimes told in a more general way, as when it is said, "Believers were the more "added to the Lord, multitudes of both men and women §." And the number of the disciples multiplied in Jerusalem greatly ‖." Sometimes in a more particular and determinate way, as when we are told, "that there were added to the church about three "thousand souls **." And that the number of the men who be-"lieved were about five thousand ††." 2. The religious instructions that were the means of this happy change, and the instru-

* Rom. i. 8. 1 Cor. i. 4, 5, 6. † Acts, chap. ii. iii. ‡ Acts, chap. ix. x. xvi. § Acts v. 14. ‖ Acts vi. 7. ** Acts ii. 41. †† Acts iv. 4.

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ments employed in propoſing theſe inſtructions. 3. The providences that brought them in the way of thoſe that reaped ſuch benefit by them. 4. The earneſt prayers that preceded ſuch times, and the uncommon influences of the Holy Spirit that attended them. 5. The bleſſed fruits of holineſs in the lives of the converts, as when we are told, "They continued daily with one "accord in the temple, and breaking bread from houſe to houſe, "did eat their meat with gladneſs and ſingleneſs of heart, praiſing "God, and having favour with all the people*. And again, "The churches had reſt throughout all Judea, and Galilee, and "Samaria, and were edified; and walking in the fear of the Lord, "and in the comfort of the Holy Ghoſt, were multiplied†." And, in another place, "Our goſpel came not unto you in word only, "but alſo in power, and in the Holy Ghoſt, and in much aſſu-"rance; and ye became followers of us, and of the Lord, hav-"ing received the word in much affliction, with joy of the Holy "Ghoſt: So that ye were enſamples to all that believe in Mace-"donia and Achaia.‡" By the way we may notice, that the ſhort deſcriptions contained in the paſſages juſt now quoted, of the bleſſed change wrought upon the hearts of ſinners, when redemption is applied to them, the divine image reſtored, and the precious graces of repentance, faith, and love, &c. implanted; are to be conſidered as explained more fully in the other parts of ſcripture that are more ſtrictly doctrinal and practical, which ſhew more particularly the nature of thoſe bleſſed attainments, and teach us to make proper allowances for the diverſity of degrees in ſpiritual attainments of the ſame kind.

As to the ſecond ſort of narrations, concerning eminent perſons, we find theſe uſed in ſuch caſes as the following: 1. When the perſons were made remarkably inſtrumental in promoting the goſpel; eſpecially if they were formerly noted oppoſers of it; as Paul; or had denied it in any degree, as Peter. 2. When they were men of extraordinary gifts and graces, and of exemplary diligence and fervency, as Barnabas and Apollos; deſcriptions of ſuch characters being very proper parts of a hiſtory of the ſucceſs of the goſpel, both as ſuch men were inſtances of it in their own perſons, and as they were inſtruments in the hand of God to bring in others. 3. When they were men of exemplary fidelity and ſteadineſs, in ſealing the truth with their ſufferings of various kinds, as Stephen, Paul, Silas, Peter. 4. When there was ſomething remarkably gracious, or remarkably providential, or both, in their converſion; as the jaylor and Oneſimus.

Several other particulars might be added, but theſe few hints may be ſufficient to direct an intelligent reader, who is acquainted

* Acts ii. 46, 47. † Acts ix. 31. ‡ 1 Theſſ. i. 5, 6, 7.

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with the Scriptures, to judge how far the following is agreeable to the Scripture-pattern of this ſpecies of writing.

There is indeed an infinite diſparity betwixt inſpired and uninſpired writings: Yet it is to be conſidered that the knowledge of facts relating to the ſucceſs of the goſpel, is repreſented to have had very good effects even before they were recorded in holy Scripture; when ſpread merely in the ordinary way of well atteſted report or correſpondence *. And this ſhews how wiſely HE, who is at once the author of nature, and God of all grace, does, in the operations of his grace, act ſuitably to the frame of our nature, on which example has ſo peculiar an influence, tho' far from being of ſufficient efficacy in this caſe, without the Almighty influences of his Holy Spirit.

And here it ſeems to deſerve particular notice, that tho' the age of the Apoſtles was that of miracles, and immediate inſpiration: And though it was eaſy to HIM who inſtructed his ſervants in that way, in the knowledge of the truths of the Goſpel, to have informed them at any time, *in the ſame way*, as to the facts relating to the ſucceſs of it: Yet the great apoſtle Paul, is made to ſet us a pattern of ſeeking information about ſuch facts from men who had acceſs to them †. This conſideration ought to make us beware of deſpiſing the knowledge we may attain of the ſucceſs of the goſpel, in the ordinary way of hiſtorical evidence.

When witneſſes are ſufficient as to their characters, their numbers, and their means of information; their teſtimony affords a very high degree of moral evidence. This is ſtill increaſed when it has the concurrence of adverſaries; as the accounts we have of the primitive chriſtians, for inſtance, are greatly confirmed by the teſtimony of Pliny, a Heathen. And the evidence which facts admit of is ſtill greater, when what is atteſted is not merely one ſingle fact, or a number of facts happening at the ſame inſtant; but a permanent ſeries of them expoſed to the view of numbers. Of this kind was the evidence Paul had of the converſion of thoſe Corinthians, which he ſpeaks of not peculiar to himſelf and other apoſtles, but as known to all, "Ye are our epiſtle, written "in our hearts, known and read of all men, for as much as ye "are manifeſtly declared to be the epiſtle of Chriſt miniſtered by "us ‡." Such evidence of holineſs is what the ſcripture calls elſewhere "a light ſhining before men," and what makes its ſubjects to "ſhine as lights in the world."

As to the uſes of the following, it is hoped that ſome will occur to the intelligent ſerious reader, which need not be enumerated here. Only, 1. Without ſuch a collection, ſeveral ſmaller pieces, out of which valuable materials are here taken, are in danger of

* See Rom. i. 8. compared with 1 Theſſ. i. 7, 8. † 1 Theſſ. iii. 5, 6. ‡ 2 Cor. iii. 2, 3.

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being loſt. 2. When ſimilar facts that were ſo diſperſed, and ſometimes mixed with other ſubjects in different books, are now united, ſo as to be laid before the reader in one view, and methodized according to the order of time in which the events happened in different places; they may be read and compared with much greater advantage in ſubſerviency to the various branches of edification for which they ought to be improved. 3. Tho' the chief ſubject of the whole is the ſucceſs of the goſpel; yet, as it is of great uſe to know the evils which have been found, in experience, to have greatly marred that ſucceſs, the compoſures, here collected, do contain important information on that head. To which may be added, 4. That the lovers of religious intelligence, who obſerve involuntary defects in this Collection, for want of more materials, have in this an argument to excite them to get theſe defects made up, that ſo this kind of hiſtory may be gradually more compleated. And, if this end is gained, it may prove, by the Divine bleſſing, of real ſervice to the intereſts of religion.

I ſhall conclude, with inſiſting a little upon one particular improvement of all our reading and converſation of this kind, which, for various reaſons, claims peculiar attention: And that is, that it ſhould move us to continual ardent prayer, that the Lord would give more ſucceſs than ever to his goſpel in all parts of the earth.

If this is one of the branches of practical religion that has been leaſt inculcated, in proportion to its importance, is not this an additional inducement to greater application to a too much neglected duty? Does not the firſt half of the prayer, which our Lord himſelf taught us, relate to this caſe? ſo that to put up any of the firſt three petitions of it, is in effect to pray for the ſucceſs of the goſpel.

But beſides that excellent pattern of prayer, is there not a great variety of other ſcripture-motives to this duty, from ſcripture-precepts, examples, and promiſes; from the love we owe to God, to his Zion, to his ordinances and truths, to his ſaints, to all men, to our own ſouls; from the tendency of ſuch exerciſes, to ſtrengthen and evidence the graces whence they flow; to purify the heart thro' grace from the oppoſite evils, and to promote the heavenly and angelical joy reſulting from diſpenſations that fulfil the deſires implied in ſuch prayers?

Is it not a juſt motive to ſuperior earneſtneſs, in the duty under conſideration, that whereas in praying merely for ourſelves, we pray but for the happineſs of one ſoul; in prayer for the ſucceſs of the goſpel, we pray for the happineſs of thouſands, and for our own among the reſt? If it is cruelty to indulge indifference about the temporal intereſts of others, eſpecially the moſt important of them, tho' even theſe deſerve not the name of happineſs; is not

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a worse name, if worse there is, than cruelty, due to indifference about these eternal interests of men, to which their highest temporal interests bear no proportion?

Is it not to kindle ardent desire, and prayer for the success of the gospel, that the scripture-descriptions of eminent dispensations of that kind, are made with such uncommon magnificence of stile, as to resemble descriptions of heaven? "Zion is said to "awake, to put on strength, to put on her beautiful garments, "to arise and shake herself from the dust;* to arise and shine, "because her light is come, and the glory of the Lord is risen up- "on her, and that his glory is seen on her, whence nations will "come to the brightness of her rising†; that her righteousness "breaks forth as brightness; and her salvation as a lamp that "burneth‡; yea, that she is clothed with the robes of righteous- "ness, and garments of salvation, as a bridegroom decketh her- "self with ornaments, and a bride adorneth herself with her "jewels§; so as she is a crown of glory in the hand of the Lord "and a diadem of beauty in the hand of her God**. Her stones "laid with fair colours, her foundations with sapphires, her win- "dows made of agates, her gates of carbuncles, and all her borders "of pleasant stones††. Not only the excellency of Carmel and "Sharon, and the glory of Lebanon are given her‡‡; but her wil- "derness is made like Eden, and her desart as the garden of the "Lord§§. The Lord rending the heavens, coming down*, "placing salvation in Zion for Israel his glory†; appearing in his "glory to build up Zion‡, and by doing so, taking to him his "great power and reigning§. Making his work to appear unto his "servants, and his glory to their children, so as the beauty of "the Lord their God may be upon them*, girding his sword on "his thigh in his glory and majesty, and in his majesty riding "prosperously**, making his people see his goings, as the goings "of their God and their king in his sanctuary†. As walking "amidst the golden candlesticks‡, glorifying the house of his "glory§, and making the place of his feet glorious**. On all "the glory creating a defence††, and shewing himself a wall of "fire round about Zion, and the glory in the midst of her‡‡, "as her everlasting light, her God and her glory§§."

Should it not greatly add to the ardour of our prayers, for the success of the gospel, and our praise for every instance of it, when we consider that such events are represented, not only as the ob-

* Isaiah lii. 1, 2. † Isaiah lx. 1, 2. ‡ Isaiah lxii. 1. § Isaiah lxi. 10. ** Isaiah lxi. 3. and xxviii. 5. †† Isaiah liv. 11, 12. ‡‡ Isaiah xxxv. 2. §§ Isaiah li. 3. * Isaiah lxiv. 1. ** Isaiah xlvi. 13. †† Psalm cii. 16. ‡‡ Rev. xi. 17. §§ Psalm xc. 16, 17. * Psalm xlv. 3, 4. † Psalm lxviii. 24. ‡ Rev. ii. 1. § Isaiah lx. 7. ** Isaiah lx. 13. †† Isaiah iv. 3. ‡‡ Zech. ii, 5. §§ Isaiah lx. 19.

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jects of Zion's heavenly joy, but of a joy infinitely more glorious, and in which it is her highest dignity to share, that of HIM whose great and free love makes its own chief effects, consistently with self-sufficiency, the objects of great complacency, without being the cause of any advantage. "Be you glad and rejoice for ever "in that which I create; for behold I create Jerusalem a rejoic-"ing, and her people a joy; and I will rejoice in Jerusalem, "and joy in my people*." No wonder such expressions should "be followed with promises about putting an end to the voice of weeping: And when they are compared with others of the same import†, are they not a commentary on our Lord's words, about his servants, as entering into his joy, and his joy being in them, that their joy may be full‡?

In the hundredth and second Psalm, when it is mentioned as a proof, that the time of God's favouring Zion was come, because his servants were favouring her dust and stones; is it not plainly implied that such glorious days cannot be far off, when there is much longing and pleading for them? And tho' the regarding the prayer of the destitute, mentioned in that Psalm, is indeed accomplished, in dispensations of grace, to particular members of Zion; is there not good ground, from the connection of purposes, to understand it there, as respecting the general interests of Zion, which are the subject both of the preceding and following context, especially considering that remarkable character of the mentioned regard to prayer; that it was to be written on record, not only for the present but future generations? To restrict that context to the return from Babylon would be absurd, when it speaks so evidently of New Testament times, and seems to extend even to the latest and happiest of them. Mean time, may it not be considered as one of those scriptures, which directs us to consider New Testament revivals, not only as accomplishments of Old Testament predictions, but also as answers to Old Testament prayers? according to what is said of the tribes of the ancient church, "Unto which promise made of God to our fathers, our twelve tribes instantly serving God day and night, hope to come§."

Tho' great importunity in such prayers is strongly inculcated in the expressions in the sixty-second chapter of Isaiah, which require the Lord's people not to hold their peace, not to keep silence day or night; and, to give themselves no rest; is there not something still more astonishing in what is added verse seventh of the same chapter, about their giving HIM no rest, till he establish and make Jerusalem a praise in the earth?

* Isaiah lxv. 18, 19. † Jer. xxxii. 41. Zeph. iii. 17. Luke xv.
‡ John xv. 11. § Acts xxvi. 6, 7.

The above perſuaſives to prayer, are things about which it may be hoped, that people who differ about other things muſt agree. Such pious perſons as are not yet ſufficiently informed, and perſuaded of ſeveral paſt events, as inſtances of the ſucceſs of the goſpel, muſt own, that they ſee not the leſs, but rather the more need of prayer for future ſucceſs, even ſuch as ſhall unite us all in thankſgiving, for what we muſt own we are now bound to unite in prayer for.

Are not all theſe late extraordinary diſpenſations of grace, with which the Lord has favoured ſo many different corners, ſo many gracious invitations and encouragements, and conſequently ſo many new additional obligations to aſk for more, as they put new arguments in our mouths; ſo that, in pleading, that the arm of the Lord may "Awake as in the days of old*," we may add now alſo,—as in the days of late.

If before theſe late gracious diſpenſations, prayer for ſuch bleſſings was ſo much neglected, that in ſome reſpect it may be ſaid, the Lord was found of people when they ſought him not, and did wonderful things which we looked not for; may it not be hoped, if there ſhall be an abundant, united ſeeking and looking for him, a ſeeking his face, and that with all the heart, that we ſhall find, that he has not commanded the houſe of Jacob to do this in vain, and that as he never was, he never will be a barren wilderneſs, nor land of darkneſs† to them who long for him?

It is indeed too certain that there are alſo, in our day, ſeveral diſcouragements relating to the public intereſts of religion; particularly the infidelity and contempt of Chriſtianity, whether more openly or otherwiſe, ſurpaſſing perhaps what has appeared in Chriſtendom. Our own ſinfulneſs and ingratitude may alſo diſcourage us. But will remiſſneſs in prayer be juſtified by the things which ſhew the greateſt need of earneſtneſs? Should not ſuch things rather excite our attention the more to the aſſurances given us, that when ſo employed we are pleading for a cauſe that muſt finally prevail; and whoſe moſt threatning dangers and loweſt times have frequently been ſoon followed with the moſt ſignal appearances in its behalf? As is evident from the times preceding the deliverances from Egypt and Babylon, the firſt promulgation of the goſpel, and the Proteſtant reformation. So agreeable is it to the church's experience, and the ſcripture-promiſes concerning her, that when her power is gone, and ſhe ſeems in imminent danger of being conſumed; the power and good-will of him who dwelt in the buſh ſeaſonably interpoſes‡; and the time of need proves the time for the Lord to work.

How much is the exerciſe of faith and hope, even under public diſcouragements, extolled in ſcripture, not only as a forerun-

* Iſaiah li. 9. † Jeremiah ii. 31. ‡ Pſalm cxix. 126.

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ner of ſucceſs, but alſo as matter of joyful reflection when it comes? As in that paſſage of the prophet, "The rebuke of his "people ſhall he take away from off all the earth; and it ſhall be "ſaid in that day, Lo, this is our God, we have waited for him, "and he will ſave us: This is the Lord, we have waited for "him, we will be glad and rejoice in his ſalvation*?"

Whether the times of the greateſt and moſt extenſive flouriſhing of the goſpel promiſed to the church in the laſt days be far off or near at hand, is it not deſirable to be of the number of thoſe to whoſe fervent prayers theſe ineſtimable bleſſings ſhall be gracious returns? Seeing it is evident from ſcripture, that God will be enquired after, even for what he has abſolutely promiſed; and that they who ſee ſuch promiſes only afar off ought to embrace them†. But it is no ſmall encouragement, that as the glory of the latter days is ſtill neceſſarily approaching, ſo ſome interpreters of great name, have, without preſuming to determine the preciſe time, brought arguments of conſiderable weight to prove in general that the happy period cannot be far off. Sir Iſaac Newton in his obſervations on the predictions, relating to that period in Daniel and the Apocalypſe, which were publiſhed more than ſixty years ago, in part ii. of his book, chap. 1. near the end, has ſome remarkable paſſages upon the grounds of that probability. He obſerves that in Daniel xii. 4. that prophet was commanded to ſhut up the words and ſeal the book, even to the time of the end: "That "therefore it is a part of this prophecy that it ſhall not be under-"ſtood" (ſo clearly and fully) "before the laſt age of the world: "But if the laſt age, the age of opening theſe things, be now "approaching, as by the great ſucceſſes of late interpreters it "ſeems to be; we have more encouragement than ever to look "into theſe things. If the general preaching of the goſpel be "approaching, it is to us and our poſterity that thoſe words "mainly belong. "*In the time of the end the wiſe ſhall under-"ſtand, but none of the wicked ſhall underſtand*‡. *Bleſſed is he that "readeth, and they that hear the words of this prophecy, and keep "thoſe things which are written therein* §." And afterwards he "adds, "Amongſt the interpreters of the laſt age there is ſcarce "one of note who hath not made ſome diſcovery worth knowing; "and thence I ſeem to gather that God is about opening theſe "myſteries. The ſucceſs of others put me upon conſidering it; "and if I have done any thing which may be uſeful to following "writers, I have my deſign."

[To be continued.]

* Iſaiah xxv. 8, 9. † Ezek. xxxvi. 37. and Heb. xi. 13. ‡ Daniel xii. 4, 10. § Apoc. i. 3.

A circumſtantial Account of the Engagement between the Engliſh Fleet, under the command of Admiral Sir JOHN JERVIS, and the Spaniſh Grand Fleet, on the 14th of February, 1797, off Cape St. Vincent's: Extracted from the Narrative publiſhed by an OFFICER of his Majeſty's Land Forces.*

THE Spaniſh Fleet conſiſted of twenty-ſeven ſhips of the line and ten frigates; whereas the whole force of the Engliſh was only fifteen ſail of the line and four frigates. Notwithſtanding the great ſuperiority of the Enemy, Admiral Jervis attacked and obtained a deciſive victory over them;—a victory almoſt unparalleled in the annals of our naval hiſtory; and which evinces to every diſcerning mind, the watchful Providence, and protecting Hand of the Almighty GOD, who alone is the Giver of Victory.

The Writer of the following Narrative, embarked at Porto Ferajo, in Corſica, on board the Minerva frigate, in company with Sir Gilbert Elliot, (late Viceroy of the Iſland) and Commodore Nelſon, who had his broad pendant in the Minerva. "We quitted Elba in the latter end of January, (ſays the Officer,) and, after reconnoitring the principal French and Spaniſh ports in the Mediterranean, arrived at Gibraltar a few days after the Spaniſh fleet had paſſed through the Straits from Carthagena. Impatient to join Admiral Sir John Jervis, Commodore Nelſon remained only one day at Gibraltar, and proceeded from thence on the 11th of February to the Weſtward. The Commodore joined Admiral Jervis's fleet off Cape St. Vincent, on the 13th of Feb. juſt in time to communicate to the Admiral ſome intereſting intelligence, concerning the force and ſtate of the Enemy's fleet, and to remove his pendant to the Captain, of 74 guns.

"Upon joining the Britiſh Fleet, the Lively frigate, commanded by Lord Garlies, was appointed to proceed with Sir Gilbert Elliot, and the gentlemen accompanying him, to England; but there being at this time reaſon to expect an approaching action between the two Fleets, the Lively, at the joint ſolicitations of Sir Gilbert Elliot and Lord Garlies, was detained with the ſquadron until the event ſhould be known.

"Thus ſtationed on board the Lively, which acted as a repeating frigate during the action, I was at liberty to obſerve the manœuvres of both Fleets, and to view the intereſting ſcene before me, with more preciſion and leiſure than if the ſhip in which I was embarked had been a principal in the fight; and by comparing my notes with others, and conferring with the chief actors in this affair, I have reaſon to believe, I have collected correct information relative to the proceedings of our Fleet, and to

* Printed for J. Johnſon, St. Paul's Church-Yard.

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the conduct of some individuals, whose behaviour on that occasion entitles them strongly to the gratitude of their King and country. Notwithstanding the means taken by his Majesty's Ministers for augmenting Sir John's fleet to a force adequate to the service, yet such had been the losses and injuries* sustained by the British squadron, from causes equally unavoidable and disastrous, that his actual force, when the reinforcements, under the command of Rear-Admiral William Parker, joined him off Cape St. Vincent, was in effect the same as that which he commanded when these reinforcements were first required. It is somewhat remarkable, that even this force was in imminent danger of being further diminished by the unfortunate accident of the Colossus and Culloden running aboard of each other, by which the latter received such material and serious injury, that under any other circumstances it might have been prudent for her to have taken refuge in the nearest port. The zeal, activity, and resources of her commander, Captain Trowbridge, were however equal to the remedying of this evil; and in a short time the Culloden, though her damages could by no means be entirely repaired, was nevertheless reported fit again for service.

"With some commanders it might have been deemed the most prudent conduct, under these circumstances, to have acted on the defensive until additional ships had been sent from England: With Sir John Jervis it was otherwise;—he, confiding in the unanimity, zeal, and bravery of the squadron under his command, determined on active operations. Fixing a rendezvous for his reinforcements, for his cruisers, and for the convoys that he expected, he went to sea with ten sail of the line, though he knew the Enemy might have, if they had not, thrice that number; and after accompanying a Portuguese squadron and convoy a convenient distance to the westward, he repaired to the place appointed, where he was joined by his reinforcement, under Rear-Admiral Parker.

"The British Squadron, consisted of fifteen sail of the line, four frigates, a sloop of war, and a cutter, viz. two of 100 guns, two of 98 guns, two of 90 guns.—Total, six three-deckers, eight of 74 guns, and one of 64 guns. The Spanish Fleet was

* Courageux, of 74 guns, lost in the Straits of Gibraltar.

Gibraltar, of 80 guns, forced from her anchorage at Gibraltar, struck on the Pearl Rock in quitting the Bay, and obliged to proceed to England for repairs.

Zealous, of 74 guns, struck on a rock in Tangiers Bay, and obliged to repair at Lisbon.

Bombay Castle, of 74 guns, lost in going into the River Tagus.

Saint George, of three decks, grounded on the Cachops, coming out of the Tagus the 18th of January, and obliged to put back for repairs.

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compoſed of twenty-ſeven ſail of the line, ten frigates, and one brig; viz. one of four decks, carrying 136 guns; ſix of three decks, each of 112 guns; two of 84 guns, and eighteen of 74 guns each. The Spaniſh Admiral had failed from Carthagena the 4th of February. On the 5th, he paſſed Gibraltar, leaving in that Bay three line-of-battle ſhips, ſuppoſed to be laden with military ſtores for the Spaniſh troops ſtationed before that garriſon; two of which ſhips afterwards chaſed Commodore Nelſon, in the Minerva. The ſtrong eaſterly gale that had been friendly for their getting out of the Mediterranean, was however unpropitious for their gaining the Port of Cadiz. On the night of the 11th, they were fallen in with, off the mouth of the Straits, by the Minerva. And the evening of the day on which Commodore Nelſon joined Sir John Jervis off Cape St. Vincent, we find their Fleet driven farther to the Weſtward; for a part of them were not only ſeen by the Minerva, before ſhe joined the Britiſh Fleet; but La Bonne Citoyenne, a Britiſh ſloop of war, commanded by Captain Lindſay, arrived in the fleet the ſame evening with intelligence, that not two hours before ſhe had exchanged ſhots with one of the Enemy's frigates, and that the Enemy's Fleet was not far diſtant. It was upon receiving this intelligence, and hearing Sir John Jervis, in conſequence of it, give orders for the ſignal to be made to prepare for battle, that Sir Gilbert Elliot and Lord Garlies earneſtly ſolicited to remain with the ſquadron until the event of the action ſhould be known: And his conſent to this requeſt enables me to offer you a detail of the operations of that day, ſo highly honourable to the Britiſh Arms,

"Before ſun-ſet in the evening of the 13th, the ſignal had been made for the Britiſh Squadron to prepare for battle, and the ſhips were alſo directed to keep in cloſe order during the night. At day-break on the 14th, the Britiſh Fleet was in complete order, formed in two diviſions, ſtanding on a wind to the S. S. W. The morning was hazy. About half paſt ſix o'clock, A. M. the Culloden made the ſignal for five ſail in the S. W. by S. quarter, which was ſoon after confirmed by the Lively and Niger frigates, and that the ſtrange ſail were by the wind on the ſtarboard tack. The Bonne Citoyenne ſloop of war, was therefore directed to reconnoitre. At a quarter paſt eight o'clock, the Squadron was ordered, by ſignal, to form in a cloſe order; and in a few minutes afterwards the ſignal was repeated to prepare for battle. About half paſt nine o'clock, the Culloden, Blenheim, and Prince George, were ordered to chaſe in the S. by W. quarter; which, upon the Bonne Citoyenne's making a ſignal that ſhe ſaw eight ſail in that quarter, was afterwards ſtrengthened by the Irreſiſtible, Coloſſus, and Orion.

"A little paſt ten o'clock, the Minerva frigate made the ſignal for twenty ſail in the S. W. quarter, and a few minutes after, of

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eight ſail in the S. by W. Half an hour afterwards the Bonne Citoyenne made the ſignal that ſhe could diſtinguiſh ſixteen, and immediately afterwards twenty-five of the ſtrange ſhips, to be of the line. The Enemy's Fleet were indeed become now viſible to all the Britiſh Squadron. The ſhips firſt diſcovered by the Culloden, were ſeparated from their main body, which being to windward, were bearing down in ſome confuſion, with a view of joining their ſeparated ſhips. It appeared to have been the Britiſh Admiral's intention, upon diſcovering the ſeparated ſhips of the Enemy's fleet, to have cut them off, if poſſible, before their main body could arrive to their aſſiſtance; and with this view the faſt-ſailing ſhips of his ſquadron were ordered to chaſe. Aſſured now of the near poſition of their main body, he probably judged it moſt adviſable to form his fleet into the line of battle, and the ſignal was made for their forming the line of battle a-head and a-ſtern as moſt convenient. A ſignal was made directing the Squadron to ſteer S. S. W.

"About 20 minutes paſt 11 o'clock, the Admiral pointed out that the Victory (his flag-ſhip) would take her ſtation next to the Coloſſus. Some variation in ſteering was afterwards directed, in order to let the rear ſhips cloſe up. At 26 minutes paſt eleven, the Admiral communicated his intention to paſs thro' the enemy's line, hoiſting his large flag and enſign; and ſoon after the ſignal was made to engage. The Britiſh van by this time had approached the Enemy; and the diſtinction of leading the Britiſh line into action, fell to the lot of the Culloden. About half paſt eleven, the firing commenced from the Culloden againſt the enemy's headmoſt ſhips to windward. As the Britiſh Squadron advanced, the action became more general, and it was ſoon apparent that the Britiſh Admiral had accompliſhed his deſign of paſſing thro' the enemy's line. The animated and regular fire of the Britiſh Squadron was but feebly returned by the enemy's ſhips to windward, which, being fruſtrated in their attempts to join the ſeparated ſhips, had been obliged to haul their wind on the larboard tack: Thoſe to the leeward, and which were moſt effectually cut off from their main body, attempted alſo to form on their larboard tack, apparently with a determination of either paſſing thro' or to leeward of our line, and joining their friends; but the warm reception they met with from the centre ſhips of our ſquadron, ſoon obliged them to put about; and excepting one, the whole ſought ſafety in flight, and did not again appear in the action until the cloſe of the day. The ſingle ſhip juſt mentioned perſevered in paſſing to leeward of the Britiſh line, but was ſo covered with ſmoke, that her intention was not diſcovered until ſhe had reached the rear, when ſhe was not permitted to paſs without notice, but received the fire of our ſternmoſt ſhips; and as ſhe ſuffed round the rear, the Lively and other frigates had alſo

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the honour of exchanging with this two-decker ſeveral broadſides.

"Admiral Jervis, having effected his firſt purpoſe, now directed his whole attention to the enemy's main body to windward, conſiſting at this time of 18 ſail of the line. At eight minutes paſt 12, the ſignal therefore was made for the Britiſh fleet to tack in ſucceſſion, and ſoon after he made the ſignal for again paſſing the enemy's line. The Spaniſh Admiral's plan ſeemed to be to join his ſhips to leeward, by wearing round the rear of our line; and the ſhips which had paſſed and exchanged ſhots with our ſquadron, had actually borne up with this view. This deſign, however, was fruſtrated by the timely oppoſition of Commodore Nelſon, whoſe place in the rear of the Britiſh line afforded him an opportunity of obſerving this manœuvre, and of penetrating the Spaniſh Admiral's intention. His ſhip, the Captain, had no ſooner paſſed the rear of the enemy's ſhips that were to windward, than he ordered her to wear, and ſtood on the other tack towards the enemy. In executing this bold and deciſive manœuvre, Commodore Nelſon reached the ſixth ſhip from the enemy's rear, which was the Spaniſh Admiral's own ſhip, the Santiſſima Trinidada, of 136 guns, a ſhip of four decks, and ſaid to be the largeſt in the world. Notwithſtanding the inequality of force, the Commodore inſtantly engaged this coloſſal opponent, and for a conſiderable time had to contend not only with her, but with her ſeconds a-head and a-ſtern, of three decks each. While he maintained this unequal combat, which we viewed with admiration mixed with anxiety, his friends were flying to his ſupport; and the Enemy's attention was ſoon directed to the Culloden, Captain Trowbridge, and in a ſhort time after to the Blenheim, of 90 guns, Captain Frederick, who opportunely came to their aſſiſtance.

"The intrepid conduct of Commodore Nelſon ſtaggered the Spaniſh Admiral, who already appeared to waver in purſuing his intention of joining the ſhips cut off by the Britiſh Fleet, when the Culloden's arrival, and Captain Trowbridge's ſpirited ſupport of the Captain, together with the approach of the Blenheim, followed by Rear-Admiral Parker, with the Prince George, Orion, Irreſiſtible and Diadem, not far diſtant, determined the Spaniſh Admiral to change his deſign altogether, and to make the ſignal for the ſhips of his main body to haul their wind, and make ſail on the larboard tack. Advantage was now apparent in favour of the Britiſh Squadron, and not a moment was loſt in improving it. As the ſhips of Rear-Admiral Parker's diviſion approached the Enemy's ſhips, in ſupport of the Captain and her gallant ſecond, the Blenheim and Culloden, the cannonade became more animated and impreſſive.

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"The Britiſh ſquadron at this time was formed in two diviſions, both on the larboard tack; their ſituation was as follows: Admiral Parker with the Blenheim, Culloden, Prince George, the Rear Admiral's ſhip, Captain, Orion, Irreſiſtible, compoſed one diviſion, which was engaged with the enemy's rear. Admiral Jervis, with the other diviſion, conſiſting of the Excellent, Victory, Barfleur, Namur, Egmont, Goliah, and Britannia, was preſſing forward in ſupport of his advanced ſquadron, but had not yet approached the real ſcene of action. The Coloſſus having in the early part of the day unfortunately loſt her fore-yard and fore-top-ſail-yard, was obliged, in conſequence of theſe loſſes, to fall to leeward, and the Minerva's ſignal was made to take her in tow; which was, however, handſomely declined by Captain Murray, when the Minerva had come within hail in execution of her orders.

While the Britiſh advanced diviſion warmly preſſed the enemy's centre and rear, the Admiral meditated, with his diviſion, a co-operation, which muſt effectually compel ſome of them to ſurrender. In the confuſion of their retreat, ſeveral of the enemy's ſhips had doubled on each other, and in the rear they were three or four deep. It was therefore the Britiſh Admiral's deſign to reach the weathermoſt of theſe ſhips, then bear up, and rake them all in ſucceſſion with the ſeven ſhips compoſing his diviſion. His object afterwards was to paſs on to the ſupport of his van diviſion, which, from the length of time they had been engaged, he judged might be in want of it. The caſual poſition, however, of the rear ſhips of his van diviſion, prevented his executing this plan: the Admiral, therefore, ordered the Excellent, the leading ſhip of his own diviſion, to bear up; and, with the Victory, he himſelf paſſed to leeward of the enemy's rearmoſt and leewardmoſt ſhips, which, though almoſt ſilenced in their fire, continued obſtinately to reſiſt the animated attacks of all their opponents.

"Captain Collingwood, in the Excellent, in obedience to the Admiral's orders, paſſed between the two rearmoſt ſhips of the Enemy's line, giving to the one moſt to windward, a 74, ſo effectual a broadſide, that, with what ſhe had received before, her Captain was induced to ſubmit. The Excellent afterwards bore down on the ſhip to leeward, a three-decker; but obſerving the Orion engaged with her, and the Victory approaching her, he threw into her only a few diſcharges of muſketry, and paſſed on to the ſupport of the Captain, at that time warmly engaged with a three-decker carrying a flag. His interference here was opportune, as the continual and long fire of the Captain had almoſt expended the ammunition ſhe had at hand, and the loſs of her fore-top-maſt, and other injuries ſhe had received in her rigging, had rendered her nearly ungovernable.

"The Spaniſh three-decker had loſt her mizen-maſt; and before the Excellent arrived in her proper ſtation to open on this ſhip, the three-decker dropped aſtern aboard of, and became entangled with, a Spaniſh two-decker that was her ſecond: thus doubled on each other, the Excellent gave the two ſhips her fire, and then moved forwards to aſſiſt the headmoſt ſhips in their attack on the Spaniſh Admiral, and the other ſhips of the Enemy's centre.

[*To be concluded in the next.*]

A short Account of the Success of the Methodist Missionaries in the West-Indies.

WE have been engaged but thirteen years in this bleſſed work, and yet the Lord has graciouſly given us about eleven thouſand ſouls, beſides thoſe who in that time have been ſafely lodged in Abraham's Boſom. All of theſe, as far as we, who are no diſcerners of the heart, can judge, are truly awakened to a knowledge of their fallen ſtate: They have forſaken their outward ſins, yea, even the moſt favourite of all—Polygamy; and are earneſtly ſeeking ſalvation through the Blood of the Covenant: and a very conſiderable part of them are happy in the love of God. In the Love-feaſts and Band-meetings in St. John's in Antigua, Baſſe-Terre in St. Chriſtopher's, Charleſton in Nevis, Kingſton in St. Vincent's, Kingſton in Jamaica, &c, I have been charmed with the teſtimony which the believing Negroes bore for Jeſus Chriſt. One after another, with the utmoſt order, they gave an account in their Negro-dialect, of the work of grace upon their ſouls in its different ſtages, with as much clearneſs and perſpicuity as any Believer in Europe: and their own maſters confeſs that they are the beſt and moſt faithful Servants which they poſſeſs.

We have now 2800 in Society in Antigua, above 1800 in St. Chriſtopher's, 500 in Nevis, above 3000 in Tortola and the other Virgin Iſlands, 100 in Dominica, 2000 in St. Vincent's, 44 in Barbadoes, 130 in Grenada, near 600 in Jamaica, and 120 in St. Bartholomew's. All theſe we are not aſhamed to call Members of our Society.

Incluſive of the above, we have between fifty and ſixty thouſand under inſtruction, of all of whom we are in hopes that we ſhall be able in time, through the Grace of God, to give a good account. And the Lord has been pleaſed to raiſe up about fifty Preachers among the Negroes.

We have alſo opened a new Miſſion among the Negroes in Bermuda, of which Mr. Stephenſon, our Miſſionary in that Iſland, gives us a pleaſing account. Mr. Turton, who has introduced the Goſpel into St. Bartholomew's, has been appointed for Providence.

vidence-Iſland, to which we have had ſtrong and repeated invitations. We are alſo eſtabliſhing a Miſſion among the French Negroes in the Iſland of Grenada, one of our French Preachers from the Iſland of Jerſey having undertaken that arduous taſk. In ſhort, the ſucceſs which the Lord has been pleaſed to give us, exceeds our moſt ſanguine expectations; and the proſpects before us are of the moſt pleaſing kind.

Some Account of GEORGE BROMLEY, of Adwalton, near Birſtal, Yorkſhire, who was killed in a Coal-pit, on the 16th of laſt October.

GEORGE BROMLEY was awakened to a ſenſe of his guilt and miſery about fourteen years ago under the preaching of Mr. J. Broadbent, who then travelled in the Birſtal Circuit. He became a ſincere penitent and ſought the Lord with ſome diligence; but as he could not read, and was of courſe very ignorant of the way of ſalvation, he was nearly two years before he received the knowledge of ſalvation by the remiſſion of ſins. From the time that he found a ſenſe of his acceptance, he was a ſteady member of Society, and adorned the Goſpel in his life and converſation. Having a numerous family of young children, he was, at times, much tried, finding it difficult to ſupport them by the fruit of his labour; yet he bore all his trials with chriſtian patience, and gave evident proof that he was an Iſraelite indeed in whom was no guile. The goſpel ſimplicity and godly ſincerity which he poſſeſſed, happily kept him from being ſtumbled by the rocks of offence which were thrown in his way: whoever were offended, George was not; and if any perſons by unkind words or actions grieved him, he readily forgave them and prayed for their ſalvation.

A little more than four years ago, George was more deeply convinced of his want of entire holineſs, and never reſted till he knew the blood of Chriſt had cleanſed him from all unrighteouſneſs, and he was made a partaker of perfect love. From that time he was always happy in GOD, and very frequently longed to go to heaven, that he might praiſe him without wearineſs.

Although his buſineſs was very laborious, being a Collier, yet he ſeldom was abſent from the means of grace, but was diligent in hearing the word of God, in prayer of every kind, and eſpecially in attending Love-Feaſts. If he knew of any one in the neighbourhood, he was ſure to be there, whether at Leeds, Morley, or elſewhere, at which he generally declared, with great ſimplicity, what the Lord had done for his ſoul. At one of thoſe ſeaſons, the Sunday before his death, he ſaid, "I know not what "the Lord is going to do with me; but I am ſo happy that I "cannot expreſs what I feel; it is better and better with me

" every day. If men call me a Methodiſt, they cannot call me " any thing that I like better; for I love that people as dear as I " love my own life."

On the Wedneſday following, the 16th of laſt month, he went to his work in the morning as uſual: his neighbours obſerved that he ſang hymns all the way; and when he was going down into the Pit, he was heard to ſing,—

" We're marching thro' Immanuel's ground
To fairer worlds on high,"

till he came within 18 or 20 yards of the bottom, when the rope ſuddenly breaking, he fell near 60 feet, and was ſo dreadfully bruiſed inwardly, that he vomitted a large quantity of blood before he could be got out of the Pit. After he was taken out he only ſurvived a few hours, but was perfectly ſenſible to the laſt. He ſaid " There is no condemnation,"—and deſired his friends to pray with him. About two o'clock that day, he quitted mortality, and entered into the joy of his Lord.

In his death, the Methodiſt Society at Adwalton have loſt a uſeful member, and his poor diſconſolate wife a moſt faithful, induſtrious and affectionate Huſband, which to her muſt be great indeed, having ſix children already, and is near her time with the ſeventh. How needful it is for all of us to regard our Saviour's caution, " *Be ye always ready: for in ſuch an hour as ye think not, the Son of Man cometh.*" Surely the Lord will be a Father to the fatherleſs, and a Huſband to the widow.

Nov. 16, 1799. JOHN BEAUMONT.

A Letter from Mr. HODGSON, to Mr. B. RHODES.

My dear Friend and Brother, Redruth, June 25, 1799.

I Am happy in having an opportunity of giving you ſome account of the great revival of Religion in Redruth Circuit, ſince Chriſtmas laſt. Immediately after the laſt Conference many Societies in our Circuit began to pray fervently for a revival; and while they were thus engaged, their faith encreaſed, and they were filled with the bleſſed hope that God would ſhortly anſwer their ſupplications. In the mean time, there were frequent intimations of the breaking out of the work, like drops before the ſhower; which ſo encouraged us who laboured in the Circuit, that we renewed our reſolutions to be given up, through grace, to the work, as the heart of one man. The Lord owned our labours more than ever, and ſinners were convinced and converted in many places. I ſhall never forget that memorable time which we had at the cloſe of the laſt year in Redruth Chapel; at midnight, while I was giving out the hymn,—" Blow ye the trumpet, blow,"—I was ſo affected that I knew not how to proceed. So clearly did

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I see the willingness of God to save sinners, that many times, in the concluding prayer, I was obliged to stop, and almost the whole congregation were overwhelmed in tears.

The next Sunday evening, the Covenant was renewed at Truro, which was a solemn time to many souls. One person who was in great distress, found peace in a short time. The week after, many souls in Truro found the same blessing. From that time the work has revived in such a manner, that the Society, which was then 130 in number, is now 280. In Redruth there has been an addition of 300 members, in Gwennap, 200; in St. Agnes, 400: in Whealrose, Perranwell, Kearley, Bollingey, Cuthbert, Stithians, Tuckingmill, &c. the work prospers greatly. In short, since last Christmas there have been added, upwards of two thousand five hundred members in this Circuit; most of whom were converted to God before they joined.

Many remarkable instances of divine power have been manifested in the present revival of religion; it is impossible to enumerate them all, but I shall mention a few particulars. The beginning of the revival at Whealrose was very singular. A young girl had been in great distress for many hours, and would not rest until the Lord spoke peace to her soul. The day after, she went to her work, but her companions began to mock her, on account of the distress she had felt; but so far from being discouraged, she immediately kneeled down and prayed for her persecutors. Her prayers were answered;—the hand of God laid hold of them;—many of them cried aloud for mercy, and continued so to do until one of our friends came by, and took the distressed into Whealrose preaching house, where they continued, with many more who assembled with them, until day-light next morning; during which time many found peace with God. The day after I preached at Cuthbert, when two persons found peace, and several others were awakened. March 1, I was much cast down in my mind, in reflecting on the state of the work at Bollingey, when a Brother came into the room and told me, that he believed God would revive his work that night at that place. Awhile afterwards I retired, and in faith pleaded the promises of God before his Throne, and found encouragement to believe that he would that night fulfil them. At the time appointed I went to the preaching-house, and found more people than I expected: My heart was enlarged in prayer and preaching, when just as I was concluding the sermon, a young woman fell on her knees, with strong cries and tears. I immediately gave out a verse of a hymn, and went down from the pulpit to enquire into the cause of her distress. She replied, "I want a sanctified heart!" Fearing lest she did not understand her own reply, I asked, "Do you know that God hath pardoned your sins?" She answered,—"Yes but I cannot rest a moment till my soul is cleansed from all sin."

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I then directed her to the promises of the Gospel, and exhorted her to receive them by faith. In a few minutes, while we were wrestling in prayer, the Lord spoke the blessing to her heart; and she still lives in the enjoyment of it. Several in the Circuit have received lately the same blessing, and I have not heard of one of them who has lost a sense of it. That evening, three more found the pardoning love of God. Since that time many have joined those societies. On Saturday, the 2d, I went to St. Agnes, and as brother Simmonds had had a remarkable time the preceding week, I found the people in full expectation of a pouring out of the Spirit of God. In the evening, many were deeply affected, some by distress, others thro' joy. After preaching, at the request of the Leaders, I desired only the Society to stop, and those who had proposed to join that evening; but not one would move out of the chapel; and as many were in distress, it was thought adviseable to pray with them, which the brethren did, until 3 o'clock in the morning, before the people were entirely dismissed, in which meeting many found peace. Sunday 3, at half past nine, I again went to the chapel, and found the place so crowded, that I could scarcely get to the pulpit. As the congregation were singing, I immediately went to prayer, but could not make the people hear by reason of the cries of the distressed. When we rose from our knees, I found that every attempt to preach was ineffectual. The Leaders therefore began to pray with them, while at the same time, (as long as I could stay,) I assisted, sometimes by prayer with individuals, at other times, by rectifying any thing that required it. It was very affecting to see, in one part of the chapel, a grey-headed-sinner returning to God;—on the one hand, a company of young girls, and on the other, ten or twelve boys, earnestly engaged with God for pardon.

There was a particular circumstance which drew tears from many eyes;—a parent who had wrestled with the Lord in prayer for his two children, till they both found peace, when he took them into the pulpit, and tho' they could scarcely be seen, they lifted up their hands to heaven, and with tears of humble praise, calmly told the congregation what the Lord had done for their souls.

Notwithstanding the number of persons that have been added to the Societies in this Circuit since last Christmas, yet the far greater part of them retain their sincerity; they walk as circumspectly as if they had been in the Society twenty years; the fear of God is before their eyes, not only when they are under the means of grace, but likewise with their families,—shops, and markets;—and even when they are in the bowels of the earth, they praise God with joyful lips, and offer up their supplications to him. The change that is wrought in their hearts, is demonstrated by the purity of their lives;—they are sober, industrious, and strictly honest;—they are saved from the sins which formerly

formerly led them captive;—and their patience, meekneſs, and general good-will and kindneſs toward all men, are ſo undeniably evident, that even their oppoſers are conſtrained to be ſilent; ſcarce any one ventures to ridicule Religion, or treat with contempt thoſe who are ſeeking the ſalvation of their ſouls.

With regard to myſelf and fellow-labourers, we are truly thankful that the Providence of God brought us into Cornwall; we are united in one ſpirit, and labour together chearfully for the good of ſouls. All the return that I can make to God for his wonderful mercies, is to devote both body and ſoul to his work and glory. Had I ten thouſand lives they ſhould all be ſpent in his ſervice. May I ever be faithful to the grace given, that when I have finiſhed my work below, I may inherit a crown of life!

I remain your unworthy Brother,

JOHN HODGSON.

LINES compoſed for the AUTHOR'S BIRTH-DAY.

AWAKE! my dormant Muſe! adventrous ſing,
In glowing numbers, Heav'ns Almighty KING.
A grateful tribute,—humble homage pay;
And gladly celebrate thy NATAL DAY.

To thee, my GOD, (and I can call thee *mine*;
For O! thou didſt into my darkneſs ſhine!)
To thee my *Eben-ezer* I will raiſe,
My life employ,—my talents to thy Praiſe,
Who doſt in mercy lengthen out my days.
Illimitable Love, O Power divine!
And Wiſdom indeſcribable are thine;
Unclouded Glory, wide, effulgent Light,
(Too dazzling objects for dim mortals ſight!)
Concentrated, conjoin'd, in thee appear,
Where ſounds harmonic, charms the Seraph's ear!

Behold! "my days are ſwifter than a poſt!"
So ſpake the eaſtern Sage, his ſubſtance loſt.
Or "like a Vapour," empty, void, and thin,
"Is human Life,"—and man to worms a-kin!
In riſing youth, juſt like the op'ning flow'r,—
Is feeble man, the creature of an hour!—
With leaves expanded, morning flow'rets riſe,
At noon they wither, and their beauty dies!
Juſt emblems theſe, of all the youthful train,
Who idly flaunt along the verdant plain,
Their youth and beauty, health and ſtrength decay,
And all their flatt'ring proſpects die away;
Impell'd by Death, to their abiding home,
They lie quieſcent in the ſilent tomb!

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The world's a sea of tumult, pain, and strife;
The Christian only seeks a better Life;
And, ardent, longs to drink ambrosial joys,
Where,—nor satiety, nor pleasure cloys.
There,—where the Morning-Stars in concert sing,
And all the Sons of GOD, their laurels bring,
Before the Throne, adoring, prostrate fall,
And worship THEE, great SOVEREIGN LORD of all!
(The conquest won, and fought the heav'nly fight,)
There may I dwell, absorb'd in pure delight!

And while thy Goodness bids me here abide,
O may I never leave my Saviour's side;
But prove obsequious to his high command,
Then "none can pluck me from his potent hand!'
Thus, while the earth performs her annual round,
I shall in works of righteousness abound;
"Be faithful unto Death,"—(no more to mourn;)
And joyful, hail the DAY that I was born!

JOHN BRAITHWAITE.

Glasgow, Sept. 1799.

PSALM CXXIX.

1 MANY a time, may Israel say,
My foes have furiously assail'd,
And vex'd me from my natal day,
But never, never yet prevail'd;
Nor could the gates of hell o'erthrow
The Church on JESUS built below.

2 The ploughers plough'd upon my back,
Till all my body was one wound;
Nor could they the foundation shake;
A Seed, a Remnant, still was found,
Preserv'd by their Almighty LORD,
Kept by his everlasting Word.

5 The LORD, the righteous LORD, and true,
Turn'd our captivity again;
The cords of wickedness broke thro',
And burst the dire oppressor's chain;—
And all who Sion hate, shall fly,
And tremble, and for ever die.

4 As grass on the house-top decays,
Nor ever fills the mower's breast,
But withers in a moment's space,
And perishes, unreap'd, unblest,
So shall the foes of Sion fade,
And vanish as a fleeting shade.

MR. WILLIAM THORESBY.

Preacher of the Gospel.

Aged 38.

THE Methodiſt Magazine, For FEBRUARY, 1800.

A ſhort Account of the LIFE and EXPERIENCE of Mr. FRANCIS WEST, PREACHER OF THE GOSPEL.

[*Concluded from page 5.*]

IN the month of Auguſt 1793, I removed to Great-Grimſby Circuit. The brethren received and encouraged me far beyond my deſerts or expectation. I felt my deſponding thoughts return, and was often ready to wiſh that I had never left home on ſuch an errand. My heart was ſo ſlow to believe, ſo backward to pray, and ſo prone to wander, that I feared after having preached to others, I myſelf ſhould become a caſt-away. Providence favoured me with the company of Mr. Brackenbury, whoſe converſation and inſtruction revived me much; but my fears ſoon returned. Sometimes I thought, that I would not mention my trials to any one, becauſe when they ſaid but little, I was full of conjectures, and brought ſorrow upon ſorrow;—and when they attempted to comfort me, I could ſcarcely think them ſincere. Being in company with one of the preachers, he ſaid to me, "I believe you are called to preach the Goſpel, and woe unto you if you preach it not." Theſe words ſunk deep into my heart, and begat in me a reſolution to go on. Some time after, by looking at certain perſons, and my own weakneſs, I was brought to the brink of deſpair; and was exceedingly uneaſy both day and night. A friend perceiving my diſtreſs, and the cauſe of it, reproved me for my anxiety, and exhorted me to look to the ſtrong for ſtrength. His advice I reſolved to follow, becauſe I found by ſad experience, that the more I looked at, and pored upon my defects, the more they increaſed.

In the month of March following, I read the life and death of Mr. De Renty; but when I conſidered his exemplary piety; his deep humility; his devotedneſs to God, and unwearied diligence in employing his ſtrength, time, abilities, and ſubſtance to the glory of God, and the good of his Neighbour;—I was greatly aſhamed, and ſunk into nothing. However I received much profit from the March and April Magazines that year; particularly from Mr. Garrettſon's Journal, the ſermon, and—"On Gratitude for mercies received." During my travels in this Circuit, I

was much grieved on account of the unchriſtian ſpirit manifeſted by ſome perſons who made a profeſſion of religion: and the latter end of the year was almoſt as diſtreſſing as the beginning.

In Auguſt 1794. I was appointed by the Conference, to labour in Walſingham Circuit. When I arrived at Walſingham, the friends received me with much kindneſs, and meeting my fellow-labourer, Mr. Heath, we gave each other the right hand of fellowſhip.

January 3, 1795. I have abundant cauſe to bleſs God that hitherto he hath helped and encouraged me. I feel at preſent ſuch a ſettled peace, and ſerene happineſs, as I have not enjoyed for a long time: I have paſſed thro' many deep waters and heavy trials, —but have not had one too many or too great. The rod is in my Father's hand, and he knows when and how to uſe it.

Feb. 25, being the day ſet apart for faſting and prayer, I preached at Walſingham in the afternoon and evening, and found it a ſolemn, refreſhing ſeaſon to my ſoul;—but I was conſtrained to cry out,—"O that the men of Norfolk, were like the men of Nineveh!"

April 24. I found it extremely difficult to bend my unſettled, confuſed mind to any ſubject. I believed the gathering congregation were praying for me:—the fire began to kindle, my heart to melt, and I was humbled before the Lord. It was truly a ſolemn, profitable, and refreſhing ſeaſon. O how much better is the Lord to me than all my ſoul diſtreſſing fears!

Whit-Sunday, May 24. was a good day to my ſoul, both at the Love-feaſt at Wells, where the people ſpoke freely and feelingly; and at Walſingham at night, where I preached to a large and attentive congregation, with recollection, life, and liberty.

June 21, was a day worthy to be had in remembrance. At Burnham Thorp we held a Love-feaſt. It ſeemed as if the eyes of the people were become fountains of water, and their hearts like wax before the fire. One ſinner fell to the ground, and cried for mercy in a manner I never heard before.

June 26. I went to Weybourn to ſee a body of ſoldiers who were encamped near that village. I was ſolemnized and inſtructed while looking at them. Their ſituation, near the ſea, reminded me of the propriety and neceſſity of watching that part which the enemy is moſt likely to invade or attack. Their waggons ſhewed that they carry all their military ſtores, proviſions, &c. with them, and that they are always ready to engage on the ſpot, or to remove on the ſhorteſt notice: Thus it ought to be with me. Their tents brought to my recollection the weakneſs and inſtability of my earthly tabernacle; and likewiſe the Goodneſs of God in ſending "his angels to encamp round about them that fear him." The uniformity of their dreſs, the exactneſs,

and

and regularity of their movements indicated, that christians should be continually clothed with humility, punctual in their engagements, and regular in all their proceedings. The firing of muskets and cannon conveyed an idea of the suddenness of the destruction of the ungodly. The sound of the trumpet taught me,—I ought to lift up my voice and give a certain sound. Their attention and activity put me to shame:—no sooner was the word of command given, than it was instantly obeyed with all possible dexterity.

"Lord! shall I lie so sluggish still,
"And never act my part?
"Come Holy Ghost from the' heavenly hill
"And actuate my heart!"

Being appointed by the Manchester Conference for Yarmouth, I arrived there on the 25th of August; but when I saw the Chapel, (which will hold 1800 or 2000 hearers,) my heart and flesh failed me. Next day I preached twice, and on Monday morning regained my former composure. I stayed almost a fortnight in town, and was well satisfied with my appointment. At Lowestoft, I found a respectable society of old established Methodists, and was kindly received by them. The subsequent part of the year I laboured in this circuit with satisfaction to myself, and I hope, some profit to the people; the affection which they manifested to the Cause of Christ, united my heart to them, and encouraged me to proceed in the work to which Providence had called me. In the month of June following, I preached at Walton, in the open street, to a peaceable congregation of about 200 persons, who listened to the word with great attention. But before I had half done, we were interrupted and thrown into confusion by a gentleman, who supposed he was discharging his duty to God and man, by pouring out a torrent of invectives and reproaches upon me. He assured me, That they had a good ——, and Church,—and were very well satisfied,—for ought he knew, —without any *new Religion!*—The people were not pleased with this gentleman's harangue, nor with his treatment of me. My mind was calm and serene during the contest; and we parted at last, without any further injury.

My next Circuit (August 7, 1796,) was Bury St. Edmunds. On the 16th of December, I finished my 31st year. Upon taking a retrospective view of my life and labours, words, thoughts and tempers, I found abundant cause to hide my face in the dust before the Lord. O what want of activity, diligence, faithfulness, and zeal for the glory of God, and salvation of souls! I felt a determination, thro' divine grace, to stir up the gift that was in me: and to be more faithful in the discharge of my duty. Scripture and experience have taught me the absolute necessity of having on the whole armour of God. Hitherto I can say,—

"Thro' hidden dangers, toils, and death,
The Lord hath clear'd my way;
And thro' the pleasing snares of youth,
More to be fear'd than they."

March 20. I was present at Thetford Assizes, and heard the sentence of death passed on two malefactors. It was a solemn season, and powerfully impressed on my heart, the terror and misery attending the awful day of *final decision!* The silent and friendless prisoners at the bar, afforded me a faint idea of the confusion and wretchedness of the wicked, when they shall stand trembling before the righteous Judge of the living and of the dead!

I attended the Conference at Leeds, in August, 1797, where I was received into full connexion, and appointed for Norwich.

Dec. 31, 1797. This has been a year of difficulties and dangers, of many painful exercises and sorrows; but hitherto the Lord hath helped me; and having obtained help, I continue to the present hour. But when I consider *what* I *was*, and *am*, and *hope to be*, I stand and admire God's providential government, his long-suffering patience, and his boundless Love! In consideration of what the Lord has done for me, and wrought in me, I am resolved to devote my little all to his Glory. And I hope, through his grace, to be wiser and better; more holy and useful in future, than heretofore I have been. *Lord, quicken me in thy way!*

FRANCIS WEST.

A SERMON on, *The Christian Prophet and his Work.*

[*Concluded from page* 15.]

II. BUT he who *propheseth* speaketh also to men, to *Exhortation.*

According to the common acceptation of this word, viz. *advising a sinner to turn from his sins, and come to GOD for Salvation*; this part of the teacher's work, must, in the nature and order of grace, precede *edification.* But the word παρακλησις must not be restrained to so limited a meaning in this place. From its component parts, παρα, *near to*, and καλεω, *I call*, we may learn that it implies *calling the soul near to God*, that it may contract an intimacy with him, be united to, and be continually defended, nourished, and supported by him: And this indeed is the proper business of *exhortation.*

As this discovers to us another part of the teacher's work, so it gives us another view of the state of a soul that is not made a partaker of the salvation of God. Man is at a *distance* from his Maker,

Maker, not in reſpect of *place*, (for God fills the heavens and the earth, and in him we all live, move, and have our being,) but in reſpect of *nature*, *unity* of *mind*, and *conformity* of *purpoſe*. There is no good in man, nor can there be any, while *ſeparated* from God, and united to ſin. God is pure and holy; man is earthly, ſenſual, deviliſh:—Living only in reference to earth; ſeeking only the gratification of his animal deſires, and being conſtantly impelled by diabolic influence to break the commandments of his God. In a greater or leſs degree this is the ſtate of every ſoul of man; for all,—ALL have ſinned, and come ſhort of the glory of God; and there is none that doeth good, no not one, ſaith the Lord. The ſacred writings uniformly repreſent men as rebels againſt God; obſtinately bent on the purſuit of thoſe things which tend directly to their preſent miſery and future deſtruction: and the conduct of men in general demonſtrates that the character is fairly and faithfully drawn. Notwithſtanding, there are many who are unwilling to allow that this is a true ſtate of the caſe; and to get rid of this degrading character of themſelves, reject the whole ſyſtem of Revelation, and forge for themſelves another character from what they term *Natural Religion*; a ſyſtem which they acknowledge did not come from above, for *Revelation* they will have nothing to do with; and yet, *this*, they would have others to receive and ſubmit to, as implicitly, as if it had come recommended by all the wiſdom and authority of God.

Mr. Woolaſton, the celebrated author of "The Religion of Nature delineated," begins his tract thus: "The *foundation* "of Religion, lies in that *difference* between the acts of men, "which diſtinguiſhes them into *good*, *evil*, and *indifferent*; for "if there be ſuch a difference, there muſt be a Religion, and "*e contra*. Upon this account it is, that ſuch a long and labo- "rious enquiry hath been made after ſome general *idea*, or ſome "*rule*, by comparing the aforeſaid acts with which, it might "appear to which kind they reſpectively belong. And tho' men "have not yet agreed upon any one, yet *one* there certainly muſt "be. That which I am going to propoſe, &c."

On this point the following concluſive mode of arguing has been adopted. If the foundation of Religion lie in the *difference* of human actions; and that difference can only appear by comparing them with ſome *rule*; and tho' from the beginning of the world to this day, no ſuch rule of moral good and evil *has yet been agreed upon*, whereby men might know to which *kind* their actions reſpectively belong, it is impoſſible there ſhould be any ſuch thing as *natural religion* or law, becauſe their very eſſence conſiſts in enabling men to *diſtinguiſh* their actions, (and thereby their choice of acting,) whether they are virtues or crimes, moral good or moral evil: If they had no *rule* for this, they had *no law*, and if no law, they could have no *religion*, which is nothing

but

but obedience to law: Or, if "they never *agreed* upon one," and without *agreement* there can be no *rule*, then there is nothing in this ſubject obviouſly clear, univerſal, or true; but all the definitions of it muſt be *opinion* or *falſehood*, becauſe they had no *rule* or method to frame them by. Or, "ſince a rule there certainly muſt be," if Mr. Woolaſton found it out, then all the preceding ages wanted it, there was no ſuch thing exiſting; therefore, this inference is fair, Mr. Woolaſton's diſcovery is the religion of Mr. Woolaſton, and not the *religion of nature*. And if *he* firſt made the diſcovery, how could it be owing to *reaſon*, ſince the light of reaſon was as clear 5000 years ago, as it is now? And if it was not from *reaſon* that he argued ſo well, and traced out the lineaments of law with ſuch order and perſpicuity, then it muſt be from *revelation*. And that ſingle paſſage which he has taken for the *foundation* of his work, tears up the foundation of his whole ſyſtem; and is a demonſtration that whatever he ſays after, is not from *reaſon*, *nature*, *eternal fitneſſes*, or *univerſal conſent*, but from *revelation* alone; and that he has only transferred to the ſupport of one ſchool what he learnt in the other. This poor baſeleſs ſyſtem attempts to ſpeak unto fallen man, *to exhortation* and *comfort*; but in ſuch a way as his *enemy* could wiſh. It expatiates on his *dignity* and *perfection*; the ſtrength and energy of his *reaſon*, (tho' for 5000 years it has not been able to diſcover a *rule* of moral conduct) and ſhews him his *duty* as it is termed, attempting to prove, that he is *naturally inclined* to all good; and that it is only from the influence of *example*, that he is at any time warped from doing that which is holy and juſt. It tells him he has ample reſources in himſelf to conquer any evil propenſity he may have *acquired*; for *internal* evil he has none:—that to act upon this plan is to get free from the ſhackles of *folly* and *ſuperſtition*, and to enjoy peace of mind and laſting content.

This, according to them, is the ſupreme good.—But is there a particle of truth in this meagre ſyſtem! Is not the whole, demonſtrably a mere phantom, "an airy nothing, without a local habitation or a name?" Where is their certainty? Where is their comfort?—Aſk the whole tribe of modern Deiſts, and their *elder* brethren the *heathen*.—But ſtill, it is an *important ſomething!*—Then it is a *ſomething* that has neither *God* nor *Chriſt* in it.—*Chriſt* it has not, for it denies and ridicules his *incarnation*, *miracles*, and *atonement*. GOD it has not, for it denies both the *neceſſity* and *exiſtence* of ſupernatural *influence*.—And yet it is good! It is an *effect* that ſubſiſts without a *cauſe*:—a *ſtream* that is full, and conſtantly running without a producing *fountain*.—It is a *rational* Religion in eternal hoſtility to *reaſon*: It will not allow that man is at a *diſtance* from God; and yet it will not admit that he is *nigh*. *Union* with God thro' the influence of his Spirit, is with it, *enthuſiaſm*; and to ſay, that man is a *fallen*

ſpirit

ſpirit, and utterly incapable of recovering himſelf from his ruinous ſtate, is the language of *reaſon* and *common ſenſe*, and therefore muſt not be countenanced. The concluſion from its leading principles is, man is not *evil*, for the ſcripture account of his *fall* is a fable:—He is not *good*, for there is no *inſpiration* of a Divine Spirit. In a word, he is like ſome of thoſe who have invented the abſurd ſyſtem, *Nothing*, or, *good for nothing*.

But to return. As *exhortation* implies *calling near* to God, and ſuppoſes a *diſtance* between him and the ſinner, as ſtated before; ſo it implies bringing God *near* to the ſoul. God was *in Chriſt* reconciling the world to himſelf—and where two or three are gathered together in the name of Chriſt, he is in the midſt of them.—He who ſpeaketh unto men unto *exhortation*, can aſſure them that the kingdom of God is *at hand*—and that God *waits* to be gracious, and rejoices over them to do them good: Therefore, the trembling ſinner may come with boldneſs unto the Throne of Grace, and aſk mercy, and find grace to help in time of need. *Draw nigh* therefore to God;—and let it be remembered, that *drawing nigh* implies turning the deſires of the heart towards him, (my ſon give me thy heart!) entering into his gracious counſels and deſigns; and accepting, as a loſt ſinner, the ample ſalvation purchaſed by the blood of the Croſs.

Exhortation of this nature is peculiarly needful; (and indeed muſt precede the building up, firſt ſpoken of,) becauſe every awakened ſinner is *afraid* of God, and like the penitent publican, ſtands *afar off*, not daring to *approach* even the *place* where God records his Name; and it is a ſecret which is not with all men, to know how to repreſent Chriſt as *preſent*, and to bring the trembling ſoul *even to his ſeat*. When a ſinner conſiders God as throned in unſufferable light and glory; infinitely full of holineſs and juſtice; he dares not *draw near*;—but when he views the light of his glory in the face of Jeſus Chriſt; when he is *perſuaded* that *God is Love*, he is then inſpired with confidence, and coming by Chriſt Jeſus, he approaches the Eternal Deity with humble boldneſs, thro' the medium of his own nature; for God was manifeſt in the *fleſh!* But this part of the teacher's work as was hinted before, muſt not be reſtrained merely to thoſe who know not God. Every believer in Chriſt Jeſus ſtands in need of it.—What is the general voice of the goſpel, but a continual *call* to men, to *come unto God!* What is the whole of ſalvation but a *drawing nigh to him*, in conſequence of the invitations received from his word and from his miniſters? What is endleſs glory, but an eternal *approach* to the infinite perfections of the Godhead! The ſinner is invited to *draw near:* The believer is invited to draw *nearer*.—The ſinner who receives not this *exhortation*, cannot be ſaved: The ſaint who does not continue to receive it, cannot ſtand;—Thus ſinners and ſaints are

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the continued objects of *exhortation*. Sacred system of eternal Truth! River of God! whose streams make glad the holy city! Thou provest that by bringing God *down* unto man, man is brought *up* unto God, made a partaker of the Divine Nature, and seated on the throne of his glory!—But this leads me to speak of another important part of the teacher's office, which is,

III. *To speak unto men to comfort.*

The word παραμυθια here used, signifies properly, that comfort which a person receives *conversing face to face* with his friend.—Speaking words of comfort, descriptive of those good things, the existence of which we are assured of, and the promise of which we receive on indubitable authority.

This part of the teacher's work, includes not only his *loving, affectionate manner* of preaching the gospel; but also his *visiting* from house to house,—his hearing and determining what were formerly called *cases of conscience*,—his searching into, and removing those scruples which arise from the power of temptation in the minds of those who are but *beginning* to walk in the way of life. These require the speediest and tendereſt aid of the christian prophet, who has himself been comforted in all his tribulations, and is hereby enabled to comfort others, by the comfort with which he himself has been comforted of God, 2 Cor. i. 4.

The *Promises* of the everlasting gospel furnish the teacher with abundant matter for the consolation of the distressed; both in public and private—There is not a *state* of affliction or trial into which a person can be brought, but has some promise of comfort or support annexed to it in the sacred writings. *Come unto me all ye who labour and are heavy laden, and I will give you rest*, is a promise, of general application; and as Luther once said of a similar one, "is worthy to be carried from Rome to Jerusalem on one's knees." Indeed, the whole gospel of God is one grand system of *consolation*; hence it is properly adapted to the state of *suffering* humanity. Man is a *wretched* creature; and his state of misery, is necessarily implied in the text. He cannot be *happy* because he is *unholy*, and holiness and happiness are joined in eternal union by the Lord. As God is the fountain of all blessedness, no intelligent being can be happy, but in *union* with himself. Sin prevents this *union* from taking place; for God can join himself to nothing but what resembles his own nature. As nothing but sin prevents this union from taking place, the teacher of righteousness can speak to *comfort* by proclaiming that divine grace, that not only *atones* for, but *destroys* sin; and which is *glad-tidings* of great joy to all people.

It is much to be lamented, that the benevolent gospel of the Son of God, is represented by many as a system of *austerity* and *terror*: But no man can represent it as such, who understands it.

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If knowing the terrors of the Lord we perſuade men, it is not by theſe terrors we prevail on them to accept ſalvation thro' Chriſt. The place of torment is uncovered in the ſacred ſcripture, that men may ſee and eſcape from it: And the teacher of righteouſneſs ſhould only deſcribe the *devil*, and his reign of *miſery*, ſo, as to cauſe men to fall in love with *Chriſt* and his heaven of *glory*.

Many ſeem to have hell and deſtruction for a conſtant text; and all their ſermons are grounded on theſe ſubjects: Theſe may alarm the careleſs, and terrify the profane, and ſo they are uſeful in their place; but they certainly do not *ſpeak to men to comfort*:—Nor ſhould all their diſcourſes be employed in this way. It is the doctrine of JESUS, of Jeſus dying for our ſins, and riſing for our juſtification;—Jeſus ſhedding his love abroad in our hearts by the Holy Spirit, filling us with the meek, holy, gentle mind that was in himſelf; that ever can be available to a ſinner's converſion and comfort. From long experience I can teſtify, that preaching the dying love of Chriſt who bought us, is of more avail to convert ſinners, comfort the diſtreſſed, and build up believers in their moſt holy faith, than all the fire of hell: For, as it is poſſible to make void the *law* thro' a lawleſs method of preaching *faith*; ſo it is poſſible to make void the *goſpel*, by an unevangelized preaching of the *law* and its *terrors*. Let the law be uſed as God uſes it—let it *enter* that the offence may *abound*, and that ſin may appear *exceeding ſinful*:—Then, let the veil be taken away from off the face of the goſpel, and let its heavenly ſplendors ſhine forth on the wretched.—Tell them, prove to them that *God is Love*; that he *delights* not in the death of a ſinner; and that he *wills* all to be ſaved, and come to the knowledge of his Truth.—Let the ſinner's aſtoniſhed ſoul contemplate the *fulleſt proofs* that even God himſelf could give of his *willingneſs* to ſave men, viz. the *agony* and *bloody ſweat*, the *croſs* and *paſſion*, the *terrible death*, and *glorious reſurrection* of the Almighty Jeſus!—Let him who propheſieth, ſhew theſe to the vileſt, the moſt profligate, and the moſt wreched of ſinners, and then let them diſbelieve the Philanthropy of God if they can.

"But" ſays one, "I am a ſinner, condemned by the law of God, and condemned by my own conſcience: For, having broken the law, I am under the curſe." Granted. But the goſpel proclaims JESUS; and Jeſus SAVES *ſinners*. "But I deſerve no mercy." True: But the goſpel ſpeaks not of the *merits* of *man*, but of the *merits* of *Chriſt*.—It is becauſe thou art a ſinner that thou haſt need of him:—And hadſt thou not been ſuch, Jeſus needed not to have died for *thee*.—Again, it is becauſe thou art a *ſinner* that thou haſt a *claim* on his *mercy*, and that very thing (thy guiltineſs) which thou conceiveſt to be an argument againſt thee, and an inſuperable barrier to thy ſalvation, is an unanſwer-

able argument in thy behalf; and an abſolute proof, that if thou come unto him who died for thee, thou ſhalt not periſh, but have everlaſting life. In compaſſion to thy weakneſs, and to ſhew thee that *God is Love*, he hath promiſed thee life; and bound himſelf by his *oath* to fulfil the *promiſe* he hath made:—That through theſe two immutable things, (his *oath* and *promiſe*,) in either of which it is impoſſible for God to lie, thou mighteſt have ſtrong *conſolation* while fleeing to lay hold on the hope ſet before thee in the goſpel. Thus the teſtimonies of Chriſt *encourage*, and thus he who propheſieth, ſpeaketh unto men to *comfort*. Lord of the Univerſe! what haſt thou not done to ſave men? And yet dreadful obſtinacy! they will not come unto thee that they might have life.

After all, it is only Chriſt who can ſpeak *to the heart*:—Who can give the word of *promiſe*, its *form*, *ſubſtance*, and *fulfilment*, in the ſoul. To get this done, the teacher, as ſtated in the beginning of this diſcourſe, muſt be *a man of prayer*, that he may bring the *Spirit*, as well as the *word* of Chriſt, into his public miniſtrations. Then an unction will accompany his word, and all his hearers ſhall be evidences, that this teacher *ſpeaketh unto men, to edification, and to exhortation, and to comfort*.

From what has been ſaid, we may learn,

Firſt, That every miniſter of God is divinely taught—is made wiſe to ſalvation himſelf, and filled with the Holy Ghoſt and with prayer.

Secondly, That he who receives the goſpel, is tranſlated from the kingdom of darkneſs, ſin, folly, and error, into the glorious liberty of the ſons of God.

Thirdly, That the *Religion of Chriſt*, does not conſiſt in a ſyſtem of opinions orthodox, or heterodox, but is a principle that *edifies*, that *builds-up* the ſoul in knowledge and love:—That takes ſin *from* it, and *adds* holineſs to it.

Fourthly, That the goſpel *unites* God and man. It *calls* men to God, and brings God to men, that they may be of one ſpirit with him.

Fifthly, That in conſequence of this union men become partakers of the Divine Nature, eſcape the contagion that is in the world, and become *truly happy*, becauſe they are *compleatly holy*.

Sixthly, That Chriſt and him crucified, is the grand *ſubject* of evangelical preaching; and that nothing but *his goſpel*, ever was, or will be, the power of God to the ſalvation of a loſt world.

Laſtly, That where men ſit under a miniſtry by which they are not made wiſe unto ſalvation, ſaved from ſin, and built-up in holineſs—united by the Spirit of Chriſt to the God of heaven, and made happy in his love; *there*, either the *teacher*, or the *matter*

of

of inſtruction is not of God: For, *he who propheſieth, ſpeaketh,* (according to my text) *to edification,* and *to exhortation,* and *to comfort.*

Now unto God only wiſe, gracious and good, be glory and dominion unto all ages, thro' Chriſt Jeſus! Amen, and Amen!

Briſtol, Auguſt 12, 1798.

Some Account of the DEATH of Miſs E. MILNE, near Halifax, in Yorkſhire. Aged 15.

BEFORE it pleaſed GOD to engage her attention to the great concerns of a future ſtate, ſhe was in ſome danger of being captivated with the faſcinating ſplendour of gay and polite life. The death of a relation was the mean, in the hand of the Almighty, of leading her to ſee, in a juſt light, the vanity of the world. This event produced ſuch ſenſations and reflections in her mind, as had the moſt ſalutary tendency. She began to be apprehenſive, from the precarious ſtate of her health, that ſhe had no reaſon to expect a long continuance here. Death, at that time, appeared to her with a moſt dreadful aſpect, becauſe ſhe knew herſelf to be a ſinner, and not in a ſtate of reconciliation with GOD.

The pardon of ſin, the ſanctification of her nature, and a diſpoſition ſuited to the heavenly world, ſhe was fully convinced, were neceſſary to future happineſs. For many childiſh and youthful follies ſhe ſtood ſelf-condemned, and though ſhe did not make known her inward diſquietudes to any one, ſhe had, for ſome time, ſore conflicts in her own breaſt. She ſought relief from GOD only, pouring out her requeſts before his throne for that mercy which is never denied to thoſe who ſincerely aſk it, in the Name of JESUS. He who hath ſaid, "Thoſe that ſeek me early ſhall find me," was pleaſed to manifeſt himſelf to her, in ſo gracious a manner, as at once to remove her diſquieting fears, and eſtabliſh her mind in hope and tranquility.—Looking one day into the "Golden Treaſury," the meditation for April 7, engaged her particular attention. The portions of the divine Word there inſerted, ſhe found exactly ſuited to her caſe. Her own ſentiments were expreſſed in the following petitions; "Have mercy upon me, O Lord, for I am weak; ſtrengthen me with ſtrength in my ſoul." The divine anſwer was made good to her, and afforded the relief ſhe needed; "My grace is ſufficient for thee; for my ſtrength is made perfect through weakneſs," The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy." She was then enabled to ſay, with humble confidence, "I am weak indeed, but Chriſt is ſtrong; I am poor, but he is rich; I am ſick, but he is the Phyſician; I am a ſinner, but he

is the Saviour of ſinners. I find in him every thing anſwerable to my needs." His atoning ſacrifice gave relief to her wounded conſcience, and joy to her deſponding heart. Renouncing all confidence in the fleſh, ſhe, from this period, looked for all her ſalvation from the Redeemer's croſs.

When her diſorder began to prevail, ſhe earneſtly requeſted me to viſit her as often as my other concerns would permit. I ſoon found her intelligent and converſable upon divine ſubjects, far beyond what I expected. Her conceptions of the way of ſalvation were clear, her faith in the Redeemer ſteady, and her hope lively. Flattering expectations were ſometimes raiſed reſpecting her recovery. The ableſt phyſicians attended her, and every method was adopted in order to reſtore her debilitated frame; but tho' ſhe was often relieved, and the threatning ſymptoms checked for a ſeaſon, yet, to the great diſtreſs of her affectionate parents, ſhe viſibly declined in ſtrength, and waſted away by ſlow degrees.

When a miniſter is called to viſit the afflicted, he often finds himſelf under great embarraſſment. To diſcourſe with them concerning death, and the neceſſity of being prepared for that awful event, is thought harſh and ſevere. He that would deal faithfully with them, and admoniſh them of their danger, needs not expect to be often invited. But this was very far from being the caſe with our young Friend. She knew herſelf to be in dying circumſtances, and had no wiſh to be told that there was hope of her recovery. Tho' her expectations of a temporal kind were conſiderable, ſhe freely relinquiſhed them all, and became not only indifferent to all earthly things, but actually dead to them. She might well ſay,

'Tis finiſh'd now, the great deciding part,
The world's ſubdu'd, and heaven has all my heart.

When ſhe ſaw her affectionate mother weeping by her, ſhe always endeavoured to comfort her, by ſuch words as theſe, "Do not weep for me, I am quite happy; I have no wiſh to live; if I might have life by wiſhing for it, I ſhould rather chuſe to die, and go to my Redeemer." Such entire victory over the world, in one of her years, and circumſtanced as ſhe was, is very uncommon, and can only be the effect of that faith which overcometh the world, as it is the ſubſtance of things hoped for, the evidence of things not ſeen.

When I read to her ſome ſelect portion of the divine Word, ſhe liſtened to it with ardent attention, and often ſignified how comforting and ſupporting it was to her mind. Tho' her weakneſs and pain increaſed from week to week, ſhe never ſeemed to be weary of religious exerciſes. Her requeſt, when I left her, generally was, "Come again ſoon," or, "When will you favour me with another viſit."

My

My laſt viſit to her was on Sunday evening, Sept. 22. I found her extremely ill, but ſupported amidſt her agonies by a lively hope of celeſtial felicity, and full of heavenly comfort. A deadly coldneſs had already begun to ſeize her emaciated hand. I told her, her warfare was nearly accompliſhed; ſhe replied, with the ſweeteſt compoſure, "I hope it is." She wiſhed me once more to aſſiſt her devotions, and particularly to pray for her releaſe; I endeavoured to do ſo, in a few ſhort petitions, commending her ſoul into the hands of her Redeemer, whom having not ſeen ſhe loved; in which ſhe appeared to join, in the moſt fervent manner. After having ſuggeſted a few conſolatory hints, with a view to confirm her faith in the laſt conflict, I took my leave, not expecting to ſee her again till we ſhould meet in the world of ſpirits. Her cough was inceſſantly troubleſome, her pain, in every part, very great, and her weakneſs not to be deſcribed.

Soon after I left her, ſhe deſired to be moved, and feeling the ſprings of life begin to fail, ſhe ſaid to her attendants, "It is now over." She appeared to be perfectly ſenſible, calm and compoſed to the laſt, often ſaying, as long as ſhe could be heard to ſpeak, "Come, Lord Jeſus!" At half paſt nine, ſhe breathed out her happy ſpirit into the boſom of her bleſſed Redeemer.

"She, in a ſacred calm, reſign'd her breath,
"And as her eyelids clos'd, ſhe ſmil'd in death."

The ſight of her corpſe brought to remembrance the words of Dr. Young, on a like occaſion,

"Lovely in death, the beauteous ruin lay."

Tho' ſhe was much endeared to her friends, yet they could not but deſire to ſee the time of her releaſe. Her ſufferings were great, and long-continued; but never did I ſee, in a young perſon, (for ſhe was but juſt turned of fifteen,) ſuch a pattern of ſweet reſignation, of dignified patience, of noble fortitude, and of entire deadneſs to every thing below. Her heart and her hopes were above. Death was not to her the object of dread, but of deſire. She ſettled every little circumſtance of a temporal nature, in the proſpect of her end, with the utmoſt compoſure, and talked of dying as of going ſome pleaſant journey. "What, my dear Miſs," ſaid one of her attendants, "are you not afraid of the pains of death?" She aſſured her, "I feel no terror in that reſpect, for my merciful Saviour is able to ſupport me." She often ſaid, under her ſharpeſt pains, "I am very happy; I would not change ſituations with any one living." The little ſtock of money ſhe had in her poſſeſſion, ſhe divided into ſmall ſums, and ſent them to the moſt needy and deſerving objects ſhe could remember.

Her parents are in great trouble. This to them is breach upon breach, as it is not long ſince they parted with their oldeſt daughter,

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in much the ſame way. But I hope they will be enabled to conſider, that it is the Lord's doing, who has but taken what he firſt gave. If they are bereaved of their amiable children, they have enjoyed them as long as God intended they ſhould; and tho' the parting ſtroke is painful, they have this ground of ſolid conſolation in both inſtances, their dear offspring have obtained the object which they both earneſtly deſired; for, before they left the world, they longed to depart, and to be with Chriſt. They were both the comfort and joy of their parents while living, but they are now gone to the arms of their heavenly Father. They both languiſhed long between life and death, a circumſtance which ſerves to reconcile the moſt affectionate relatives to the cloſing ſcene.

How happy are thoſe that die in the faith of Jeſus! What ſacred peace, what divine tranſports, what emotions of love, of joy, and of confidence, do they then experience! As the outward man periſhes, the inward man gains ſtrength and vigour. The bed of death dignifies the believer, and renders him an object worthy the notice of men and angels. It is there that he appears victorious over the world. He is in the world without taking a part in its concerns. He is in the body without being attached to it. He rejoices in hope of the glory of God. He walks with tranquility, thro' the valley of the ſhadow of death. He fears no evil amidſt all the objects of dread; for his God is with him, and ſupports him in his final hour. His faith penetrates thro' the clouds of mortality which yet ſurround him. He looks within the vail, and beholds his gracious Redeemer ready to receive him. He ſees the eternal inheritance for which he has ſo often ſighed; the heavenly home where he longs to be. He has in proſpect the City of the living GOD, filled with the glory of his preſence, where holy ſouls enjoy thoſe unſpeakable pleaſures which the Almighty has prepared for them that love him. He conſiders himſelf as on the borders of the heavenly land, the inheritance of the ſaints in light, the dwelling-place of the righteous, with whom he hopes ſhortly to unite, in ſinging the ſong of Moſes and of the Lamb, for ever and ever. He hears the voice of his Beloved ſaying unto him, "The hour is approaching, "when thou ſhalt quit the world, where thou haſt been a ſtranger "and a pilgrim. The time of trial and of tribulation with thee is "nearly finiſhed. The bonds of mortality ſhall quickly be broken, "and thou ſhalt be received to the boſom of thy Redeemer. The "celeſtial gates are open for thee. The church of the firſt-born "waits to welcome thee home. Thy mortal frame, which thou "muſt leave for a while, ſhall ſhortly follow thee. Tho' it re-"turn to duſt, it ſhall be raiſed again immortal and glorious."

Sept. 30, 1799. J. F.

The

The Converſion and happy Death of MARY DICKIN.

THE place of her nativity was Church-Broughton, in Derbyſhire, in the year 1748. She ſupported a good moral character from her youth, altho' unacquainted with the power of godlineſs. In 1793, ſhe went, out of curioſity, to a prayer-meeting at Egginton, and through divine mercy, was convinced of ſin, and returned home in great diſtreſs; but not knowing how to obtain peace, ſhe reſolved to open her mind to ſome of the Methodiſts:—accordingly ſhe went to Brother Englefield, at whoſe houſe the prayer-meetings were kept. Being exhorted to ſincerity; ſhe replied, "I am in earneſt;—I want to know how to ſerve God, and to ſave my ſoul."

Her diſtreſs was ſo great that ſhe could not conceal it from her neighbours; who ſpread various rumours concerning her. Some ſaid, that ſhe had loſt her ſenſes by ſeeing a frightful apparition; and others affirmed that an angel had appeared to her: But theſe ſilly reports ſhe utterly diſregarded and reſolved to ſeek the Lord with all her heart. One day as ſhe was wreſtling with the Lord in earneſt prayer, till her ſtrength was almoſt exhauſted, ſhe then reſigned herſelf wholly to his mercy. At that moment, ſhe found power to believe that Jeſus died to ſave her;—all her anguiſh and horror vaniſhed away, and her ſoul was filled with peace and joy. From that time ſhe went on her way rejoicing; and to the day of her death, retained her firſt-love, accompanied with an unſhaken confidence in the Redeemer.

She lived in the continual exerciſe of faith; beholding as in a glaſs the glory of the Lord, ſhe was changed into the ſame image, and had continual intercourſe with him. Prayer was her delight, and ſhe embraced every opportunity for this holy exerciſe both day and night. Nevertheleſs ſhe had her ſhare of trials, eſpecially from her huſband; who at firſt greatly oppoſed her, and often threatened to turn her out of doors. She endured theſe afflictions with meekneſs, patience, and humility; and continued ſteady to her profeſſion, and diligent in the path of duty. The welfare of her huſband and children lay near her heart; and their converſion was the ſubject of her earneſt prayer. The Lord heard her cries, and turned the heart of her huſband; he attended the preaching of the goſpel, and had prayer-meetings in his houſe. Her ſon likewiſe was converted to God, and became an uſeful member of ſociety. She longed for the converſion of all around her; and at the prayer-meetings, frequently addreſſed herſelf very pathetically to all that were preſent, intreating them to be in earneſt for ſalvation, and preſſing upon them the ſhortneſs of time, and the dreadful ſtate they would be in, if they died in their ſins; her ſhort exhortations were often attended with good effects.

She often ſung with tranſport, the following lines,—

"Long

" Long as I live beneath,
" To thee, O let me live!
" To thee, O Lord, my ev'ry breath,
" In thanks and praiſes give!"

This, indeed, appeared to be the conſtant language of her heart; for ſhe was frequently ſo tranſported with divine love, that ſhe could ſcarcely tell whether ſhe was in the body, or out of it.

In the month of March, 1798, ſhe was ſeized with a violent fever, which was ſucceeded by the jaundice. During the twenty-two weeks of her illneſs, the Lord enabled her to be a pattern of reſignation and patience. When any one ſpoke of the greatneſs of her ſufferings, ſhe replied, " Glory be to God, he hath prepared me for affliction, by converting my ſoul; and altho' I am full of pain, yet I am very happy." About three weeks before ſhe finiſhed her courſe, her huſband ſickened, and died in peace: The evening before her departure, Brother Englefield aſked, How ſhe felt the ſtate of her mind? She replied, " The enemy has been very buſy with me, but glory be to God, he ſent his angel to comfort me: And theſe words are impreſſed upon my mind. This night thou ſhalt be with me in Paradiſe." Soon after ſhe gave her ſoul into the hands of her bleſſed Redeemer, and finiſhed her courſe with joy, Auguſt 23, 1798.

JOSEPH PESCOD.

An Account of the DEATH of Mr. JOHN MURLIN, MINISTER of the GOSPEL.

TO THE EDITOR.

MY DEAR FRIEND, *Leeds, October* 4, 1799.

WE are exhorted in the ſacred ſcriptures, to be " followers of them, who thro' faith and patience inherit the promiſes;" and accordingly, we not only ſee their exemplary faith, piety, and zeal, deſcribed in the word of God, but alſo much of their experience is recorded there. In them we behold the mercy and loving-kindneſs, as well as the truth and faithfulneſs of the bleſſed God, wonderfully manifeſted; and hence we are encouraged to believe, that as he is no reſpecter of perſons, he will deal with us in the ſame gracious manner that he dealt with them. It is alſo matter of great conſolation, that the Lord hath not left himſelf without witneſſes in our day, that " his mercy endureth for ever, and his faithfulneſs and his truth throughout all generations:"—Very many have, thro' his infinite mercy and love, been enabled to teſtify his goodneſs, both in life and death.

I make no doubt but thouſands, can heartily praiſe the Lord, for the many ſcriptural and rational accounts publiſhed in the

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Methodist Magazine, of pious persons, who in life and death, had experienced the accomplishment of the promises of God, in giving them, not only a clear sense of his pardoning love, but also an earnest of eternal glory; so that death, though justly called the *king of terrors*, was not terrible to them; but on the contrary, was a messenger of peace. I am likewise well persuaded, that our people in general, have read with pleasure and profit, the accounts in the Magazine, of the Lord's gracious dealings with the preachers of his blessed Gospel: As they see, in those plain narratives, that he not only made them ministers of his word, but witnesses of those important truths, which they have with diligence and zeal inforced upon the people. For my own part, I heartily praise God on account of those preachers, who with a single eye to his glory, have favoured us with their christian experience, as I am well assured that it has been attended with a peculiar blessing. Indeed some of our brethren object to this, and tell us, That it will be soon enough to publish their experience, and manner of life, when they have finished their warfare, lest they should fall away from their stedfastness, and bring a reproach on their profession. It is certain, that there is no necessity for any one to fall away. And I greatly rejoice in this, that very few of those persons whose experience has been published, have since that time given us cause to be ashamed of them; but on the contrary, we have good reason to bless the Lord on their behalf, who has enabled them with their latest breath, to bear witness to the truth, which, thro' life they had published in his Name.

In the Magazine for 1779, page 530, we have some particulars of the life and ministry of Mr. John Murlin. He hath now finished his earthly course, and entered into the joy of his Lord, and as I was intimately acquainted with him for many years, I make no doubt but it will be acceptable to thousands, who formerly attended his ministry, to hear some farther account of him.

I first became acquainted with Mr. Murlin in 1765, when we laboured together in the Birstal Circuit: Afterwards we were stationed in London, in 1770; in Bristol, in 1771; in London again, in 1779; in Bristol in 1781; and in Manchester, in 1784; so that I knew him well. During all these years I saw nothing in him that I could reprove. His truly christian temper, as well as his exemplary conduct, bore witness that he walked with God. The more I knew him, the more fully I was satisfied of his sincerity, integrity, and uprightness of mind. He certainly had the glory of God, and the salvation of souls very much at heart, or he would not have continued his public labours as an Itinerant Preacher, so long as he did. I am inclined to think, that very few

few who have it in their power, (as he had,) to retire, and live comfortably upon the property which God has given them, would continue to ſtruggle with the heavy afflictions which he endured, in travelling in all ſorts of weather, to preach the goſpel: But he had an affecting view of what his Lord and Saviour had ſuffered for him, and was ſatisfied of his call to the miniſtry; he therefore reſolved to labour in this bleſſed work, till by hard neceſſity he ſhould be obliged to leave it. About the year 1786, being no longer able to keep a circuit, he retired to High Wycombe, where he ſpent the remaining part of his days. Here he faithfully laboured in preaching the word of life, as opportunity and his ſtrength would permit: The Lord made him a bleſſing to many, and he was much eſteemed by the people.

Having been for many years greatly afflicted with a rheumatic complaint; the diſorder continued to increaſe very much upon him, attended with ſuch ſtiffneſs in his joints, that it was with the utmoſt difficulty he could walk at all, or get up into the Pulpit. But he bore all his afflictions with humble reſignation, and patiently waited for that great and ſolemn change, which the men of the world ſo much dread. Laſt Winter he came to London, and preached, for the laſt time, a very uſeful ſermon, in Great-Queen-ſtreet Chapel, where I had the ſatisfaction to hear my long tried and faithful Friend once more, bear a faithful teſtimony for his bleſſed Maſter. Soon after his return home, (about February) at his earneſt requeſt, I viſited him, and found him in a dying ſtate. He had had a ſtroke of the palſey, which deprived him of the uſe of all his limbs, except his right hand, which he could uſe a little, and but a little. He was exceedingly happy in the love of God, waiting in joyful expectation of being ſpeedily called to the full enjoyment of everlaſting happineſs. He wanted to ſettle a conſiderable ſum of money, for the benefit of that Society, and when he had done this, he could ſay, "Lord, now letteſt thou thy ſervant depart in peace, according to thy word." It was a very affecting ſight, to ſee his amiable partner, on the one hand, quite turned into a child, by a paralytic ſtroke; on the other hand, Mr. Murlin deprived of the uſe of all his limbs, by the ſame diſorder. Lord, what is man! How weak, how helpleſs! Who can tell what he may be called to ſuffer, or to what a low eſtate he may be reduced before he leaves this world? O how needful to improve our health and ſtrength, and our underſtanding, while we are bleſſed with them! Helpleſs as he was, he had not much pain, but was very chearful, and perfectly ſenſible. He ſaid, "I bleſs the Lord, I have not the ſhadow of a doubt:"—And added, before I left him, "I begin to fear that death is not quite ſo near as I expected;"—and ſo it proved, for he lived till July following. He converſed very freely with me reſpecting the ſtate of our connection, and expreſſed the moſt affectionate concern for its proſperity.

prosperity. When I was coming away, he called me back, and desired that I would take care of his corpse when he should be brought to London. This was done according to his request, and he was buried in the same vault with Mr. Wesley, at the City-Road-Chapel.

He bore his affliction, (which greatly increased upon him,) to the last with great patience, and continued innocently cheerful, and exceedingly happy, till it pleased God to sign his release and to call him to the regions of everlasting rest and peace.

Thus died Mr. JOHN MURLIN; having faithfully laboured in the vineyard of the Lord about forty-six years. Of him it might be said, "Behold an Israelite indeed in whom there is no guile." As I laboured with him six years, I knew him well, and think it my duty to bear this testimony of his uprightness, integrity, and zeal for the glory of God and salvation of precious souls, his diligence in the work unto which the Lord had called him, and his faithfulness in fulfilling the important duties of that high and honourable station in which Providence had placed him. He was a Methodist of the primitive stamp, in heart and life, in doctrine and discipline. He was an instrument in the Lord's hand of turning many to righteousness, for as his heart was in the work, he was generally so deeply affected with the truths he delivered, that he seldom could refrain from tears, and this frequently had a good effect upon many of his hearers. During the time that we were stationed together, we laboured in perfect harmony, and never had the smallest jar respecting any thing; but the more intimately we were acquainted with each other, the more closely were we united in the bonds of christian love. As he laboured long, and suffered much, so now he receives a full reward in the kingdom of immortal glory; and no doubt he has met with many in those peaceful regions, who were brought to the knowledge of the Truth by his ministry, who will be his crown of rejoicing for ever.

Thus we see one and another of our highly esteemed brethren gathered to their fathers in peace: may we follow them as they followed Christ, till we also finish our course with joy. So prays your affectionate Friend and Brother,

JOHN PAWSON.

"The Saints who die of CHRIST possest,
Enter into their MASTER's rest:
For them no farther rest remains,
Of purging fires and torturing pains:
Who trusting in their Lord depart,
Cleans'd from all sin, and pure in heart,
The bliss unmix'd, the glorious prize,
They find with CHRIST in Paradise."

Close follow'd by their works they go,
Their Saviour's purchas'd Joy to know:
Their works inhance the bliss prepar'd,
And each hath its distinct reward:
Yet glorified by grace alone,
They cast their crowns before the throne,
And fill the' echoing courts above,
With praises of redeeming LOVE.

[Mr. C. WESLEY's Scripture Hymns.]

EXTRACTS from Dr. GILLIES's HISTORICAL COLLECTIONS.

[*Continued from page* 35.]

THE swift progress of the Gospel, in the time of the Apostles, thro' most part of the then known world, was indeed astonishing. What followed was also remarkable; especially, if we consider that Christianity, from the spirituality of its precepts, and its contrariety to the idolatry and superstiton which had obtained a footing in the world for some thousands of years, was like to meet with the fiercest opposition. In fact, it did meet with such opposition; yet still it prospered, being attended with the power of God.

Origen tells Celsus[a], "Many, both Greeks and Barbarians, wise and unwise, contend for the truth of our religion, even to the laying down their lives, a thing not known to any other profession in the world;" and he challenges him[b], "To shew such an unspeakable number, reposing confidence in Æsculapius, as he could shew of those who had embraced the faith of the holy Jesus." When Celsus objects, "That Christianity was a clandestine religion that crept up and down in corners;" Origen answers[c], "That the religion of the Christians was better known through the world, than the dictates of their best philosophers."

Nor were they mean and ignorant persons only that came over to Christianity. But as Arnobius observes[d], "Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, men of great genius, love our religion, despising those things wherein before they trusted. Servants will suffer torments from their masters, wives, part with their husbands, and children, be disinherited by their parents, rather than abandon the Christian faith."

Pliny, the younger, tho' a Heathen, confesses to the Emperor[e], "That the cause of the Christians was a matter worthy of delibe-

a Book i. pag. 21, 22. b Book iii. p. 124. c Book i. pag. 7.
d Against the Gentiles, Book i. pag. 53. e Pliny's Epistles, Book 10, Epist. 97.

ration,

ration, by reason of the multitudes who were concerned; for many of each sex, of every age and quality, were and must be called in question; this superstition, says he, having infected and over-run not the city only, but towns and countries, the temples and sacrifices being generally forsaken.

Tertullian, gives a larger account f, "Their sound, says he, went thro' all the earth (speaking of the Apostles;) in whom but in Christ, who is now come, have all these nations believed? even Parthians, Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphillia, those who dwell in Egypt, and the region of Afric, which is beyond Cyrene, strangers and denizons at Rome, Jews at Jerusalem, and the rest of the nations; as also many of the Getuli, many borders of the Moors, the utmost bounds of Spain, divers nations in Gaul, and places of Britain, inaccessible to the Roman armies, have yielded subjection to Christ; and also the Sarmatians, the Dacians, the Germans, and the Sythians, with many obscure countries and provinces, islands, and places unknown to us, which, says he, I cannot reckon up; in all which the name of Christ reigns, because he is now come."

There were many things, in the first two or three centuries, that very much recommended Christianity to the world, and thro' divine providence, tended to the happy progress of it. I shall notice the following.

A first mean of the progress of Christianity, was the indefatigable zeal used in the propagation of it. Every method was essayed to reclaim men from error, and bring them to the acknowledgment of the truth. The teachers of the primitive church preached boldly, and prayed heartily, for the reformation of mankind, sollicited their neighbours, who were yet strangers to the truth, instructed and informed new converts, and built them up in their most holy faith. Those who were of greater parts and eminency erected schools, where they publicly taught such as resorted to them, in the principles of the faith. "Among us, says Tatian, "Not only the rich and wealthy, but even the poor are freely instructed: For the doctrine concerning God is greater than can be recompensed with gifts; therefore we admit all who are willing to learn, whether old or young." And a little after, he says, "All our virgins are sober and modest, and discourse of divine things, even sitting at their distaffs." No pains, no travel, nor hardships, were counted insuperable to enlarge the bounds of the Gospel-church. The divine and admirable disciples of the apostles, says Eusebius h, built up the superstructures of the churches, the foundations whereof the apostles had laid, in all places where they came; they every where promoted the preaching of the

f Against the Jews, Chap. 7. pag. 98. g Discourse against the Greeks, pag. 167, 168. h Church History, Book iii. 37.

Gospel,

Gospel, sowing the seeds of heavenly doctrine through the whole world. Many of the disciples then alive distributed their estates to the poor; and leaving their own country, did the work of evangelists to those who had never yet heard the Christian faith, preaching Christ, and delivering the evangelical writings to them. No sooner had they planted the faith in any foreign countries, and ordained guides and pastors, to whom they committed the care of those new plantations, but they went to other nations, assisted by the grace and powerful working of the Holy Spirit. As soon as ever they began to preach the Gospel, the people flocked universally to them, and chearfully worshipped the true God, the Creator of the world, piously and heartily believing in his Name.[j] In the number of these evangelical missionaries, were Silas, Sylvanus, Crescens, Andronicus, Trophimus, Marcus, Aristarchus, and afterwards Pantaenus, Pothinus and Irenæus, with many others mentioned in the histories and martyrologies of the church, who counted not their lives dear to them, so that they might finish their course with joy.

Secondly. Christianity recommended itself to the world, by the holy lives of its professors, which could not but reconcile the unprejudiced part of the Gentiles to a good opinion of them, and vindicate their religion from the cavils of its adversaries. The piety of those primitive Christians towards God, their sobriety towards themselves, and their justice, righteousness, and charity towards others, are well explained and illustrated by the learned Dr. Cave, from their own writings, in his book of Primitive Christianity. A few testimonies, to confirm it, shall suffice at this time. The Christian, in Minucius Felix, says, "We despise the pride and superciliousness of philosophers, whom we know to be debauched, corrupt men, adulterers and tyrants, always eloquent against the vices of which themselves are most guilty. We measure not wisdom by men's habits, but by their minds and manners; nor do we speak great things so much as we live them, glorying that we have attained those things which they (i. e. the Gentiles) sought for, but could never find." Justin Martyr tells the emperor[k], "We, who formerly took pleasure in adulteries, now embrace the strictest chastity: We, who used magic charms, have devoted ourselves to the immortal God: We, who valued money and gain above all things, do now cast what we have in common, distributing to every one according to his need: We, who by hatred and slaughter, raged against each other, and refused to sit at the same fire with those who were not of our tribe, since Christ's coming into the world, familiarly converse together, pray for our enemies, and the conversion of those who unjustly hate us, endeavouring to persuade them to live according to the excellent precepts of Christ."

[j] In his Dialogue, pag. 88. [k] Second Apology, pag. 61.

Wonderful

Wonderful was the efficacy of this doctrine upon the hearts and lives of men, which the Chriſtian apologiſts plead, at every turn, as an unanſwerable evidence, that their religion was of God, ſince it made all ſorts of men, who received it, chaſte and temperate, quiet and peaceable, meek and modeſt, yea, afraid of the appearance of evil. When the Heathens derided them for the mean and unpompous ſolemnities of their religion, they declared, that God reſpected no man for external advantages; he delighted in the pure and holy ſoul; he ſtood in no need of blood or ſmoke, perfumes or incenſe; the beſt ſacrifice, was to offer a mind truly devoted to him. Meekneſs and kindneſs, an humble heart, and an innocent life, was the offering with which God was well pleaſed; a pious ſoul was the fitteſt temple for God to dwell in; to do our duty, to abſtain from ſin, to be intent upon prayer and praiſe, the trueſt feſtival. This religion of the Chriſtians rendered their profeſſion amiable to the world, and oft forced their enemies to fall down, and ſay, God was in them of a truth.

Thirdly. The firſt Chriſtians gained many proſelytes, by their patience and conſtancy in their ſufferings. They entertained the fierceſt threatnings with an unſhaken mind: They died rejoicing, and triumphed in the midſt of the greateſt tortures. This continuing for ſome ages, convinced their enemies, that they were ſupported by a divine ſupernatural power. Lactantius thus triumphs in the cauſe[l], "By reaſon of our wonderful courage, ſays he, our number is increaſed, many flocking to us from thoſe that worſhip idols; for, when they ſee men torn in pieces by variety of torments, and yet maintaining patience invincible, able to tire out their tormentors, they begin to think, as they have ground to do, that the conſent of ſo many, and the perſeverance of ſuch dying perſons, cannot be in vain; and that patience itſelf, were it not from God, could not hold out under ſuch racks and tortures. Thieves, and men of robuſt bodies, are not able to bear ſuch tearing in pieces; they groan and cry out, being overcome with pain, becauſe not endued with patience inſpired from Heaven: But our very children, and women, to ſay nothing of our men, do with ſilence conquer their tormentors. This is that true virtue which the philoſophers vainly boaſt of, but never really poſſeſſed." This, and more to the ſame purpoſe, he there urges to the honour of our religion.

By the force of ſuch arguments, Juſtin Martyr confeſſes he was brought over from being a Platonic philoſopher to become a Chriſtian; for when he obſerved the Chriſtians, whom he had often heard calumniated, not afraid of terrible deaths, "I thought with myſelf, ſays he[m], that it was not poſſible ſuch perſons could

[l] Of Righteouſneſs, Book v, Chap. 13, 14, pa. 434. [m] Firſt Apology, pag. 52.

wallow

wallow in vice and luxury, it being the intereſt of vicious people to ſhun death, to diſſemble with magiſtrates, and to do every thing to ſave their lives." Tertullian tells Scapula, in the concluſion of his addreſs to him[n], "It is to no purpoſe to think this ſect will fail, which you ſee is the more built up the faſter it is caſt down; for who can behold ſuch eminent patience, and not have ſome ſcruple in his mind, and begin to enquire into the cauſe of it, and, when once he knows the truth, will not immediately follow it." Hence Julian, called the apoſtate, is ſaid to have counted it policy not to put the chriſtians openly to death, becauſe he perceived they were like new-mown-graſs, the oftener it was cut down, the thicker it ſprang up again.

The firſt who raiſed a general perſecution againſt the Chriſtians, was the emperor Nero, of whom Tertullian tells the Gentiles; and, for the confirmation thereof, appeals to their public records[o]; "We glory, ſays he, in ſuch an author of our perſecution: Any body who knows him, may underſtand, that nothing but what is eminently good could be condemned by Nero." He was a prince of ſuch brutiſh and extravagant manners, as their own writers ſcruple not to call him a beaſt in human ſhape, the very monſter of mankind. Among other inſtances of his madneſs, he ſet Rome on fire in the year of our Lord 65. The flames reduced the far greateſt part of it to aſhes, Nero himſelf beholding the ſame with pleaſure from Mecaenas' tower, and, in the habit of a player, ſinging the deſtruction of Troy. This act expoſed him to the hatred of an injured people, which he endeavoured to remove by promiſes and rewards, and by public ſupplication to the gods. Notwithſtanding all this, Tacitus ſays[p], "The infamy could not be wiped off, the people ſtill believing the burning of the city to have been done by his order: To aboliſh this rumour, he derived the odium of it upon thoſe commonly called Chriſtians. They were treated, when dying, with all inſtances of ſcorn and cruelty, were wrapped up in the ſkins of wild beaſts, and worried by dogs; others were crucified, and others burnt alive, that, when day-light failed, they might ſerve for torches in the night. Theſe ſpectacles Nero exhibited in his own gardens, as if they had been a Circenſian game, himſelf being among the people in the habit of a charioteer. This perſecution continued a full year.

The ſhort reigns of Galba, Otho and Vitellius, and the merciful diſpoſition of Veſpaſian, and Titus his ſon, gave ſome reſt to the Chriſtians, till Domitian ſucceeding to the empire, began a new perſecution. The Chriſtians bore the heavieſt load of his rage and malice, whom he every where perſecuted by death or baniſhment. He commanded thoſe to be killed who were of the

n To Scapula, Chap. 5. pag. 92. o Lucian's Works, Vol. ii. pag. 763
p Apology, Chap. 6. pag. 23.

ſtock

ſtock of David in Judea[q]. He put to death his couſin-german Clemens, at that time conſul, for giving a good teſtimony to Chriſt, and baniſhed his wife Domitilla, his own kinſwoman, into the iſland Pontia, upon the ſame account. This perſecution began in the ninety-ſecond year of the Chriſtian æra, twenty-ſix years after that by Nero, and continued to Domitian's death, which happened about three years after. His ſucceſſor, Cocceius Nerva, abrogated his acts, and recalled thoſe he had proſcribed or baniſhed.

The third perſecution commenced under Trajan, whom Nerva appointed to be his ſucceſſor: He looked upon the religion of the empire as undermined by this new way of worſhip; that the number of Chriſtians grew formidable, and might poſſibly endanger the tranquility of the Roman ſtate; and that there was no better way to ſecure to himſelf the favour of the gods, eſpecially in the wars, than to puniſh the Chriſtians. Accordingly he iſſued out orders to proceed againſt them as illegal ſocieties, erected, and acting contrary to the laws. He looked upon Chriſtian aſſemblies as *heteriae*, or unlawful corporations; and under this pretence endeavoured to ſuppreſs them; and, in the mean-time, commanded Chriſtians either to ſacrifice to the gods, or to be puniſhed, as contemners of them. The chief of thoſe who obtained the crown of martyrdom in this perſecution, were, Clemens of Rome, Simon of Jeruſalem, and Ignatius of Antioch. The laſt of theſe Trajan himſelf condemned, and ordered to be ſent to Rome, and there thrown to wild beaſts. His deſire for martyrdom was great, as his words do declare: "Now I begin to be a diſciple, deſiring nothing of things ſeen or unſeen, that ſo I may gain Chriſt. Let fire, croſs, troops of violent beaſts, convulſion of members, bruiſing of the whole body, and all torments come upon me, ſo that I may enjoy Jeſus Chriſt." He ſuffered in the eleventh year of Trajan.

This perſecution raged, as in other parts of the empire, ſo eſpecially in the provinces of Pontus and Bithynia, where Pliny the younger then governed as propraetor, who ſeeing the vaſt number of Chriſtians who were indicted by their accuſers, and were very willing and ready to ſuffer martyrdom; and that to proceed to ſeverity with all who came, would be in a manner to lay deſolate theſe provinces, he thought proper to write to the emperor concerning this matter, that he might know his pleaſure. Seeing his letter contains a teſtimony from a Heathen, of the propagation of the Chriſtian religion in thoſe times, and alſo acquaints us ſo exactly with the ſtate of Chriſtians, their innocency and integrity, and the manner then of proceeding againſt them, I here inſert a tranſlation of it.

[q] Euſebius' Hiſtory, Book iii. Chap. 15.

C. PLINIUS, to the emperor TRAJAN. "It is my cuſtom, Sir, in all affairs wherein I doubt, to have recourſe to you; for who can either better ſway my irreſolution, or inſtruct my ignorance: I have never been heretofore preſent at the examination and trial of Chriſtians; and therefore know not what the crime is, or how far it is wont to be puniſhed, or how to proceed in theſe inquiries. Nor was I a little at a loſs whether regard be to be had to the difference of age, whether the young and the weak are to be diſtinguiſhed from the more ſtrong and aged; whether place may be allowed to repentance, and it may be any advantage to him, who was once a Chriſtian, to ceaſe to be ſo: Whether the name alone, without other offences that go along with the name, ought to be puniſhed. In the mean time, towards thoſe, who, as Chriſtians, have been brought before me, I have taken this courſe: I aſked them if they were Chriſtians; if they confeſſed, I aſked them once again, threatning puniſhment; if they perſiſted, I commanded them to be executed; for I did not at all doubt, but that, whatever their confeſſion was, their ſtubborneſs and inflexible obſtinacy ought to be puniſhed. Others, who were guilty of the like madneſs, becauſe they were Roman citizens, I adjudged to be tranſmitted to Rome. While things thus proceeded, the error ſpreading, as is uſual, more caſes offered; a nameleſs libel was preſented, containing the deſignations of many, who denied themſelves to be or have been Chriſtians. Theſe, when, after my example, they invoked the gods, and offered wine and incenſe to your ſtatue, which, for that purpoſe, I commanded to be brought, with the images of the gods, and had moreover blaſphemed Chriſt, which, it is ſaid, none who are true Chriſtians can be compelled to do, I diſmiſſed. Others mentioned in the libel confeſſed themſelves Chriſtians, but preſently denied it; they had been ſuch, but had renounced it, ſome by the ſpace of three years, others many years, and one twenty-five years ago. All theſe paid their veneration to your ſtatue, and to the images of the gods, and blaſphemed Chriſt. They affirmed, the whole ſum of their ſect or error lay in this, that they uſed on a ſet ſolemn day, to meet together before ſun-riſing, and to ſing among themſelves a hymn to Chriſt, as the God whom they worſhipped; and to oblige themſelves by an oath, not to commit any wickedneſs, but to abſtain from theft, robbery and adultery, to keep faith, to reſtore any pledge intruſted with them; which being done, to depart for that time, and to meet again at a common meal, to partake of a promiſcuous and harmleſs food, which they laid aſide after my edict, according to your order, prohibiting the *heteriae*, or unlawful aſſemblies, to be kept. To ſatisfy myſelf of the truth of this, I commanded two maids, called deaconeſſes, to be examined upon the rack; but I perceived nothing but a wicked and immoderate

[1] Pliny's Epiſtles Book x. Epiſt. 97.

ſuperſtition;

superſtition; and therefore, delaying any further proceſs, I have ſent for your advice; for the caſe ſeemed to me worthy to be conſulted, eſpecially conſidering the great numbers that are in danger, for very many of all ages and ranks, both men and women, are, and will be called in queſtion, the contagion of this ſuperſtition having overſpread, not only cities, but towns and country villages; which yet, it ſeems, may be ſtopped and cured. It is very evident, that the temples, which were almoſt quite forſaken, begin to be frequented; that the holy rites and ſolemnities, of a long time neglected, are ſet on foot again; and that ſacrifices, from all parts, begin to be ſold, which hitherto found very few to buy them: whence it is eaſy to conjecture, what multitudes might be reclaimed, if place be given to repentance."

By this account we ſee, that though the enemies of our religion load it with hard names, as a wicked and immoderate ſuperſtition; yet, at the ſame time, they own it innocent and unblameable. Tho' the ſeverity of the perſecution might tempt ſome to turn renegadoes; yet, ſo great was the number of the profeſſors of Chriſtianity in thoſe parts, that Pliny knew not how to deal with them. To direct him therefore in this affair, the emperor ſent him the following reſcript.

[s] TRAJAN *to* PLINY *greeting*. "As to the manner of your procedure, my Secundus, in examining the cauſes of thoſe that have been brought before you, for being chriſtians, you have taken the courſe you ought to take; for no general law can be framed, ſo as to provide for all caſes. Let them not be ſought for; but if they be accuſed, and convicted, let them be puniſhed. Yet, if any denies himſelf to be a chriſtian, and gives evidence of it, by ſupplicating our gods, tho' heretofore he has been ſuſpected, let him be pardoned upon his repentance. But, as for libels publiſhed without the names of the authors, let them not be regarded as to the crimes they charge; for that were an ill precedent, and is not uſual in our reign."

Hadrian, the adopted ſon of Trajan, ſucceeded in the empire, and continued the perſecution raiſed by his predeceſſor: though we do not find that he made any new laws againſt the chriſtians, yet the old ones were ſtill in force; and, as he countenanced Heatheniſm, he gave occaſion to thoſe who hated the chriſtians, without any particular warrant, to fall upon them.

[s] Pliny, Book x. Epiſt. 98.

[*To be continued.*]

THE ENGAGEMENT OFF CAPE ST. VINCENT'S.

[*Concluded from page* 42.]

"MEANWHILE Sir John Jervis disappointed in his plan of raking the Enemy's rear-ships, and having directed, as before observed, the Excellent to bear up, ordered the Victory to be placed on the lee-quarter of the rearmost ship of the Enemy, a three-decker, and having by signal ordered the Irresistible and Diadem to suspend their firing, threw into the three-decker so powerful a discharge, that her commander, seeing the Barfleur, carrying Vice-Admiral Waldegrave's flag, ready to second the Victory, thought proper to strike to the British Chief. Two of the Enemy's ships had now surrendered, and the Lively frigate and Diadem had orders to secure the prizes. The next that fell, were the two with which Commodore Nelson was engaged. While Captain Collingwood so nobly stepped in to his assistance, as has been mentioned before, Captain R. W. Miller, the Commodore's Captain, was enabled to replenish his lockers with shot, and prepare for a renewal of the fight: No sooner, therefore, had the Excellent passed on, than the Commodore renewed the battle.

"The three-decker with which he was before engaged having fallen aboard her second, that ship, of 84 guns, became now the Captain's opponent. To her, Commodore Nelson directed a vigorous fire; nor was it feebly returned, as the loss of the Captain evinced, near twenty men being killed and wounded in a very few minutes. It was now that the various damages already sustained by that ship thro' the long and arduous conflict which she had maintained, appearing to render a continuance of the contest in the usual way precarious, or perhaps impossible; and the Commodore not bearing to part with an enemy of whom he had assured himself, he instantly resolved on a bold and decisive measure, and determined, whatever might be the event, to attempt his opponent sword in hand. The boarders were summoned, and orders given to lay the Captain on board the Enemy.

"Capt. Miller so judiciously directed the course of the Captain, that she was laid aboard the starboard quarter of the 84-gun ship, her sprit-sail-yard passing over the Enemy's poop, and hooking her mizen shrowds; and the word to board being given, the officers and seamen destined for this duty, headed by Lieutenant Berry, together with the detachment of the 69th regiment, commanded by Lieu. Pearson, then doing duty as marines on board the Captain, passed with rapidity on board the Enemy's ship; and in a short time the San Nicolas was in the possession of her intrepid assailants. The Commodore's impatience would not permit him to remain an inactive spectator of this event. He knew the attempt was hazardous; and his presence, he thought, might contribute to its success. He therefore accompanied the party in this attack,

attack, paſſing from the fore chains of his own ſhip into the Enemy's quarter gallery, and thence thro' the cabin to the quarter deck, where he arrived in time to receive the ſword of the dying Commander, who was mortally wounded by the boarders. For a few minutes after the officers had ſubmitted, the crew below were firing their lower-deck guns: This irregularity, however, was ſoon corrected, and meaſures taken for the ſecurity of the conqueſt. But this labour was no ſooner atchieved, than he found himſelf engaged in another and more arduous one. The ſtern of the three-decker, his former opponent, was directly amidſhips on the weather-beam of the San Nicolas; and, from her poop and galleries, the Enemy ſorely annoyed with muſquetry the Britiſh on board the San Nicolas. The Commodore was not long in reſolving on the conduct to be obſerved upon this momentous occaſion. The alternative that preſented itſelf, was to quit the prize, or advance. Confident in the bravery of his ſeamen, he determined on the latter. Directing therefore an additional number of men to be ſent from the Captain, on board the San Nicolas, the undaunted Commodore headed himſelf the aſſailants in this new attack. Such, indeed, was the panic occaſioned by his preceding conduct, that the Britiſh no ſooner appeared on the quarter-deck of their new opponent, than the Commandant advanced, and aſking for the Britiſh commanding Officer, dropped on one knee, and preſented to him his ſword; making, at the ſame time, an excuſe for the Spaniſh Admiral's not appearing, as he was dangerouſly wounded. Commodore Nelſon immediately ordered the Spaniſh Commandant, who had the rank of a Brigadier, to aſſemble the officers on the quarter-deck, and direct ſteps to be taken inſtantly for communicating to the crew the ſurrender of the ſhip. All the officers appeared; and the Commodore found the ſurrender of the San Joſef aſcertained, by each of them delivering to him his ſword.

"The Coxſwain of the Commodore's barge had attended the Commodore throughout this perilous adventure. To him the Commodore gave in charge the ſwords of the Spaniſh Officers as he received them; and the jolly Tar, as they were delivered to him, tucked theſe honourable trophies under his arm, with all the *ſang-froid* imaginable. It was at this moment alſo that an honeſt Jack Tar, an old acquaintance of the Commodore, came up to him in the fulneſs of his heart, and excuſing the liberty he was taking, aſked to ſhake him by the hand, to congratulate him upon ſeeing him ſafe on the quarter-deck of a Spaniſh three-decker.

"This new conqueſt had ſcarcely ſubmitted, and the Commodore returned on board the San Nicolas, when the latter ſhip was diſcovered to be on fire in two places.—At the firſt moment appearances were alarming; but preſence of mind and reſources

were

were not wanting to the Britiſh officers' in this emergency. The fire-men were immediately ordered from the Captain; and proper means being taken, the fires were ſoon got under.

"A ſignal was now made by the Captain, for boats to aſſiſt in ſeparating her from her prizes; and as the Captain was incapable of further ſervice until refitted, the Commodore hoiſted his pendant, for the moment, on board the Minerva frigate, and in the evening removed it to the Irreſiſtible, Captain Martin.

"Four of the Enemy's ſhips were now in poſſeſſion of the Britiſh Squadron (two of three-decks, the Salvador del Mondo, and the San Joſef, of 112 guns each; one of 84, the San Nicolas; and the San Yſidro, of 74 guns); and the van of the Britiſh line ſtill continued to preſs hard the Santiſſima Trinidada, and others in the rear of the Enemy's flying fleet. The approach however of the Enemy's ſhips which had been ſeparated from their main body in the morning, two new ſhips alſo bearing down from to windward, and two of the Enemy's flying ſhips wearing to ſupport their Chief, at that time ſeverely preſſed, add to which, the cloſing of the day—theſe circumſtances, but more particularly the lateneſs of the hour, while the prizes were not yet properly ſecured, determined the Britiſh Admiral to bring to. The headmoſt of the Enemy's approaching ſhips (in all nine in number, two of which were of three decks) had indeed advanced to fire on the Britannia, in which Vice-Admiral Thompſon carried his flag, and the ſternmoſt ſhips of the rear-diviſion, which were fortunately at this period in a ſituation to keep the Enemy in check. The Victory likewiſe, with the Barfleur and Namur, had formed to cover the prizes. The Britiſh Admiral, therefore, a little before four o'clock P. M. made the preparative, and ſoon after the ſignal, for the Britiſh Fleet to bring to. The Enemy's freſh ſhips, on approaching, opened a fire on our covering ſhips; but, though both freſh and ſo ſuperior in numbers, they contented themſelves with the noiſe of a few irregular broadſides, leaving their captured friends, and ſeeming too happy to be allowed to eſcape with their diſcomfited Chief, and his diſabled companions, to think of moleſting our ſquadron in bringing to on the ſtarboard tack.

"The frigates having orders to take in charge the prizes not already taken poſſeſſion of, the four were ſoon ſecured as well as circumſtances permitted; and the Captain having ſuffered very conſiderably in her maſts and rigging, the Minerva was ordered to take her in tow. At the cloſe of the evening, the Britiſh Fleet was again formed in moſt admirable line of battle, on a wind with their heads to the ſouthward, and the Niger frigate ordered to look out during the night.

"The cloſe of the day, before the four prizes were ſecured, undoubtedly ſaved the Spaniſh Admiral's flag from falling into the

hands

hands of the victors. The Santiſſima Trinidada, in which he carried it, had been ſo much the object of attention, that the ſhip was a perfect wreck when the action ceaſed. Many indeed aver, that ſhe actually ſtruck both her flag and enſign, hoiſting a white flag as a ſignal of ſubmiſſion; but as ſhe continued her courſe, and afterwards hoiſted a Spaniſh jack, others doubt this circumſtance. It is however a truth, that her fire had been ſilent for ſome time before this event is reported to have occurred.

"The loſs of the Enemy in this engagement muſt have been very conſiderable. The fire of the Britiſh Squadron was, throughout the action, ſuperior in the proportion of five or ſix to one; and if we were to judge from the number of killed and wounded found on board the prizes, their caſualties muſt greatly exceed the numbers that have been uſually computed. Almoſt all their wounded that had loſt limbs died for want of aſſiſtance; and many others, who were wounded in other parts, were found dead in the holds.

"The loſs of the Britiſh Squadron, in killed and wounded, amounted to exactly three hundred: Moderate indeed, when compared with that of the Enemy, and conſidering the duration of the action! But the expenditure of ammunition was, I am told, beyond any recent example. The Culloden expended, it is ſaid, one hundred and ſeventy barrels of powder; the Captain, one hundred and forty-ſix; and the Blenheim, one hundred and eighty; other ſhips expended in the ſame proportion. It is not unworthy of remark alſo, that not a ſingle gun in the Britiſh Squadron burſt in this action.

"The Captain fired more ſhot than are uſually given to a ſhip of her rate, at her firſt equipment in England; and it was obſerved, that when ſhot or grape were wanting on board this ſhip for the carronades, the Tars ſubſtituted in their place nine-pounds ſhot, ſeven of which were frequently diſcharged at one time, and then at ſo ſhort a diſtance, that every ſhot of the ſeven muſt have had effect.

"The Spaniſh Fleet, from our beſt accounts, conſiſted of twenty-ſeven ſail of the line, and ten frigates: Several of them, however, had no ſhare in the action until the cloſe of the day; and after the Britiſh Admiral had paſſed thro' their line, little more than their main body ever renewed the fight. It was a defenſive combat entirely on their parts, after Commodore Nelſon obliged them to haul their wind on the larboard tack. It does not ſeem to have been their intention to ſeek the Britiſh Squadron; nay, we have reaſon to think they would have been happy to have avoided them, notwithſtanding their ſuperiority: But the Britiſh Admiral availed himſelf of the haze of the morning to ſurpriſe them; contrary winds (the ſtrong eaſterly gale) had driven their

fleet

fleet ſo far to the weſtward. Their object, ſince the 5th of the month, had been to reach the port of Cadiz; and the very morning of the action, before they had diſcovered the Britiſh Squadron, the ſignal, I am told, had been made for bearing up for that port, in conſequence of a favourable change of wind during the preceding night.

"Some of the priſoners ſpoke very reaſonably and ſenſibly on the operations and events of the day. In general they were inclined to admit that the Spaniſh Fleet was not in a proper ſtate to appear at ſea! and ſome of them, in the ill-humour of a defeat, obſerved that it was not an uncommon thing, before the Fleet quitted Carthagena, to hear both misfortune and diſgrace predicted, if their fleet were to meet even an inferior force of Britiſh ſhips. An Officer of one of the prizes ſaid, that on board the ſhip in which he ſerved, it was impoſſible, after the firſt broadſide, for the Captain or Officers to perſuade any of the crew to go aloft to repair the injured rigging: Threats and puniſhment were equally ineffectual. He had ſeen ſome ſevere examples made for diſobedience of orders; but tho' two or three had been killed, and ſeveral wounded, theſe ſeverities had no effect. The panic-ſtruck wretches, when called upon to go aloft, fell immediately on their knees, and, in that poſture, cried out, that they preferred being ſacrificed on the ſpot, to performing a duty in the execution of which they conſidered death as inevitable.

"On board the San Joſef, when the Britiſh ſailors had taken poſſeſſion, it was remarked by the Engliſh Officers, that four or five tompions were ſtill fixed in the quarter-deck guns of the ſide that had been engaged; and the reaſon being demanded, the people on board replied, with a ſhrug of the ſhoulders, that the animated and deſtructive cannonade of the Britiſh ſhips had not allowed them to fire theſe guns. It is a queſtion, indeed, if they were loaded. It was obſerved alſo, by ſeveral of the advanced Diviſion of the Britiſh Squadron, that as ſoon as their guns were run out to repeat a broadſide, the Enemy appeared, to them, invariably to quit their guns: and, it is thought, threw themſelves proſtrate on the decks, to eſcape, if poſſible, the effects of the diſcharge.

Return of the killed and wounded on board the Britiſh Squadron.

Captain, Commodore Nelſon, bruiſed, but not obliged to quit the deck; 24 men killed, and 56 wounded.

Blenheim, 12 men killed, 49 wounded.

Culloden, 10 men killed, 47 wounded.

Excellent, 11 men killed, 12 wounded.

Irreſiſtible, 5 killed, 14 wounded.

Prince

Prince George, 8 men killed, 7 wounded.
Orion, 9 men wounded.
Goliah, 8 men wounded.
Namur, 2 men killed, 5 men wounded.
Barfleur, 7 men wounded.
VICTORY, 1 man killed,, 5 wounded.
Coloſſus, 5 men wounded.
Diadem, 2 men wounded.
Britannia, 1 man wounded.
Total, 73 killed, and 227 wounded.

Names of the Ships compoſing the Britiſh Squadron, diſpoſed in the temporary order of battle:

Blenheim, 90 guns, T. L. Frederick.
Diadem, 64 guns, G. H. Towry.
Prince George, 98 guns, Rear Admiral W. Parker. T. Irwin.
Irreſiſtible, 74 guns, G. Martin.
Britannia, 100 guns, Vice-Admiral Thompſon. T. Foley.
Captain, 74 guns, Commodore H. Nelſon. R. W. Miller.
Egmont, 74 guns, J. Sutton.
Victory, 100 guns, { Admiral Sir John Jervis, K.B. Admiral R. Calder. Admiral G. Grey.
Culloden, 74 guns, T. Trowbridge.
Orion, 74 guns, Sir James Saumarez.
Coloſſus, 74 guns, G. Murray,
Barfleur, 98 guns, { Vice-Admiral Hon. Wm. Waldegrave. J. R. Dacres.
Excellent, 74 guns, C. Collingwood.
Goliah, 74 guns, Sir C. H. Knowles, Bart.
Namur, 90 guns, J. H. Whitſhed.
Total, 1232 guns.

Frigates. Lively, 32 guns, Lord Viſcount Garlies. La Minerva, 40, G. Cockburn. Niger, 32, E. J. Foote. Southampton, 32, J. M'Namara. La Bonne Citoyenne, 18, C. Lindſay. Raven Brig, 18, W. Plowſe. Fox Cutter, 12, Lieut. Gibſon.
Total, 15 Ships of the Line, and 7 Frigates, &c.

Names of the Ships compoſing the Spaniſh-Fleet, under the command of Vice-Admiral Don Joſef Cordova, on the 14th of February, 1797, in the Action with the Britiſh Squadron, off Cape St. Vincent's; copied from a Liſt of their Line of Battle, found on board the San Yſidro, after ſhe ſtruck.

Van Squadron. Bahama, 74 guns. Pelayo, 74. San Pablo 74. Neptuno, 84. Concepcion, 112. San Domingo, 74. Conquiſtador, 74. San Juan Nepomuceno, 74. San Genaro, 74.

Centre Squadron. Mexicano, 112 guns. Terrible, 74. Oriente, 74. Soberano, 74. SANTISSIMA TRINIDADA, 136.

San Nicolas, 84, taken. San Yſidro, 74, taken. Salvador del Mondo, 112, taken. San Ildefonſo, 74.

Rear Squadron. Conde de Regla, 112 guns. San Firmin, 74. Firme, 74. Príncipe de Aſturia, 112. San Antonio, 74. Glorioſo, 74. Atlante, 74. San Franciſco de Paula, 74. San Joſef, 112, taken.

Total. 2308 guns.

Difference in favour of the Spaniſh Fleet, 1076 guns.

Frigates, belonging to the Van Squadron. Brigada, 34 guns. Caſilda, 34. Perla, 34. Mercedes, 34.

Frigates, belonging to the Centre Squadron. Paz, 34 guns. Dorotea, 34. Guadalupe, 34. Santa Tereſa, 34. Vigilante, (Brig) 12.

Frigates, belonging to the Rear Squadron. Matilda, 34 guns. Dian, 34. Atocha, 34. Ceres, 34

Total. 27 Ships of the Line, and 13 Frigates, &c.

ON THE INVOCATION OF THE NAME OF *CHRIST*.

[EXTRACTED FROM A LATE EMINENT WRITER.]

"IN the apoſtolical times, all Chriſtians were ſuppoſed, by virtue of their profeſſion, to INVOKE Chriſt, and were characterized by that very circumſtance. Thus St. Paul addreſſes one of his Epiſtles, "to all that in every place call upon "the Name of the LORD JESUS, both theirs and ours;" * that is, ſays an excellent paraphraſt, † "whom we and all true "Chriſtians join in acknowledging and adoring as their Lord "and ours." In the ninth chapter of the Acts, we find Ananias ſaying of Saul, "And here he hath authority to bind all that "call upon thy name;" that is, ſays Dr. Hammond, "who "publicly avow the worſhip of Chriſt." Again, in the ſame chapter, we read, "And ſtraightway he preached Chriſt in the ſyna-"gogues, that he is the SON OF GOD. But all that heard him "were amazed, and ſaid, Is not this he that deſtroyed them who "*called on this Name?*" that is evidently the Name of Chriſt.

"Some critics tell us, that the phraſe επικαλεμενοι το Ονομα Χριϛε, "calling upon the name of Chriſt," is to be taken paſſively, as denoting thoſe who were *named by the name of Chriſt*, or who were called *Chriſtians*. But this cannot be. The name, *Chriſtian*, was not known in the world, till ſome time after St. Paul's converſion, when, as St. Luke expreſsly informs us, "the diſciples "were called *Chriſtians* firſt at Antioch;" whereas, before that time, they were diſtinguiſhed by the title of επικαλεμενοι το Ονομα Χριϛε, "*thoſe who called on the name of Chriſt.*" Beſides that

* 1 Cor. i. 2. † Dr. Doddridge.

επικαλ-

επικαλεομαι, when followed by an accusative case, always signifies to *invoke*, or *worship*, except only where it signifies to *appeal to*. Thus, in Rom. x. 13. "The same Lord is rich to all who call "upon him; for whosoever shall call upon the name of the "Lord shall be saved." In the twenty-second chapter of the Acts, Saul is bidden to "wash away his sins, calling on the "Name of the Lord." And Origen, who must have understood the import and force of a Greek participle, at least as well as any modern critic, commenting on one of the above cited passages, says—"The Apostle, in these words, declares him to be "God, whose *name was called upon* *." The argument therefore, deduced from this expression, we may venture to say stands good; nor can it admit of any farther reply, or evasion.

"St. Paul's usual form of benediction was by invocation of the Name of Christ. "Grace be to you, and peace, from God "the Father, and from our Lord Jesus Christ." Sometimes the name of Christ stands in the first order; "The grace of the "Lord Jesus Christ, and the love of God, and the communion "of the Holy Ghost be with you all †." In another place, "The Lord Jesus Christ comfort your hearts;" that is, I pray the Lord Jesus Christ so to do. And speaking of his thorn in the flesh, he says—"*I besought the Lord* thrice, that it might depart "from me. And he said unto me, My grace is sufficient for "thee; for *my strength* is made perfect in weakness. Most gladly therefore will I rather glory in my *infirmities*, that *the power* "*of Christ* may rest upon me ‡:"—The *power of Christ*,—that is, plainly, of *the Lord* whom he *besought*, and who said, *My strength is made perfect in weakness*. 1 John v. 13, &c. "These "things have I written unto you—that ye may believe on the "name of the Son of God. And this is the confidence we have "in him, that if we ask any thing according to his will, he "heareth us. And if we know that he hear us, whatsoever we "ask, we know that we have the petitions we desired of him." In another part of the epistle, the same precept is repeated, but the word *God* is used instead of the word *Christ*,—"We have confidence toward *God*, and whatsoever we ask, we receive of him §." Can a man read these two passages, and doubt, for a single moment, whether his Saviour be the God that heareth prayer?

"The blessed martyr Stephen, just before he expired, preferred the following prayer to his Saviour, "Lord Jesus, receive my "spirit." Can a departing soul be thus solemnly committed into the hands of any one, but of him, who is "the God of the "spirits of all flesh?" Does not St. Stephen here worship Christ in the very same manner, in which, a little before, Christ himself

* Origen. Com. in Rom. x. lib. viii.
† 2, Cor. xiii. 14. ‡ 2 Cor. xii. 8. § 1 John iii. 22, 23.

had worshipped the Father? Where is the difference between, "Father, into thy hands I commend my spirit"—and—"Lord "Jesus, receive my spirit?" Does not the martyr likewise address Christ, as the person who could forgive sins? Where is the difference, again, between—"Father, forgive them, for they "know not what they do,"—and,—"Lord, lay not this sin to "their charge?" Or shall a dying Christian scruple to say what St. Stephen said, because Christ does not appear to the one, as he was pleased to do to the other? It is a cavil not fit to proceed from the mouth of a serious man.

"We read of many persons, who, when Christ was upon earth, falling down upon their faces, and worshipping him, were never checked or reproved for so doing, as St. John was, when he offered to worship the angel, and Cornelius, when he made the same offer to St. Peter.

"The author of the Epistle to the Hebrews, evincing the superiority of the Son of God over all created spirits, produces the following testimony: "When he bringeth in his first begotten "into the world, he saith, and let all the angels of God worship "him *." If it be asked, What kind of worship the apostle may be supposed to intend,—let us turn to the Revelation. There, upon the exaltation of our Lord, after his sufferings, St. John represents to us the church universal in heaven and earth, with all the parts of created nature, and all the angelic intelligences, ascribing the very same "blessing, and honour, and glory, and "power, to him that sitteth on the throne, and to the Lamb," in conjunction †. In heaven, the will of God is duly performed, and all "honour the Son, even as they honour the Father ‡." Why should it be otherwise on earth?

"That it ought not to be otherwise, but that equal hono should be paid to both Father and Son, with the Holy Spirit, is evidently implied by the baptismal form running in the name of all the Holy Trinity. If the Holy Spirit were a property only, as the Socinians pretend, could a *property* be thus joined with the Father and the Son? *They* are not properties; they are persons, certainly. If the Son and the Spirit were creatures, could they be joined with the Father in the solemn act of baptism? Baptism is the consecration of him, who is baptised, to the service—of whom? Of God, and two creatures? No, surely, but of the Father, the Son, and the Holy Spirit; and, whether St. John hath said it, or not, if there be any meaning in words, THESE THREE ARE ONE; they are the one object of our faith and our love, of our prayers and our praises. While this form continues to be used in the Church, the doctrine of the TRINITY cannot perish from it; and he who denies glory and worship to be due

* Heb. i. 6. † Rev. v. 13. ‡ John v. 23.

to

to the Father, the Son, and the Holy Spirit, does, in effect, renounce his baptism; and ought to be initiated, by a new form, into a new religion.

"Thus ſtands the ſcripture evidence: and we find the practice of the primitive Chriſtians entirely conformable to it. A remarkable inſtance offers itſelf, very early, in the caſe of Polycarp, biſhop of Smyrna. He ſuffered in the year 167. He joins God the Father and the Son together in his prayers for grace and benediction upon men, conceived in the following manly and exalted ſtrain of piety and charity:—"The God and Father of our "Lord Jeſus Chriſt, and Chriſt himſelf the eternal High Prieſt, "the Son of God, build you up in faith, and truth, and in all "meekneſs, to live without anger, in patience, in long ſuffering, "and forbearance, and give you a lot and part among the ſaints, "and to us with you, and to all them that are under Heaven, "who ſhall believe in Jeſus Chriſt our Lord, and in his Father "who raiſed him from the dead*." And when he was brought to the ſtake, he concluded his laſt prayer with this doxology to the whole Trinity:—"I bleſs thee, I praiſe thee, I glorify thee "for all things, together with the eternal and heavenly Jeſus "Chriſt, thy beloved Son, with whom, unto thee, and the Holy "Spirit, be glory, both now, and for ever, world without end." So prayed this bleſſed martyr of Chriſt, at the hour of his departure out of the world. As he had been a diſciple of St. John the Evangeliſt, we cannot well ſuppoſe him ignorant of the proper object of Chriſtian worſhip. We find him in poſſeſſion of the doctrine of a co-equal and co-eternal Trinity, conſidered as that object; a doctrine which, we may venture to ſay, he did not derive from the Platoniſts of Alexandria, from ſcholaſtic theology, or from the papal chair.

"Ignatius, biſhop of Antioch, ſuffered for the faith, fifty years before Polycarp, and had converſed familiarly with many of the apoſtles. He begins one of his Epiſtles in the following manner:—"I glorify Jeſus Chriſt our God, who hath given unto "you this wiſdom." Could ſuch men as theſe, inſtructed by the Apoſtles themſelves, be miſtaken in the capital article of all religion, the object of divine worſhip? Impoſſible! A man muſt have the credulity of an infidel to believe it.

"Juſtin Martyr, who flouriſhed about the middle of the ſecond century, declares to the Pagans, that the object of Chriſtian worſhip was the whole Trinity. "We worſhip and adore (ſays "he) the God of righteouſneſs, and his Son, and the Holy "Spirit of prophecy." Yet, a little after, he tells the emperors, "We hold it unlawful to worſhip any, but God alone †." So Origen, who lived in the former part of the third century,—"We worſhip and adore no creature, but the Father, the Son,

* Polycarp. Epiſt. ad Philipp. ſect. xii. † Juſtin. Apol. ii.

"and

" and the Holy Ghoſt ‡." Give me leave to inſiſt a little on an argument ſuggeſted by theſe paſſages, becauſe it ſeems for ever to determine the queſtion concerning the faith of the primitive church, on the article of our Lord's true and proper Divinity. The Chriſtians objected to the Pagans their idolatry. The Pagans retorted the objection on the Chriſtians, as the worſhippers of a crucified man. Here was a ſtroke aimed at the very heart of the new religion. And now, how do the Chriſtians defend themſelves? Had the charge, like many others, been falſe, they certainly would have denied it, at once. It behoved them ſo to have done; for the conteſt was *pro aris et focis*; for every thing near and dear. They could never have continued to reproach their adverſaries with a crime, of which they were notoriouſly guilty themſelves. But they do not deny the fact. They acknowledge it univerſally; and yet, at the ſame time affirm, " We worſhip God alone ‖." In their practice, then, they ſhewed their belief of Chriſt's true Divinity. They worſhipped him only upon this ground, that he was one God with the Father; and to have done it on any other ſuppoſition, had been idolatry, by their own confeſſion. What are we therefore, to think of our modern Unitarians, who repeatedly, and as it ſhould ſeem, ſeriouſly tell us, that all the fathers of the three firſt centuries were of their opinion? To ſay this, is to make them guilty of the groſſeſt idolatry, and to involve them in a monſtrous contradiction; they laid it down as a firſt principle, that God alone was to be worſhipped; and, all the while, gave divine honour to one, whom (if theſe moderns ſay true) they did not hold to be God by nature, but a creature only.

" Let any perſon, with attention and impartiality, ſurvey this argument again and again on every ſide; and it will appear to be abſolutely unanſwerable. The earlieſt Chriſtians profeſſed to worſhip God alone; but they conſtantly and uniformly profeſſed to worſhip Chriſt; therefore they deemed Chriſt to be very God. The ſame is to be ſaid with regard to the Holy Spirit. No matter *how* the Son was begotten of the Father, or *how* the Spirit proceeds from both. The *mode* we have nothing to do with; it is above and beyond us; it cannot be the ſubject of our reaſonings. We are not now entangled in the thorny parts of the ſubject; we are not diſputing about metaphyſical niceties and diſtinctions. A plain matter of fact is before us. The premiſes are fixed, by eccleſiaſtical hiſtory, and the writings of the primitive apologiſts, firm as the everlaſting hills; no other concluſion can be drawn from them by the art of man; and the argument is obvious to the common ſenſe of the whole world.

‡ Comment. in Epiſt. ad Rom. lib. i.

‖ Θεον μεν μονον προσκυνεμεν.

[*To be concluded in the next.*]

An

An Account of the PERSECUTION at Barford, and Deddington, near Banbury, Oxfordshire.

IN the spring of 1798, Charles Leonard, and his brother, Members of our Society at Heath, removed from that place, to Deddington; where they found the generality of the people of the town and neighbourhood, much addicted to drunkenness, and other concomitant vices. As soon as our friends saw the deplorable state of the people, they were moved with compassion, and reasoned with them on the Necessity of Repentance, and a total change of heart and life, in order to obtain future salvation. A few of the inhabitants attended to what was spoken to them; and began to bring forth fruits meet for repentance, by ceasing to do evil, and learning to do well.

Our friends immediately began prayer-meetings; which drew great numbers to hear; so that the houses where they were held, were generally well filled. This being noised abroad through the neighbouring villages; many of the people, led by curiosity, came to hear for themselves; and being convicted of the truth of what they heard, they were induced to invite our friends to come and hold prayer-meetings in several of the adjacent places. At Cliffton, about a mile and half from Deddington, there was, for some time, a very promising prospect; till the rioters assembled, and abused our friends in such a manner, that they thought it most prudent to discontinue the meeting.

At Barford, another village, about two miles from Deddington, the Lord was pleased to bless the prayer-meetings, so that several of the inhabitants were awakened to a sense of their sinful state, and began earnestly to seek the Lord. Hearing, soon after, that they had gotten a house licensed, and wanted to have preaching there, on the 16th of October, at their earnest desire. I visited them, and after preaching, formed them into a Society. A class was also formed at Deddington, about the same time; and the work went forward at both places; more and more being convinced of the error of their ways, and the necessity of inward and outward holiness.

But the adversary of souls, seemed now to be alarmed for the safety of his kingdom. He saw himself in danger of losing some of his most faithful subjects;—instigated by him, they commenced a violent persecution against us. When I came to Barford on the 8th of January, 1799, I found that the mob had formed a design of making an attack upon us that night. Their plan, it seems, was, to come in a body, and drag me out of the place. But having let their scheme take wind, it was soon known in the neighbourhood; and, at the time of preaching, a considerable number of persons, otherwise, no friends to the Methodists, came from the adjacent villages, on purpose to protect me; saying, "They would not suffer a stranger to be abused in such a manner."

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This, for the preſent, diſconcerted the plan of the rioters. On that day month I was prevented from going. On the fortnight between, when Mr. Dean was there, being moon-light evenings, and conſequently, not ſo fit for their purpoſes, they did not attempt any thing of conſequence, but contented themelves with making a noiſe. But on the 5th of March, in the afternoon, as I entered the place, there were ſomewith bells in their hands ready to ſalute me; which I found, was alſo a ſignal to collect their aſſociates. Some time before preaching, a numerous mob aſſembled about the houſe, with bells, horns, an old kettle for a drum, &c. The Society, and a few others being met together, I began the ſervice with prayer, which the mob ſuffered us to finiſh without much diſturbance. But when we began to ſing, the floods lifted up their voice. The ſhouts, &c. of the mob, were ſo loud, that my voice was loſt; and after waiting ſome time, we were obliged to break up the meeting; but none of the congregation durſt venture out, as the mob ſurrounded the door of the paſſage, pouring out the moſt horrible oaths and imprecations, mixed with threatnings, againſt us. Dirt, ſtones, and ſnow-balls, were plentifully thrown into the houſe. They had alſo prepared a kind of wooden-horſe, for the purpoſe of carrying John Lenard to the Bridge, in order to throw him into the river. They continued to keep us priſoners, till finding they could not accompliſh their deſign of getting us out of the houſe, they were compelled by the ſeverity of the cold, to quit their poſt; and between one and two o'clock in the morning, they were ſo much diſperſed, that our friends were enabled to return home without moleſtation.

On the Sunday after, March the 10th, while John Leonard, the Leader, was ſpeaking to the people, the mob again aſſembled. They entered the houſe, dragged him from among the people, and forced him to go to a deep pond near the village, into which they violently threw him; and kept him there a conſiderable time, throwing dirt and mud in his face. Not content with this, when they ſuffered him to get out, they forced him to go to Hempton, another village, about a mile from Barford, where was another deep, filthy pond, into which they threw him with violence; treating him as before; and with wanton barbarity, repeated this twice. When they had thus ſatiated their brutal rage, and ſeeing him almoſt exhauſted with the cold, &c. they permitted him to go home. His health has ſuffered conſiderably by this barbarous treatment; and probably he will feel the conſequences of it as long as he lives.

The mob at Deddington did not come far ſhort of their neighbours at Barford, in oppoſition to the Truth. Charles Leonard, having had his houſe licenſed for preaching, on Sunday March 3, Mr. James Ward, one of our Local Preachers, went over in order to preach. During the ſermon, the mob aſſembled; part of them entered the houſe, and inſulted both the preacher and congregation,

gregation, so that he was obliged to discontinue the service. After violently pushing and jolting him and his friends, mixed with oaths and imprecations, with a plentiful shower of stones, dirt, &c. they pelted them out of the town.

On Wednesday, March 13th, we applied to the Justices' Meeting, for that hundred. There was then present only one Magistrate, who candidly heard our depositions, and issued out a warrant to summon the rioters, to appear at the next meeting, which was on the 27th. They accordingly appeared, attended by their friends and employers. So sure were they of gaining the day, that, according to their own confession, they brought their bells, &c. in their pockets, in order to insult us on our return home. They brought with them a person who "*did himself the honour to undertake their cause!*" However, the worthy Magistrate who sat upon the Bench, acted with his former candour and impartiality; and the guilt of most of the rioters was so clearly and fully proved by the witnesses, that, on their refusing to submit to any reasonable terms, they were bound over to the sessions, which were to be held at Oxford on the ensuing Tuesday. But, before the time came, perceiving themselves to be on the wrong side, they were glad to employ a friend to make it up for them. That gentleman wrote to our Attorney, and likewise to our friends, begging pardon in the name of the rioters, and their parents; and promising never to molest us any more. Upon which the following terms were agreed to, viz. to pay three Guineas for the Deddington rioters, and eight Guineas for those at Barford; which, together made a sum, nearly, but not quite adequate to the expences we had been at on the occasion. Since which, our friends, who before could not meet together but at the hazard of their lives, have been able to assemble in quietness; and, although the persecution seemed to cast a damp on the work of God for a time, yet, before I left the Circuit, the work, in both places, appeared to be again in a promising condition.

My design in requesting this Narrative to be inserted in the Methodist Magazine, is to prevent ignorant persons in other parts of the Nation, from being seduced by wicked and designing men, to commit crimes, which might not only involve them in heavy expences, but even endanger their liberty and lives, should the laws be rigorously put in execution against them. That there are persons, who neither fear God, nor honour the King, is a fact but too well known, and much to be lamented; but it is astonishing, that there should be found, in this enlightened age, men of principles so base, and of dispositions so cruel and diabolical, that they are not content with persecuting persons of a religious character, with lies and slanders of their own invention; but in direct violation of all Laws, human and divine, excite their poor

ignorant neighbours to riots, and acts of wanton cruelty! And what are the crimes which these rioters and their crafty instigators, lay to the charge of the Methodists? Why,—they assemble together two or three times a week for public prayer,—to hear the Word of God,—and to exhort each other faithfully and diligently to discharge the duty they owe to God and Man!—It is however happy for us, and happy for the Nation in general, that there are wise discerning Magistrates, who clearly see the dangerous consequences to the public at large, should they permit rioters, under the pretence of persecuting the professors of Religion, to exercise their natural brutishness and ferocity. When reforming mobs, either in Church or State, are suffered to establish themselves, and become habituated to atrocious deeds, it is not easy to predict where the mischief will end. It is not improbable, that when they have satiated themselves, in afflicting and tormenting an harmless, unoffending people, they may then turn their weapons upon those who instigated and initiated them into the practice of wickedness.

W. H.

THE CHARACTER

OF THE REV. *JOHN WESLEY.*

The righteous shall be had in everlasting remembrance, Psalm cxii. 6.

WHILE the Biographer is busied in describing the heroic deeds of the hardy warrior, the daring adventures of the restless mariner, the sagacious plans of the knowing statesman, and the pompous transactions of the mighty sovereign, it is ungenerous to pass by the good man, the benefactor of the human race, in profound silence: On the contrary, his portrait should be drawn with justice, and transmitted down to posterity. To the virtue of the just, God himself bears testimony: Witness Noah, Abraham, Job, and Moses, with many others, whom the Almighty honours with the dignified title of good and righteous men. Since then, the Lord has set us the example by crowning the memory of the saints with praise, we certainly shall not mistake our path of duty, in celebrating the characters of holy men.

It is generally believed, that dark and depraved as the world has been, and still continues, God never left himself wholly without witnesses of his Truth. But owing to the perishable materials of which historic records are formed, many eminent characters may have arisen, flourished, and again returned to their mother earth, and yet their fame may never have extended one single century down from the period in which they laboured for the good of mankind.

It is a peculiar privilege to have wise and virtuous parents; and their parental endeavours seconded with a proper education. This was the happiness of our venerable Father. Descending from the best

beſt of mothers, his tender mind received its firſt impreſſions of wiſdom and religion thro' her maternal care. In him was verified the wiſe man's maxim, "Train up a child in the way he ſhould go, and when he is old he will not depart from it." The wiſdom and piety of his parents defended him from the follies of the great, while their eaſy circumſtances enabled them to cultivate and mature thoſe ſeeds of genius with which heaven had enriched his mind; ſo that he gave early proofs of ſuch talents, as are ſeldom given but for ſome important purpoſe.

He was furniſhed with a competent knowledge of the learned languages, of Hiſtory, Philoſophy, and thoſe Arts and Sciences which, under divine grace, are exceedingly uſeful to the Miniſters of the Goſpel, for the expoſing of error, and for the diffuſing of true religion. The learning of this great man was extenſive; he examined things to the bottom: As a proof of his eruditinn, he was choſen to fill the important ſtation of Fellow in the College. When the Almighty has any great work to accompliſh, he is never at a loſs for proper inſtruments, whom his infinite wiſdom prepares, calls forth, ſupports in, and carries thro' the labours he deſigns them to execute. As true valour can only be known by the magnitude of thoſe dangers it ſurmounts; and as the worth of talents cannot be aſcertained but by contraſting them with others, which may exceed, or fall below their ſtandard; ſo the labours and ſucceſſes of this man of God, cannot be placed in an advantageous light, without taking a ſurvey of the ſtate of religion in theſe kingdoms at the time he was called into action. In doing this, truth, ſacred truth, diveſted of all party conſiderations, is what the author of theſe lines humbly purpoſes to follow. Should an expreſſion too bold, or a turn of thought too ſtrong, eſcape his pen, he begs the candid reader to impute it to inattention, rather than to deſign. The reformation was a great and glorious work, and conſidering the number of inſtruments employed, the abundance and excellence of their writings which were then given to the world; the ſpirituality of their doctrines, the purity of their diſcipline, the ſimplicity of their worſhip, all which have contributed to render their profeſſion reſpectable in the eyes of the intelligent part of mankind; yet, notwithſtanding all theſe advantages, what a deplorable change quickly took place in the lives and manners of the members of the Reformed Churches. Without taking a view of thoſe on the continent, we need only ſurvey our own benighted land.

That we are plentifully ſupplied with religious houſes, and regular miniſters, with ample proviſion for the maintenance of religious worſhip and order, is a truth. We are likewiſe furniſhed with Homilies, with an excellent Liturgy, with Articles of Faith, &c. all which undoubtedly have their uſe in calling men to the ſpirituality of that religion which they profeſs, and from

which they are but too visibly departed. Doubtless every church ought to be provided with rules of doctrine and discipline, which may serve as walls and ramparts against the encroachments of an enemy; and a church without them, is like an army without discipline, or a ship deprived of both compass and helm. But these articles, these confessions of faith, however good and orthodox, are not religion: Something more is requisite to form a christian, than a system of rules, tho' ever so well digested. A dead body may be perfect and beautiful, but notwithstanding this, it is only a carcass; it wants re-animating with a living soul, before it can be said to live: So, in like manner, a congregation may possess all this scriptural exterior, and yet be utterly destitute of the vital power, the soul of christianity; the Spirit of the living GOD. A person must have but a slender acquaintance with his Bible, not to know, that the religion of Jesus Christ implies,—the doctrine of immediate and personal inspiration: That,—"If any man have not the Spirit of Christ, he is none of his." But of this spiritual religion, how little was it known about sixty years ago? Yea, how little is it yet known in many parts of this nation? Discourse with numbers of persons, who have constantly attended on their places of worship for twenty or thirty years; ask them about the nature of living faith, the pardon of sin, the love of God, the absolute need of personal holiness, and they can scarcely give you a better definition of these important things than an Icelander, or a poor stupid Hottentot. Such is the deplorable condition of many thousands in this land; tho' the number of these baptized infidels was much more numerous sixty years back. Ignorance, thick as Egyptian darkness, hung over our nation, and nearly obscured every benign ray of the Sun of Righteousness; and its consequent fruits of immorality, stained the lives and actions of the people. Blasphemy and horrid prophanation of God's sacred Name every where prevailed; drunkenness, lying, and sabbath-breaking, were common, and might be said to have run down the streets and deluged the land: Cock-fighting, and bull-baiting were the savage amusements of those devil-christians. Whoredom had arrived to such a shameless height, that the perpetrators scarcely found a virtuous character to put them to the blush. In short, there was no vice or abomination complained of by the prophets of God among the ancient jews, which did not flourish and bring forth a copious crop in Great Britain. Nor were these crimes found to shelter only among the dregs of society; on the contrary, they were among the fashionable part of the people. Little, or no fear of God, was to be found in any house, or family; as a proof of this, and the shameful disorders which reigned among them, we need only advert to the violent and unprovoked persecutions which were frequently excited by the preaching of the gospel, whether in a private house, or in the open air;—for as the peaceable messengers of God only exhorted

them

them to repentance and the fear of the Lord;—invited them to happineſs and heaven;—how ſavage and deviliſh muſt thoſe have been, who could treat their great kindneſs with ſuch barbarity!

Such was the general ſtate of the nation when this venerable man of God commenced his great labours of diſſeminating, not the ſeeds of a ſect or party, but of genuine piety; of repentance towards God, faith in our Lord Jeſus Chriſt, and love to all mankind.

The grand object of this great man was to reform the Church of England; to ſpread piety through her members, without leſſening the number of her communicants: to diffuſe holineſs through her congregations, without forming ſeparate parties. With this view he began to preach the everlaſting goſpel; but he ſeldom expoſed the vices of the clergy, or depreciated the Diſſenters. The great points he every where inſiſted upon, were,—the Fall of Man, Repentance from dead Works, Pardon of Sin through Faith in JESUS, Holineſs, without which no man ſhould ſee GOD, and univerſal Benevolence and Goodwill to all mankind. With this laudible view he began his labours; and not daring to fix his tabernacle in any one particular place, he publiſhed the glad tidings of ſalvation at market-croſſes, on the ſides of mountains, beneath the ample ſhade of ſome venerable oak, in the ſolemn temples, or in the ancient manſion-houſe of ſome hoſpitable friend. In every place great crowds attended his miniſtry; and while the penitential tear ſtole ſilently down the cheeks of ſome, others were pricked to the heart, and with eager cries demanded, What they muſt do to be ſaved? The genuineneſs of their converſion was evidenced by the fruits they bore. Drunkards were ſeen to forſake their companions in debauch, and to become ſober. Swearers employed their tongues in prayer and praiſes to the Father of mercies. The proud and ſelf-righteous phariſee felt his falſe confidence ſwept away, his refuge of lies expoſed, and his ſtout heart made to bend in humble ſubmiſſion to the Croſs of a crucified Saviour. The gay, diſſipated trifiers, became ſerious and devout. In a word, to uſe the bold and poetic language of the Prophet, the ſerpent laid aſide his ſting, the wolf forgot his ferocious propenſity, and the lion was diveſted of his blood-thirſty nature; peace and harmony took place of cruelty and diſcord. Such was the aſtoniſhing ſucceſs of his miniſtry, that his labours were ſpread through the kingdom; and the members in ſociety were, in a ſhort time, augmented to many thouſands; who, inſtead of forming themſelves into ſeparate congregations, continued to mingle with the aſſemblies of the Church of England; thereby provoking them to emulation, or drawing them to hear the word as preached in their own places of worſhip. This was their field; and the ſucceſs was aſtoniſhing.

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The work was soon too heavy for the single hands of this eminent servant of God; he therefore invited the regular clergy to lend their assistance in this heavenly labour, but they did not comply; he was therefore reduced to this dilemma, either to permit those fair openings to perish in the bud, or take the bold and unprecedented step of accepting the assistance of lay-men: Not daring to do the former, he chose the latter; and in this, he soon found himself in the way of divine Providence, for in a short time the Lord raised up and sent forth a great number of faithful workmen into his vineyard. Many of these went out without purse or scrip, and wherever they found a door open, they proclaimed the glad tidings of salvation; and the Lord was graciously pleased to own and bless their simple endeavours in the propagation of the Truth.

This great work was not to be confined within the narrow circle of the land where it first appeared: For, from the British Isles, the heavenly sound soon reached the remote shores of the American Continent, where it spread with incredible rapidity. Thousands, and tens of thousands, were the seals to the Truth in that widely extended country. In the West-Indies, likewise, the poor Negroes have been favoured with the Light of the Gospel. Generous souls, deeply impressed with the love of Christ, forsook their native clime, and braving all the dangers of the stormy deep, transported themselves to those uncultivated regions, there to plant the Church of JESUS, and to fill this new world with the praises of Jehovah. It is to be hoped, this work is but yet in its infancy; and that it will, in time, fill the Universe.

Amidst the numerous revivals of religion with which God has favoured the world, of which we have any competent knowledge, it is observable, that they partook too much of a party spirit; too great a stress was laid upon non-essentials; and a variety of things, which, without passing the bounds of candor, discovered too great a tincture of worldly wisdom: But this venerable man of God, who was the chief instrument in carrying on the present revival of religion, wisely avoided needless stiffness, and learned trifles, which in all ages have administered fuel for contention and strife, to the great scandal of the christian name. He considered the religion of Jesus, as mild and benevolent; that as its divine Author was in the fullest manner, the Friend of Mankind; a Lover of all Men; and that over-looking their foibles, and accommodating himself to their innocent customs, for their welfare, he went about doing good, both to their souls and to their bodies: That his followers ought to imbibe the same spirit, to manifest the same tempers, and pursue the same line of conduct.

[*To be concluded in the next.*]

A Letter

A Letter from Mr. Mather to a Friend.

My dear Brother, Hull, Jan. 28, 1794.

IT is with much pleasure I hear of the increasing prosperity of your soul, your growing acceptance with the people, and more success in the work of God, this year than the last. These will abound yet more, while you continue to walk by the same rule, of searching the Scriptures and earnestly praying for light and understanding in them;—also attending to the most important thing, of getting the presence of God to accompany you, when you appear before the people. Hereby you may gain much life, and be an useful and an acceptable preacher.

Whatever degrees of knowledge we may acquire, without a proportionable measure of communion with God, and an increasing dependance upon him: however it may gain us the admiration of some persons, yet it will imperceptably lead to our suffering loss in our own souls, and will prove insufficient for the great work of saving souls; it will do no more to accomplish this in them, than the light of the natural sun, without its heat, could towards the vegetable creation.

You cannot find a more effectual method of raising and renewing the fire of divine love in your heart, than living in the exercise of faith and prayer. Therefore use your utmost diligence to pursue this path: be jealous of whatever would draw you from it, how specious soever it may appear. The happy effects you will find in yourself, and seeing it upon others, will sufficiently prove the goodness of the cause you are engaged in, viz. the Spirit of God leading you at once into the practice of those truths. "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you." By these means you will enjoy the presence of God, who will open to you the Scriptures in your closet and in the pulpit, and so enable you to be a scribe well instructed in the kingdom of God; bringing forth things new and old from the inexhaustible magazine of his word;—a workman who needeth not be ashamed,—whilst you rightly divide the word of truth, and give to every one, in your Lord's household, their portion of meat in due season;—you will find, in watering others, that you are watered again abundantly.

Thus to act and to live is essential to you as a preacher; especially as a Methodist preacher, who at his first engaging in the work, professes to have only one end in view,—viz. to glorify God, in endeavouring the salvation of his own soul, and all those to whom the Lord sends him; being well assured this can only be effected, by the assistance of the Holy Spirit;—therefore, in this confidence, he goes forth, satisfied that he has no might, power, human qualification, or a large fund of learning, (supposed by many to be the only requisite for such work;) having been employed

ployed in ſome uſeful branch of buſineſs all his life;—and if he had not, his ſituation as an itinerant preacher, would not leave him time to conſult large libraries, for the acquiring human attainments. Thus fitted for his calling, he goes forth as a fire amongſt dry ſtubble, ſpeaking thoſe things he has ſeen and felt; and the word coming from God, reaches the hearts of the people, and is accompanied with the power and demonſtration of the Spirit, to the awakening and converting of their ſouls, and alſo building them up in their moſt holy faith.

May you not only preach, pointedly, the abſolute neceſſity of enjoying the pardon of paſt ſins, but likewiſe of experiencing a ſalvation from the remains of ſin, through faith in the blood of Jeſus. With reſpect to the laſt, it is certain, that good men are differently affected with the ſame truth. But it is well, if any ſo diſcern it, as to be athirſt for its full enjoyment; and whoever from this ſpirit preach it, will be ſure to be ſucceſsful. It is not to be marvelled at, that thoſe who neither feel their want, nor poſſeſs it, ſhould ſpeak and write ſo confuſedly upon the ſubject. Bleſſed be God, it is not our caſe: Yet it is moſt certain, we ought to be witneſſes of it ourſelves, as this will be of real ſervice to us.

By the account you give of yourſelf, you have much to praiſe God for. You ought to be very careful not to caſt away the beginning of your confidence, but hold it faſt, as it ſecures to you the pearl of great price. But you perhaps mean, that you expected greater tranſports of joy, and a greater elevation of love. Oh dare to believe what God has wrought, and you ſhall ſee more of his glory; and he will not fail to give ſtrength according to the day, when it comes;—but this he does not uſually do before.

I am your's, &c.

A. MATHER.

From Miſs J. THORNTON, to Miſs ——.

My dear Friend,

THE contents of your Letter would be a temptation to envy, could I believe you ſo near your journey's end, as it intimates. I think, I don't like you ſhould get the victor's palm before me. Why ſhould you go in the morning of your days, and leave your companions toiling and bearing the burden and heat of the day? No, my dear Friend, be reſigned to bear the load of life, or rather to prove—

"Your wearineſs of life is gone,
"Who live to ſerve your God alone,
"And only him to love:—"

I can feel for you notwithſtanding;—Your tender frame of body and

and ſenſibility of mind, ſeem unequal to the fatigues of mortality. But conſider the reward annexed to patient faith: conſider that thoſe who ſuffer with him through life, ſhall reign with him at laſt with an additional glory, to thoſe who calmly expire—"in life's unclouded morn." According to our works will be the reward; but if the time for theſe be ſhortened, the reward is leſſened alſo. And is not your ſpirit ambitious of the higheſt degree you can poſſibly arrive at? Bear with me, my friend, I know not how near death you may be, but I rather think you are more deſirous of your journey's end, than near it. I know what a longing for immortality means; and from a keen ſenſibility of life and its diſcomforts, as well as love to Jeſus, would be glad if the Lord would —

"Sign my diſmiſſion with a tender ſenſe,
"That he with my retiring does diſpenſe:"

For my ſoul, like a free bird, ſeems on the wing for heaven; but tho' I dwell in a ſhattered tenement,—*here* ſeems my place awhile; and I muſt be content with diſtant views of the celeſtial hills. For though, when—

"Faith lends its realizing light,
"Real and apparent ſeem the ſame:"

Yet is our atmoſphere too miſty to admit full and laſting enjoyments. I cannot help ſaying daily,

"Oh would he more of heaven beſtow,
"And let this veſſel break!"

Yet in this I am taught, as well as in other things, to leave anxious deſire, to find a better reſt in the Will of God. A farther experience of this, let me invite my friend to gain.—— "'Tis good *at his word* to be here;"—and to be here, not to do *our own will*, but to do and ſuffer *his*.

Since I wrote laſt, I have been called to endure as ſeeing the INVISIBLE, and to walk more by faith than by ſenſible ſupport. I have been learning leſſons from my own ignorance and imperfections, both which endear Jeſus to me, and lead me to diſeſteem myſelf. My heart covets to live by faith on the Son of God. I want to find faith always in exerciſe, as the eye, the ear, the hand of my ſoul; that I may be conſtantly looking, liſtening to, and receiving from my divine Prophet, Prieſt, and King. JESUS, as my Way,—appears delightful to me, and walking in him, I know he will, and feel he does,—prove himſelf the Truth and the Life alſo. Oh my dear friend, to know JESUS, and perfectly to love him!"—I wonder not at your wanting to be loſt in viſion, and to ſee him in his perfect beauty. Happy, Friend!—if you really are, ere long to be admitted to a ſeat on his Throne, and a ſight

a sight of his face! But may his Will be done. May your soul prosper. May you be made as willing to suffer, as to reign with him. And may this too,—while I sojourn here below, be the happy experience of

Your sincere and affectionate, tho' unworthy Friend,

J. THORNTON.

ELEGY ON A MISER.

WHERE shall I fly to give my sorrows vent?
To what far distant clime shall I repair?
Oh! for some dreary cell, I'd there lament,
Nor waste such heavy sighs in desert air.

Why shines yon planet with meridian light?
Oh! why is not it's golden lustre fled?
Why ceases not the Moon to rule the night?
Why mourn ye not, O stars! the mighty dead?

Old *GRYPUS*, Son of DEMAS, is no more!
By death, grim tyrant! in the dust he's laid;
He's gone, for ever gone! amidst his store,
And nature's debt unwillingly has paid.

Each noble virtue seem'd within his breast,
To shine conspicuous to the public eye;
Virtues, which oft depriv'd him of his rest,
Care of his wealth would draw the manly sigh.

Celibacy he practis'd all his life,
In which, alas! he equall'd, was by none;
He never turn'd his *thoughts* toward a wife,
For he well knew two mouths were more than one.

His ample charities next let me sing,—
To needy heirs his purse he freely lent;—
Nay, to the poor,—if they a pledge would bring,
For which he took, 'tis said, but *cent per cent.*

Two children lost their way one evening late,
Whose story made his tender bowels yearn;
He took compassion on their helpless state,
And let them lodge,—*one night*,—*within his* BARN.

Sobriety and temperance, virtues rare,
Seem'd with old GRYPUS to go hand in hand;
To break whose wholesome rules he did not dare,
Unless he was *invited by a friend.*

None

None ſure, like him, e'er ſpent their time ſo well,
To ſlave, and toil, while others were at reſt;
With trembling ſteps he'd creep toward his cell,
To pay a nightly viſit to his *cheſt*.

With eager perturbation he would count,
And breathe a wiſh to' augment the riſing ſum,
Then think with rapture on the whole amount,
How little more would make the wiſh'd for *plumb*.*

But ah, alas! he and his wealth muſt part!
He in his treaſure can no more take pride!
Death, cruel death, has ſmote him to the heart;
Againſt his will, alas! poor GRYPUS died!

THE WIDOW's HYMN.

THOU, LORD, who haſt taken away,
The joy of mine eyes with a ſtroke;
To thee in my trouble I pray,
To thee for my comfort I look:
No help upon earth can I ſee,
And deeply diſconſolate mourn;
The world is a deſert to me,
Till JESUS and EDEN return.

Thy favour alone can ſupply,
The place of all other relief;
The pity that drops from thine eye,
Aſſuages and quiets my grief:
A Widow in depths of diſtreſs;
But thou my Deliv'rer wilt prove;
And I ſhall recover my peace,
And calmly rejoice in thy Love.

Now, therefore, a Widow receive,
Reſolv'd upon thee to depend;
And wholly to thee let me live,
My *only unchangeable* FRIEND:
Preſerve me a Widow indeed,
'Till call'd to my laſting abode,
From ſorrow eternally freed,
And wrapt in the Boſom of *GOD*.

* One hundred thouſand pounds.

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A CAUTION.

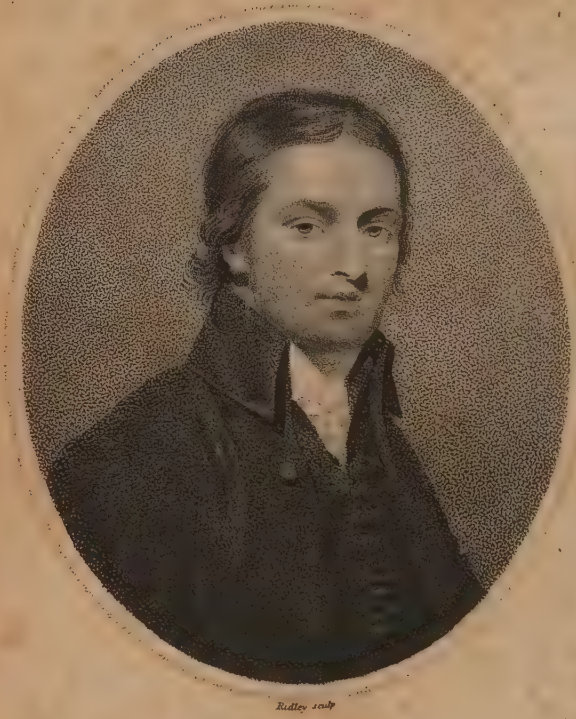
REGARD the world with cautious eye,
Nor raiſe your expectation high;
See that the ballanc'd ſcale be ſuch,
You neither hope nor fear too much.
For diſappointment's not the thing;—
'Tis pride and paſſion point the ſting.
Life is a ſea, where ſtorms muſt riſe;
'Tis *folly* talks of cloudleſs ſkies:
He who contracts his ſwelling ſail,
Eludes the fury of the gale.

The following LINES were taken from a WATCH-PAPER, with a Repreſentation of TIME pointing to a WATCH.

SWIFTLY ſee each moment flies!
See,—and learn;—be timely wiſe;
Every moment ſhortens day,
Every pulſe beats Time away:
Thus thy every heaving breath,
Wafts thee on to certain death:
Seize the moments as they fly,
Know to live,—and learn to die.

THE TRUE WISDOM.

COME, heavenly WISDOM, gueſt divine!
With me vouchſafe to dwell;
Eager I trace thy wondrous joys,
And bid the world farewell:
Its buſtling ſcenes and vain purſuits
Long has my heart diſdain'd,
And in the ſchool of Scripture taught,
More laſting Treaſures gain'd.
Give me my little inch of time,
From idle dreams ſecure,
And fill my ſoul from WISDOM's ſource,
With joys ſelect and pure:
Then o'er the rough and briery way
My ſteps ſhall lightly tend;
WISDOM my Counſellor and Guide,
And GOD my promis'd End.



Mr. JOHN GRANT,

Aged 30.

Preacher of the Gospel.

THE

Methodiſt Magazine,

For MARCH, 1800.

A ſhort ACCOUNT of the LIFE and DEATH of the REV. *DAVID SIMPSON*, Of MACCLESFIELD, in CHESHIRE.

"Smitten Friends are meſſengers of Love,
"For us they ſicken, and for us they die."

TO THE EDITOR.

Dear Sir,

SCARCELY recovered from the repeated ſhocks our feeling have received, by the late alarming Providences which have appened in this town and neighbourhood, I proceed to give you ſhort account of ſome of them, and hope, by perpetuating eir remembrance, to contribute towards the effect they were deigned to produce. We are very apt, while ſurrounded by objects f buſineſs or pleaſure, to dry up our tears too ſoon; and often ake haſte to get rid of thoſe ideas, which an awful Providence btrudes upon us, but which we ought to cheriſh and preſerve. Were they cheriſhed, an habitual preparation for our LAST HOUR, ould, in all probability, be the reſult, and conſequently we ould be more capable of enjoying THE PRESENT;—but by etting rid of them, this double advantage is loſt; while the imreſſions they make upon us are ſlight, and our reformation is anſient.

The Rev. DAVID SIMPSON, was well known, and juſtly teemed by thouſands, who have profited by his labours from the ulpit and the preſs; and to theſe, ſome account of his latter end ill doubtleſs be acceptable. I became acquainted with him in uguſt, 1797, when he had the appearance of vigorous health, d frequently, from the pulpit, heard him announce the "Word reconciliation" to periſhing ſinners, with a warmth of zeal and ainneſs of language, I had never, till then, heard in the urch. But tho' he had the appearance of health, I ſoon found, at his arduous labours had greatly impaired his conſtitution, and at after the toils of the Sabbath, he was frequently unwell for a y or two. Nevertheleſs, at theſe times, he was employed the ſtudy, where he had always ſome publication in hand, calated to ſerve mankind. His ſunday exerciſes were not often inrupted, till February, 1799, when Mrs. Simpſon was confined her room. For ſome months ſhe had laboured under an indiſ-

poſition, ſuppoſed to proceed from the fatigue of long and uninterrmitted attention to her only daughter, who died the preceding June. Medicine, and the change of air, were tried, without effect. She gradually became worſe and worſe, till ſhe was unable to move out, and then her diſſolution was ſpeedy.

Not many days after ſhe was confined, Mr. Simpſon himſelf was taken ill, and complained of a hectic cough, accompanied with a flow fever. This, the apothecary and phyſician concurred, in aſcribing to the formation of tubercles on the lungs, from whence a pulmonary conſumption was expected. Every means tried to promote expectoration, were fruitleſs, and his fever daily increaſed. At this time, his ſituation was affecting in the extreme. Poor Mrs. Simpſon lay in a hopeleſs condition in the next room, whilſt he was unable to afford her the laſt conſolation of his company and his prayers. He had nevertheleſs the ſatisfaction of hearing, that as ſhe approached her laſt hour, her confidence in God increaſed; and finally, that ſhe cloſed an uſeful and exemplary life rejoicing in the God of her ſalvation. At this painful juncture he felt acutely, but his expreſſions were ſuch as evidenced the moſt perfect ſubmiſſion to the Will of GOD. The Religion, which he had for ſo many years ſucceſsfully propagated, was his ſupport. He ſaid, "All is well; all ſhall be well:—And, "it is right and juſt. I have every reaſon to praiſe him."

The firſt time I ſaw him after he had taken his bed, I found him quite calm and happy, tho' he diſcovered an anxiety for Mrs. Simpſon, whom he could not then ſee. "God," ſaid he, "is "going to cloſe up the ſcene at once, and end our lives and our "labours together. It is an awful Providence; but it is his Will, "and I have no deſire to return again to health." While I prayed, with great freedom and comfort to myſelf, he appeared deeply engaged in communion with God; and when I roſe from my knees, he thanked me kindly, and requeſted I would come again ſoon. I came in a day or two, and found him much worſe; but this the doctor aſcribed to his concern for Mrs. Simpſon, who was expiring, and died a few hours after I left him. He ſaid, "If ſhe dies, I ſhall not be long after her. And indeed my work "is done, I have no deſire to live." On Friday, March 15, I ſaw him again, when I found his mind in a ſedate and ſolemn frame. He converſed freely, and amongſt other things, ſpeaking of a ſecond edition of his "Plea for Religion," which was then in the preſs, and the publication of which he expected would be ungrateful to his clerical brethren, he ſaid, "Well! I have no "doubt but my motives have been ſuch as the Almighty approves, "and I leave the whole to him."

On Saturday 16. Mr. Lee, who had married his daughter, aſked him, how he was? He replied, "very poorly." On Mr. Lee expreſſing a hope, that he would get better, he ſaid, "No;

"No; I shall never get better for this life. I do not wish to "live; I have no desire to come back to life. Our work is done. "We leave the great scene of things now passing in the world to "you. Why should I wish to live."? Mr. Lee read to him that excellent hymn which has so often brought comfort to the afflicted,

"JESUS, lover of my soul,
Let me to thy bosom fly," &c.

when he appeared much affected with the following verse.

"Other Refuge have I none,
"Hangs my helpless soul on thee;
"Leave, ah leave me not alone,
"Still support and comfort me:
"All my hope on thee is stay'd;
"All my help from thee I bring;
"Cover my defenceless head,
"With the shadow of thy wing."

And said, "that is true of me." Feeling his extreme weakness, he said, "What a poor creature I am!" And shortly after repeated with peculiar emphasis the following favourite verse,

"Give me a place at thy saints feet,
"Or some fallen angel's vacant seat;
"I'll strive to sing as loud as they,
"Who sit above in brighter day."

His fever now increased, and his recovery became very doubtful. Every one but himself was beyond expression anxious for his life. Prayer-meetings were appointed and numerously attended:—The interposition of heaven was sought:—Many strong cries and tears were offered up;—but the decree was gone forth. The supplications of the flock could not prevail for the recovery of the pastor. He, only, welcomed the approach of an enemy, which every one else dreaded. And while a painful anxiety spread a deep gloom over every countenance, he expressed a desire to depart and to be with Christ. One day, after a severe fit of coughing; he said to the man who attended him,—"The way "seems hard, but it is the way the children of God all go; and "I do not wish to be exempted from it. I know that my Re-"deemer liveth:—I feel him precious to my soul:—He supports "me under all:—O that I was able to express all I feel!" The doctor coming in soon after, asked him, how he was? He replied,—"partly here,—and partly elsewhere."

As his strength declined apace, he was soon unfit to see any but his attendants, who had given up all hope of his recovery, and expected every day to be his last. At this time I was obliged to leave the town for a few days; but on my return, as he was still living, I went to see him once more. The violence of the fever

acting on his enfeebled syſtem, had left only the ruins of what he had been; but they were the ruins of a noble mind. And altho' he had for ſome time taken very little notice of any one who had come near him, owing to a lethargic ſtupor, from which he was not eaſily rouſed, yet the moment I turned the foot of his bed he knew me, and ſtretching out his hand, ſaid, in a firm and majeſtic tone, "O Mr. Reece, you are come to ſee me at the laſt.—"God bleſs you:—I am glad to ſee you." I replied, "And I am glad to ſee you; but ſorry to ſee you ſo much altered ſince I was laſt with you." He anſwered, "I am not diſcouraged:—All "will be well:—I have no doubt:"—pauſing between each ſentence. In a few ſeconds his mind wandered, and I withdrew.

All the following night he was reſtleſs, and often imagined himſelf preaching to his old flock. He ſpoke much of the glories of heaven, and the happineſs of ſeparate ſpirits; of their robes of righteouſneſs, and of their palms of victory. Then breathing his ardent wiſhes for the happineſs of thoſe preſent, he added,—"Pardon, peace, and everlaſting felicity, are deſirable things." Sometimes he would addreſs his brethren, the clergy, whom he awfully warned to beware,—leſt they were found unfaithful ſtewards at the coming of the great Maſter.—"Men and brethren," he would ſay,—"If you be called of God,—are faithful and honeſt, he will bleſs your labours!"—But he could not long proceed in a connnected ſtrain. He had ſaid to me nine days "before, "When is Lady-day?" I told him, "Monday the 25th;"—he replied,—"I ſhall be gone before then." Which was accordingly true, for after a day of apparent ſuffering, on Saturday he fell aſleep, a little after midnight, March 24, 1799. Thus, after an active and laborious life of 26 years, ſpent in the town of Macclesfield, he finiſhed his courſe, and went to his reward.

Notwithſtanding his popularity for many of the laſt years of his life, he was much oppoſed and perſecuted at his firſt coming to Macclesfield; and was obliged to labour in the fire, till God opened the heart of Mr. Roe. to build him a church. Here his miniſtry was crowdedly attended, and much bleſſed. Many ſinners were awakened, who became ſerious chriſtians, and adorn the goſpel at this day: Beſides very many who have died happy in the Lord, and are gone before, to welcome his arrival in his Father's kingdom. In his early years, he frequently went out and preached to the unenlightened inhabitants of the neighbouring hills, where he ſaw his itinerant labours rendered very uſeful. Many, who received their firſt religious impreſſions at thoſe times, are now Members of our Society. Uſeful as he was, had he continued thoſe labours, I have no doubt, but he might have been much more ſo. I have heard him ſay more than once, they were the happieſt days of his life. But the violent pain in his head,

head, with which he was frequently attacked for ſome years before he died, I believe, diſcouraged him. Nevertheleſs, his time was uſefully employed. He wrote much; and his various publications were all deſigned to promote the cauſe of religion. The duties of his office were performed with zeal and exactneſs. The ſick and the poor had his peculiar attention; and his great influence was always employed to their advantage. When they were afflicted,—he viſited them;—were they in want,—he relieved them:—Was there a difference between any of them,—his arbitration ſettled it. One hour every day, Saturday and Sunday excepted, his ſtudy-door was thrown open, when the diſeaſed,—the needy,—the diſconſolate,—and the oppreſſed,—crowded in to receive relief from him, and were diſmiſſed with the oil and the wine poured into their wounds.

Indeed, much might be ſaid of this excellent man; but I ſhall not attempt to utter his panegyric; as the public may expect, in due time, to be favoured with his Memoirs, prepared by the Rev. Mr. Heapy, who is in poſſeſſion of Manuſcripts; and whoſe long and intimate acquaintance with Mr. Simpſon, render him the beſt capable of doing juſtice to his character.

I will nevertheleſs tranſcribe the ſhort Account which was given of Mr. Simpſon in a public paper, and drawn up by one of his friends.

"He was a man, whoſe rare talents as a preacher, were powerfully enforced and made ſingularly uſeful, by the convincing eloquence of an upright life:—a life, which was a practical illuſtration of the doctrines he taught.

"The New Church, [at Macclesfield,] a large and elegant ſtructure, was purpoſely erected and endowed for him by his patron and friend, the late Charles Roe, Eſq; and at his ſole expence. Mr. Simpſon continued to preach in it, to very large congregations, from the year 1775, in which it was built, till a few weeks before his deceaſe.

"During the courſe of his miniſtry he diſcovered, on every occaſion, how much his whole ſoul was devoted to promote the good of his fellow-creatures; whatever reſpected their happineſs; whatever related to the melioration of their condition; whatever contributed to their proſperity, both in their temporal and ſpiritual intereſts, but more eſpecially the latter, were the ſubjects to which he devoted his time, his talents, his money, his influence. It were endleſs to trace all the means which his benevolent mind deviſed to accompliſh its purpoſe. He preached with the zeal and faithfulneſs of an Apoſtle;

"And, as a bird, each fond endearment tries,
"To tempt its new-fledg'd offſpring to the ſkies;

"He

" He try'd each art, reprov'd each dull delay,
" Allur'd to brighter worlds and led the way!
—— " Truth from his lips prevail'd with double sway;
" And fools who came to scoff, remain'd to pray."

" He visited and relieved the sick with exemplary diligence: He encouraged, as far as his ability extended, every charitable design. He was at once the Oracle, the Friend, the Physician, and the Patron of the Poor on all occasions. When he was clearly persuaded that such a thing was proper to be done, he hesitated not; no probable inconveniences prevented, no dangers retarded, no persecutions withheld, no worldly considerations could move him, from following the path where he conceived his duty led him. In short, as a Clergyman of the Establishment, he may be held up as a MODEL for the imitation of his brethren in every respect.

" He lived to see the seeds of strife and party, which had unfortunately prevailed, and shot forth their bitter weeds, when he first settled in Macclesfield, gradually wither and die away, before the potent flame of christian love and forbearance. As he respected all whom he thought to be sincere in their profession, without attention to names and sects; so he was, in his turn, beloved by all denominations of christians. And those who could not subscribe to his creed as a divine, were forced to venerate his character as a man. So general was the respect, and so prevalent the solicitude for his recovery amongst all who knew him, that during his last illness, public prayers were offered up on his behalf, not only at his own church, but amongst the Dissenters and Methodists; and even at the very church, from which he had been driven by the violence of a party spirit, the same regard to the expiring christian was shewn.

" He was interred on Tuesday morning, March 26, amidst the sighs, and groans, and tears, of an immense multitude of people, who attended him to his grave, like children bereft of their earthly support. In the church, which it is supposed contained near three thousand people, the expressions of grief were depicted in the countenances of both young and old; even children joined in the general mourning. The scene was very impressive; and there seemed to be but one prevailing sentiment in every breast: could its accents have been heard, they would have been something like,—

" He was a man, take him for all in all,
" I ne'er shall look upon his like again."

" His literary productions are, 1, Seven sermons, on different subjects, printed in 1774. 2, Sacred Literature, in 4 vols. 8vo. 1788. 3, A Discourse on Stage Entertainments, 1788. 4, On the vast Importance of true Religion. 5, On the Royal Proclamation. 6, On Inoculation. 7, On Beneficence. 8, On Dreams and

Night

Night Viſions: the above were printed in 1789. 9, Strictures on Religious Opinions, in anſwer to Dr. Prieſtley, 1792. 10, An Eſſay on the Authenticity of the New Teſtament, 1793. 11, A Key to the Prophecies, 1795. 12, A Plea for Religion, 1797. —and 13, An Apology for the Doctrine of the Trinity, 1798.

Mr. SIMPSON's EPITAPH, *originally deſigned for a Pane* of Glaſs.

Others employ their ſculptur'd Marble,
Or the ſpeaking Bronze.
To perpetuate the remembrance of merit,
Whilſt I commit to brittle Glaſs
This Teſtimony.
To worth not often equall'd.
In the eſtimation of thouſands,
The Rev. *DAVID SIMPSON*, A. M.
For extent of erudition,
Indefatigable diligence,
Ardent zeal, and amenity of manners,
Stood unrivalled.
His paſtoral labours for twenty-ſix years,
Were uncommonly ſucceſsful,
In the town and neighbourhood
Of MACCLESFIELD.
Many whom he found brutes,
He left chriſtians.
His pious care, like that of his
GREAT MASTER,
Extended to the Bodies of the Poor of his Flock:
The abodes of hopeleſs anguiſh he ſought out,
And to adminiſter Medicine,
For the relief of Affliction,
Was his uniform practice for many years.
After having devoted
Every Talent
With which he was entruſted,
To the benefit of mankind,
This bright Star
Was removed from the Hemiſphere of the Church,
To adorn the Firmament above,
The 24th of March, 1799.
In the fifty-fourth year of his age.

Macclesfield, May, 1799. R. R.

A SERMON

On the NATURE and DUTY of PRAYER.

1 THESSALONIANS, V. 17.

"Pray without ceasing."

IT has often been observed, that there is in man a strong propensity to disregard common truths, while he labours in the investigation of those, which from their subtilty and obscurity eludge all his researches. Whatever strongly exercises the reason, and charms the imagination; whatever dazzles by its splendour, pleases by its novelty, or astonishes and overpowers by its greatness, we receive with avidity, and dwell upon with delight: But what we consider as common, simple, and level to the meanest capacities, however excellent in its nature, and necessary to all, we are prone to neglect and despise. This disposition, it is however easy to remark, is unnatural, irrational, and highly dangerous and reprehensible. If we would condescend to reflect on what we call common things, we must acknowledge that these are always the most important. For example;—water is more valuable than wine; Iron serves a thousand purposes of life, for which the richer metals are useless; and bread is, in truth, more delicious food than all the dainties which surfeit the tables of the great.

This general remark, I apply to religion, and to the christian pulpit. How painful it is to note the decided preference given by our congregations, to novelty and splendour; to imagination and rhetoric: to curious enquiries, and dubious disputations; to the explication of mysteries, and the statement of doctrines; while those great truths, and indispensible duties, which should nourish us as our daily bread,—faith, hope, and charity, self-denial, regeneration, religious affections, and moral obligations, a heavenly mind and unspotted life, sincere prayer and universal obedience,—are treated with indifference and neglect. Because these grand topics are common, we take it for granted that they are generally understood; and because their excellence and obligation are universally allowed, we seem to suppose they are practised by all. But while we proceed on these suppositions, Where is our knowledge of man? Our knowledge of the world? How are our eyes and ears employed, if we can believe this to be the case? Where is that integrity of conscience of which we boast? Where that knowledge of *ourselves*, which is the first precept of wisdom, if they do not tell us, the wickedness and ignorance of the ungodly, as well as the deplorable combats which take place in the hearts of those who are toiling up the eminence on which is seated the Temple of Religion? To elucidate my sentiments farther: I ask,—whether, in the whole compass of religion or morals, there be a duty more simple in its nature, more binding

in

n obligation, of eaſier practice, or of richer hope, than that of Prayer, enjoined in our text? But, is the nature of prayer generally underſtood? Is the duty of prayer univerſally practiſed? Far from it. Dangerous miſtakes ſtill attend its theory; and fatal neglect is admitted into its practice. Its very ſimplicity, is, perhaps, the grand reaſon why we are ſo little acquainted with its true nature. Our pride excludes the idea, that we can be miſtaken on a ſubject ſo very intelligible; and while we ſuppoſe information unneceſſary, we do not enquire after it. We have been taught to *ſay* our prayers when children, and too many of us never put away childiſh things; but retaining thoſe prejudices inſeparable from the feebleneſs of infancy, miſtake, through life, the mechanical articulation of a form of prayer, for that ſpiritual and ſublime exerciſe of prayer, which is at once the honour, the ſafety, and the bleſſedneſs of a ſincere chriſtian.—The paltry, ſervile ideas we adopt on the ſubject, render its practice inſipid and tedious; and what we perform with toil, we ſoon learn to neglect.

I dare not ſay, that were we clearly informed of the generous nature of prayer, and had ſome taſte of that felicity which attends its exerciſe, that we ſhould all love and practiſe it: For the ſtrongeſt dictates of reaſon have no neceſſary command over our hearts. Too many would ſtill love darkneſs rather than light; and, obſtinately enſlaved to the world, the fleſh, and the devil, would remain diſaffected to a duty which contains in it the ſpirit of all truth and holineſs, and neceſſarily draws after it a uniform obedience to all the precepts of the goſpel. This, however, I dare confidently affirm, that were the ſubject conſidered and felt aright, it would, for multitudes, break the chains of time and ſenſe whereby they are held, and emancipating them from the ſlavery of the devil, bind upon them the delightful yoke and eaſy burden of Chriſt.

With a view to effect this deſirable purpoſe, I ſhall endeavour to conſider the Nature of Prayer, its Obligations, the Advantages to be reaped from it, and the Bleſſedneſs of its Practice. I ſhall alſo point out the Hindrances and Difficulties of the Duty, and give ſome Directions for performing it aright. Brethren, I call upon your minds to attend, your hearts to feel, and your ſpirits to pray. Expect not too much from me. Could I delight your ears with angelic eloquence, could I pour truth upon your minds, as the ſun-beam conveys light to your eye,—inſtruction and piety can be derived from God alone. To him, therefore, let us look, from whom cometh our health and our ſalvation.

I. I am firſt to treat of the Nature of Prayer. And were I called upon to give you its definition, I ſhould ſay, it was, A ſacred fellowſhip, and ingenuous, ſincere, and delightful communion between God and man. Here the child of mortality

ſtretches forth his hands, and opens his whole ſoul, to his Almighty Parent; and here the God of glory unveils his face, ſmiles commiſeration, inſpires truth and love, and impreſſes upon the heart and conſcience of his earthly child, the lively portraiture of his own perfections. Is man afflicted? Prayer is his Gethſemane. Here he pours the full tide of ſorrow, while he learns, with reſignation, to drink the cup of trembling. Devolving the burden, under whoſe preſſure he is ready to ſink, upon the ſtrong kind arm of heaven, he riſes from his agony. Angels miniſter to him. The tear is wiped away, the conflicts of paſſion ſubſide, hope beams from his eye, and fortitude is ſeated on his brow. As a giant refreſhed with wine, he iſſues forth to run his appointed race; as a ſoldier caſed in complete ſteel, he deſcends, with a firm foot, into the field of dreadful deciſion; as the fearleſs martyr of truth, he patiently reſigns himſelf to the malice of his enemies. His infirmities are thrown off, he riſes into the ſtrength of his bleſſed Maſter, and adopts the language of confidence and joy,—"I can do all things thro' Chriſt who ſtrengtheneth me;—I am willing to go to bonds, and to death, for the ſake of my Lord Jeſus Chriſt." Are the joys of heaven to be anticipated on earth? Does faith realize the immenſe bleſſings of hope, and give us to ſit and converſe with Chriſt in heavenly places? Theſe joys are to be felt, theſe bleſſings realized, theſe heavenly places opened, this glorious converſe to be enjoyed in prayer. Prayer is Nebo,—prayer is Tabor. On the elevated mountain of prayer we are raiſed far above the world;—and the darkneſs, the thunder, and the tempeſt, roll beneath our feet. In this lofty region, the air is always pure, the light of eternity ſhines perpetually on the top of the hill. From thence we behold the palms and robes of the juſt, and the ſpirits of juſt men made perfect, walking before God in righteouſneſs. If we cannot actually enter into heaven, until the houſe of our earthly tabernacle be diſſolved, and this body of our humiliation be exchanged, for a body like unto Chriſt's glorious body, yet from thence we are permitted to look into heaven, and admire the holy worſhip of that everlaſting temple. If we cannot aſcend to Chriſt and his ſaints into the mountain of God, yet he and his ſaints deſcend to us, upon the mountain of Prayer. Here Moſes and Elijah, Patriarchs and Prophets, Evangeliſts and Apoſtles, Martyrs and Confeſſors, encourage their brethren in the patience and tribulation of Jeſus. They tell us, they were men of like paſſions with ourſelves, ſuffering the ſame evils, expoſed to the ſame perils, and combating the ſame enemies; but that they overcame by the Word of their Teſtimony, and by the Blood of the Lamb. Finally, it is from this mountain of prayer, that we have the brighteſt views of Jeſus, ſitting at the Right-Hand of the Majeſty on High;—and hear him addreſſing to us theſe animating words, "Be of good

"courage;—

"courage;—I have overcome the world. In the world ye ſhall "have tribulation; but in me ye ſhall have peace: I come "quickly: Let no man take thy crown. Be thou faithful unto "death, and I will give thee a crown of life."

But let us now deſcend from the clouds; and without dwelling longer on general deſcriptions of this fellowſhip, endeavour to obtain clear, ſimple, and accurate ideas of Prayer. What I have ſaid in general may be reduced to this,—That prayer is a tranſaction between God and man, by means of which we partake of GOD's Truth, his Mercy, his Goodneſs, his Power, and his Purity; and even with reſpect to thoſe perfections which are in their nature incommunicable, we obtain ſuch an intereſt in them, as affords comfort and ſupport to our ſouls: for tho' the divine Omniſcience, Omnipreſence, and ſimilar perfections, cannot be exerciſed by us, yet we know that they are exerciſed for our benefit, by that Being who is beſt able to apply them to all our emergencies. God hath alſo fellowſhip with man, for he ſympathizes in all our ſorrows and fears, weakneſs and manifold infirmities; and as the chriſtian delights himſelf in God, ſo God rejoices in the virtues and felicity of his children.

In my definition of Prayer, I ſaid,—it was a ſincere fellowſhip with God. By this attribute, of true or ſincere, I mean to diſtinguiſh it from mere form, and the fruitleſs labour of the lips. Prayer is a work of the heart; and no ſooner does our heart ceaſe to accompany our lips, than all true prayer is at an end. The language we uſe, whether vulgar or refined; the terms which we uſe, whether written by others, or immediately conceived and enunciated by ourſelves, have little to do with the ſincerity of prayer. Confeſſion of ſin, which we do not heartily lament, and firmly purpoſe to forſake; all praiſe, without heart-felt gratitude; all expreſſions of adoration, without a due ſenſe of God's greatneſs, are a hypocritical ſervice, which God abhors, "My ſon," ſaith the Almighty, "Give me thy heart;"—thy heart, with all its nobleſt faculties and moſt generous affections. Truth and ſincerity are then the baſis of prayer; we muſt mean what we ſay, feel what we expreſs, labour after what we aſk, and do what we profeſs. If the fellowſhip we have with God be ſincere in prayer, I add, that it is ingenuous, having nothing of falſhood, diſſimulation, ſervile fear, or mercenary intereſt. We do not count our prayers by tale, and deliver them in as a taſk which we gladly get rid of. We do not babble as children, and ſuppoſe when our prayer is ended, and a form of good words is repeated, that the ends of prayer are anſwered. We do not ſtint ourſelves to time, and meaſure our petitions by our watches. We do not ſhake and tremble, as Iſrael did when they ſtood at the foot of Sinai, and thunders and lightnings broke forth from the darkneſs which

compaſſed that ſacred hill. No. We go to our Father and our God, and we approach him with gladneſs of heart. The minutes we ſpend in converſing with him, fly ſwiftly away, as when a man converſeth with his friend. Hence the bleſſed Jeſus, the great Maſter of prayer, the pureſt and moſt elevated ſpirit, ſpent whole nights in this delightful exerciſe. And as we imbibe the ſpirit and love of our heavenly Father, after the example of his only-begotten Son, we ſhall ſpend more time in this duty, and have a richer reliſh for it. Shall I accurately define the proportion of time you ſhall ſpend in it? Impoſſible! Would you ſuffer me to limit the time you ſpend with thoſe idolized mortals, whom you call the miſtreſs of your affections, or the friend of your ſoul? Why then art thou ſo anxious to know the exact time thou art to ſpend in this bleſſed fellowſhip with thy Father and thy God? Had you been with St. Peter on the Mount of Transfiguration, and beheld the glory of that Jeſus whom he loved, would you not have ſaid as he did, "Maſter, it is good to be here:—Let us build tabernacles." Will the gameſter willingly leave his cards and dice, while fortune is pouring her treaſures into his lap, or the warrior quit the field when fluſhed with conqueſts, and warm in the purſuit of the flying enemy? Is the curious naturaliſt deſirous of leaving a cabinet filled with the richeſt curioſities of art and nature, before he has admired all their beauties? Or will the laborious Mathematician forego the ſolution of ſome grand problem, to which he is about to be conducted by a happy train of thought? Ah no, my brethren, it is alone the ſad neceſſity of our nature which diverts us from our favourite purſuits; and if our ſpirits were tempered aright, what we call a duty, would be conſidered as a pleaſure;—a pleaſure, ſo full and ſatisfying, that nothing would draw us from it, but the diſcharge of the neceſſary duties of life; and when they are diſcharged, we ſhould return with avidity to him whom our ſouls loved.

Short prayers, ſay many, are the beſt. Why ſo? What is their diſtinguiſhing excellence? That they are ſhort? Art thou afraid of wearying God? Or wilt thou ſay, He needeth not many words? Miſtaken man! Learn—that prayer is not appointed for the uſe of God, but for the benefit of man. If thou offereſt him adoration, he is not profitted by the incenſe thou offereſt, but thine own heart is impreſſed with a due ſenſe of his majeſty. If thou confeſſeſt to him, the multitude of thy ſins and of thy wants, thou affordeſt him no information; but thy heart is rendered broken and contrite, and thou art made to feel thy wretchedneſs and nothingneſs. If thou aſkeſt his aid, thou doſt not thereby conciliate his good-will, but thou obtaineſt a pious ſenſe of thy dependance upon him, and acquireſt a diſpoſition of mind ſuitable for the reception of his bleſſings.

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Wilt thou ſtill perſiſt to affirm, That ſhort prayers are beſt? Beſt for whom? For thee? Are then thy bleſſings, thy ſins, thy temptations, thy duties, thy griefs, thy joys, ſo few, that thou canſt comprehend them in five minutes? Are the perfections of God, the offices of Chriſt, the myſteries of the goſpel, objects ſo ſmall and limitted, that thou canſt take them in with a glance of thy eye? Is thy conſcience ſo tender, that it can be wrung with remorſe at a tranſient view of thy crimes? Or is thy mind ſo elevated, ſo pure, ſo replete with gratitude, that a few minutes broken meditation can kindle in thy ſoul the ardours of the Seraphim? Wilt thou plead, that Chriſt has cenſured long prayers, and recommended ſhort ones? I deny the fact. His example and his precepts affirm the contrary. He frequently ſpent whole nights in prayer; and his exhortation to his diſciples is perpetually, "Pray;—watch and pray, leſt you enter into temptation." I grant, indeed, that he reprehended the long prayers of the Phariſee; and the reaſon is obvious;—they were prayers of hypocriſy, a cloke of ungodlineſs, idle, unmeaning repetitions. The Phariſees miſtook the whole nature of prayer, and truſted to the length and frequency of their proud petitions. They meaſured their prayers by the hour, and thought if they prayed long enough, they prayed well enough. Your error is oppoſite to theirs; but equally dangerous. Time and labour are required to all the works of man, whoſe ſtrength is ſmall, and who wins his way ſtep by ſtep. To conclude this topic, let us remember, that neither length nor brevity are proper attributes of prayer, which is a matter of the heart. The length of our prayers ſhould be determined by the circumſtances of time, place, and company, in conjunction with our own ſpiritual infirmities. Men of healthy appetites feed heartily, and heavenly minds will pray much. And let it be remembered, if our appetite is delicate, and our digeſtive powers be weak, we muſt make up by the frequency of our meals, for the ſmall quantity of food we are able to receive at one time.

The End and Deſign of Prayer, which is the laſt thing I mentioned, may ſerve as the criterion by which we may judge whether we pray aright. What effects have your prayers upon you? Do they deſtroy your ſins, renew your hearts, and transform your lives? Do they make the glory of God, and the good of man, the principal aim and end of your exiſtence? Do they keep you all the day long in the preſence of God? Do they diſpel the clouds of ignorance, free you from the deceptions of prejudice, and the dominion of your paſſions? Do they render you meek, humble, patient, generous, juſt, and merciful, as your Father in heaven is merciful? Do they eſtabliſh the bleſſed monarchy of God in your hearts, reconcile you to all the diſpenſations of his providence, and enable you to rejoice in all your tribulations? Do they write

both

both Tables of the Covenant on the fleſhly tables of your heart, fill you with the love of God and man, and ſtrengthen your feet to walk in all the ſtatutes and ordinances of the Lord blameleſs? In a word, do they help you to keep up in your hearts this practical idea of your religion, "This is the love of God, that we keep his commandments; and his commandments are not grievous?"

If they do, bleſſed art thou in thy deed; thy religion is truth, thy worſhip is ſincere, thy prayer is ſpirit and life. Theſe are the genuine fruits of religion, of worſhip, of prayer; and from the fruits we infer the goodneſs of the tree. Thy heart is right with God. Thou art his ſervant, his child, and his friend. Thy ſin is pardoned, thy tranſgreſſion is covered. Heaven is opened to thy believing ſoul, and glory and immortality are before thee. Rejoice in thy ſtrong ſalvation, and go on in the ſtrength of thy God, conquering and to conquer, until thou receive the crown of life, which Chriſt will give to all who love his appearing. If theſe are the bleſſed fruits of thy prayers, all farther enquiries are at an end. Whether thy prayers are long or ſhort, private or public, written or extempore; preſented to God ſitting, ſtanding, or kneeling; pronounced aloud or uttered in the ſilent language of the heart;—thy prayer is bleſſed;—it is known by its fruits. If ſuch be thy prayer, it matters not whether thou art a Churchman or Diſſenter:—Thou art a heavenly man, a lover of truth, a ſervant of righteouſneſs, a child of peace, a friend of human nature, an heir of immortal glory. Would to God, myſelf, and all this congregation were even ſuch as thou art.

"But if my prayers produce not theſe effects, what then?"—What then! Then thy prayer is vain;—thy prayer is repetition; thy prayer is ſin. Thou thyſelf art a miſerable ſelf-deceiver. Thou art an inſulter of the divine Majeſty, by worſhipping the living God as if thou waſt addreſſing a lifeleſs image. Shouldeſt thou continue theſe heartleſs prayers, thou mighteſt go to hell with thy prayers in thy mouth. As the Lord liveth, and thy ſoul liveth, thou art dead to God and to his religion. Thou haſt not known Jeſus, nor ſeen, nor heard him: Thy faith is ſpeculation, thy knowledge is vanity, thy love is mere good nature, thy profeſſion is a form of godlineſs, deſtitute of its power.

Will you ſay brethren, Theſe are hard ſayings, who can bear them? I anſwer, They are true ſayings, and it is fit you ſhould hear them. Nevertheleſs, I would not have them received on my authority. Let us reaſon the caſe, and let the voice of reaſon be heard. What are the ends of eating, drinking, clothing, ſleeping? Certainly, the comfort, refreſhment, and ſtrength of our bodies. Will you then applaud the goodneſs of that food which affords you no ſtrength, of that drink which does not ſlake your thirſt, of that clothing which gives you no warmth, of that ſleep

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which yields no refreſhment after the labour of the day? What will you ſay to the youth, who having ſpent ſeven years at the ſeat of ſcience, comes back, without being able to decline a noun, or conjugate a verb? What will you ſay to him who having ſpent ſeven years apprenticeſhip to one or other of the mechanic arts, under the inſtruction of a ſkilful and diligent maſter, can neither make a hat or forge a horſe-ſhoe? Will you not ſay, their time, their money, their labour, and the inſtructions of their tutors and maſters, are loſt and thrown away? Will you not form a very contemptible opinion of the underſtandings and application of theſe young men? Will you confidently affirm, that becauſe they have ſpent ſeven years at College, or in an apprenticeſhip, that the one is a ſcholar, and the other a mechanic? From the fruit of their labour, we can form no other concluſion, than that they have no genius, no love for their reſpective profeſſions, and that they never applied to them in a proper manner. What then ſhould hinder you from coming to the ſame concluſion reſpecting your prayers, and confeſſing ingenuouſly "I am not the better for my prayers: Certainly I cannot have prayed aright; otherwiſe that faithful God who cannot lie, would have given me thoſe holy tempers I have aſked."

[*To be concluded in the next.*]

A ſhort ACCOUNT of the DEATH of Miſs *RYLE*, of MACCLESFIELD.

TO THE EDITOR.

Dear Sir,

IF the life of man were analyzed, how large a portion of it would be found condemned to ſorrow, and how ſtrikingly verified ſhould we ſee the words of inſpiration, "Man is born to trouble as the ſparks fly upward?" The great volume of life is compoſed of afflictions of one kind or another, and our moments of exemption are only like parentheſis's: They are ſhort, and come ſeldom. This conſideration, as it reminds us that we are ſinners, ſhould endear religion to us. Religion! the *only corrective!* which, whilſt it renders life happy, diſarms death.

Not many days had paſſed ſince the interment of Mr. SIMPSON, before the amiable Miſs RYLE, who had paid a viſit to her expiring paſtor the day before he died, was ſeized, in the vigour of health and bloom of youth. When the inſidious foe firſt made his attack, her caſe was not underſtood: nor was the conſequence which followed, apprehended. Nevertheleſs, medical help was inſtantly ſought, and it was not long before there was evidence ſufficient: All were convinced it was the fatal diſeaſe which had dealt deſtruction at the next door. She only was kept ignorant of

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it, leſt it ſhould depreſs her ſpirits and hinder the operation of the remedies adminiſtered. Notwithſtanding which, her apprehenſions were awake, and ſhe ſeriouſly applied herſelf to prepare for the event. For three months before her illneſs, it had been remarked, that ſhe was much more ſerious than uſual. Moſt of her time had been ſpent alone in her room. And now, when ſhe came to enter into an exact ſcrutiny of her paſt life, and ſaw that her improvements bore little proportion to her advantages: That bleſſings ſo abundantly beſtowed, had not met a ſuitable return, ſhe expreſſed her ſorrow and regret. She more than once exclaimed, "O, if I had but my time to live over again, how I would "employ it for God: And if he would raiſe me up again, how "differently would I live."

On Sunday the 21ſt, as I was preparing to preach in the evening, Mr. J— D— came and requeſted I would go and ſee her immediately; which, altho' I had but a few minutes to ſpare before the hour of preaching, I did. I found her perfectly calm and rational, and when I propoſed prayer, ſhe, with eagerneſs aſſented, ſaying, "O yes; to be ſure." Whilſt I prayed, ſhe appeared much in earneſt, and warmly reſponded to the petitions which were offered up. The ſeaſon was very affecting to all who were in the room. When I aroſe from my knees, I enquired how ſhe found the ſtate of her mind. She ſaid, with great compoſure,—"I have a perſuaſion, that if I die, the Lord will ſave me." Which perſuaſion, I have no doubt, was the effect of a divine influence, and not like the deluſive hope of the ſelf-deceived,—the careleſs,—or the unawakened;—for inſtantly claſping her hands, and lifting up her eyes to heaven, ſhe added, with indeſcribable pathos,—"But O, if I had but a *ſenſe* of my acceptance!" I ſaid, "Fear not, only pray, and wait upon God. He will anſwer for himſelf." She ſaid, "I want nothing elſe." However, we may ſatisfy ourſelves with a ſuperficial religion while in health and vigour, yet when death makes a near approach,—when the veil which has hidden from our eye the importance of eternal things, is removed,—the ſpiritual ſenſes all awake, and juſt ideas of what ſucceeds the awful ſtruggle have found their way to the ſoul,—who can be ſatisfied without a pledge of Love,—an earneſt of heaven,—the aſſurance of hope? Nothing but ſolid piety,—*an experience* of the Love of GOD ſhed abroad in the heart,—can yield a rational ſupport in this hour of diſmay.

They who have had the advantages of a religious education, and whoſe judgments are well informed, ſee the goſpel way of ſalvation plain before them; and whatever compunction they may feel for their abuſe of light, they are convinced that there is no other way of obtaining happineſs, but that of coming to God

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y faith in Christ Jesus; faith brings the blessing nigh, when they re encouraged to exert it. I therefore spoke a few things to encourage her, and withdrew, leaving her in earnest prayer, with a romise of returning after preaching. When I came down stairs, found the rest of that amiable family in agonies of distress. Hope f her recovery had been entertained by them till that day; nd now the shock was more than their feelings could support. Poor Mr. and Mrs. R. were well-nigh inconsolable, and requested that prayer might be offered to GOD in the Congregation on heir behalf. After having met the society, I returned and found very great alteration in the state of her mind. All doubt of her cceptance was vanished, and she expressed herself with an unaken confidence;—"I have now no fear.—The Lord has heard my prayer.—I am very happy.—I know I shall be saved." he appeared to apprehend her dissolution was very nigh, and said o me, "I cannot live long in this poor state; and I should be glad if you would stay with me till I die!" I prayed again, nd observed, when her recovery was asked,—if it were the will f GOD, she earnestly responded,—"Amen." When I arose rom prayer, she said,—"I did not mean to express any dissatisfaction, when I said, I could not live long in this poor state; O, no: I am very happy, and perfectly satisfied: I only meant, that my disorder had reduced me so much, that in the nature of things I could not remain much longer." To which I replid,—"so I understood you." She said, "I am glad you did." Having observed, that when her recovery was prayed for, she appeared to desire it, I asked, "Could you not wish to recover?" he instantly replied, "O yes, that I might live for GOD. It is such a thing to be taken away so soon, before I have done any thing for him. If it please him to raise me up, how differently will I live." Whence it appeared, that her desire of life was a esire of expressing her gratitude to GOD, and of answering the nd of her Being. I remained some time longer in the room, and eard nothing but the language of peace and resignation, arising rom an assurance that all was well.

From this time her fever increased rapidly, in spite of every effort of the Faculty to stop it; but her mind continued happy; and er dying advices to those around her, I hope, will never be forotten by them.

On Monday, all hope of her recovery was given up by the Physicians, and she was not expected to see the next day: still she as happy; and all her words were resignation. The strings of fe were now gradually loosed, and the day following she was so eak that she could not speak to be heard without putting the ear ery near to her; but quite sensible, and in very little pain.

Perfectly satisfied that GOD was preparing her for himself, the

family became more reconciled to the removal of so much excellence, which promised so fair, to be, not only an honor, but a great and lasting blessing to her connections. To the finest form, animated with a certain magnificence of mind, which stamped with dignity the whole of her conduct, were added all the accomplishments of education, together with a native kindness and affability, which formed every thing the fondness of a parent could wish in a child. Frank and ingenuous in a high degree, she was superiour to all the arts of deception, and only sought to appear what she really was. She affected nothing. All in her appeared natural. Her disposition was humane and benevolent, and her love of God's cause was truly sincere. But as circumstances illustrate traits of a character, and enable us to form juster ideas on the subject, than we can from any verbal description, I will relate one, which will need no comment. For some time there had been complaints of the Preaching-house being too small for the congregation, but no effectual step had been taken to remedy the evil, before the tragical event which happened on the 2d of June 1798, when a large congregation was assembled to hear Dr. Coke. As the Doctor was preparing to repeat his text, a sudden panic seized a few, and was instantly communicated to the rest, who rushed out of doors and trampled upon one another. Some lost their lives, and others were much bruised. It now became necessary that something should be done; and after several meetings on the subject, Mr. R. agreed to undertake the superintendance of the whole business; but owing to one of those untoward circumstances, which not unfrequently happen, wherein any people of different views are concerned, he was discouraged. This gave Miss Ryle much uneasiness; however, she used all her influence with her father, to prevail upon him to proceed with so good a work. She addressed him, "Papa, you must go on;—the work is GOD's;—and if they never subscribe any thing towards it, the whole expence will be no object to you; it will only be deducting a quota from each of our fortunes, and I will willingly give mine." Delighted with the sentiments of his daughter, and finding the rest of his lovely family concurring in them, he resolved to proceed: and now we see a spacious house erected, sufficiently large to contain the congregation.

The fruits of a religious education, a decided preference of truth and goodness, had long appeared in her; and may it never be forgotten by any young person who reads this Memoir, that it was her only cause of regret, when on the bed of death, that she had loitered in the pursuit of objects "which made for her peace." The last morning of her life, being asked how she was, she replied so as to be understood, "I have had a very good night:—I have no pain." The nurse coming to her, Miss Ryle informed her, that she wished a ring might be given to Miss Brocklehurst, a religious

religious young lady with whom she was intimate. And soon after she ordered the nurse to take the keys and look into her Bureau where she would find ten guineas, which she requested might be given to the Poor. Thus her Friend and the Poor, were the last earthly objects which engaged her attention;—and kindness and benevolence the last dispositions she exercised. Soon after she silently took her flight to the mansions of peace and health; where she rejoined her friends Mr. and Mrs. Simpson, whose departure she had a few days before lamented. Had she lived till the 24th of June, she would have finished her 24th year.

Macclesfield, May,—1799. R. R.

The EXPERIENCE and happy DEATH of WILLIAM BETTS.

WILLIAM BETTS was born in August 1773, in the parish of Attleburgh, Norfolk. He spent the early part of his life after the general course of this world, being ignorant of God and the things which accompany salvation. Previous to his conversion, he was employed by a farmer, who is a member of our society, by whose exemplary life, kind exhortations, and fervent intreaties to seek the Lord, through the divine blessing, he received some serious impressions, which were much increased by his attending the public prayer-meetings. He now began to break off his sins by repentance, and seek redemption in the blood of Christ. But as he was coming to the sinners' Friend, the enemy suggested, that as he had an opportunity of getting more money among those who had no fear of God before their eyes, he might be equally as earnest in seeking the Lord, as in the situation he then occupied. By yielding to this temptation, he nearly lost his convictions and desires after God; which he ever afterwards reflected on with great sorrow. In his absence from his brethren, they did not forget to offer up their supplications at the throne of grace for him, which he was conscious of, tho' distant from them, for he had no rest night nor day, until he returned to them, and to that God from whom he had revolted. After his return, in a public prayer-meeting, the Spirit of Truth, more powerfully than ever, convinced him of sin: He wept bitterly, yea, roared aloud, for the disquietude of his soul. His backslidings, added to his former guilt, almost led him to despair: But he who bruised the serpent's head, in the great work of redemption, proclaimed deliverance to his captive soul, at a love-feast, on Christmas-day. He exclaimed aloud, in a rapture of joy,—"He is 'come! He is come!—I thought that I served God with all my 'heart; but I see I have been a pharisee to this hour! Now I 'am saved by grace! My soul is full of love to Christ! O my 'brethren, help me to praise! My heart melts with love! Glory,

"glory be to God! How shall I praise him? How shall I live "to him? O rather let me die, than sin against him. Let me "die now! O what a heaven do I feel!" Thus he continued rejoicing, with joy unspeakable and full of glory, until the conclusion of the meeting. We all caught the sacred flame, and felt the power of God: We joined in the angelic chorus, "Glory be to God in the highest!—On earth peace:—and good-will towards men."

The little space of time allotted him after his conversion, was filled up with prayer and praise. His constant cry was, "Let me rather die, than sin against my God!" The great change he had experienced, was visible to all. At first, he had some powerful conflicts with satan, but the Lord soon rebuked the adversary, and our brother rejoiced with unutterable joy. In the course of four or five days, he was taken ill of a fever: His affliction was very great, which he bore with patient resignation, having an unshaken confidence in Christ, and his mind kept in perfect peace.

About two days before his death, he experienced an insatiate thirst after holiness, altho' he had the clearest evidence of justification by faith. He was persuaded, that it was the will of God he should be fully sanctified. Thus he sought the Lord in earnest prayer, believing that the blood of Christ would cleanse him from all unrighteousness. The necessity of this great work of grace, he was convinced of, not by man, but by that Spirit, who first convinced him of sin, and gave him the witness of his adoption. And when he received this blessing, it was as instantaneous and clear, as that of justification;—for while he was pleading with God for a clean heart, the unction of the Holy One descended upon him;—he sprang up in the bed, and with joy, testified that his soul was holiness to the Lord. He said to his wife and weeping friends, "I shall be in heaven before twelve o'clock." He exhorted his wife, in the most affectionate manner, to seek the Lord, and prepare to meet him in Paradise. He also spoke to many of his neighbours, who came to see him, of what God had done for his soul; some of them were affected, and constrained to say with the wondering multitude,—"We never saw it on this fashion!—Had the Methodists told us these things, we should not have believed them." He continued rejoicing in full hope of a glorious immortality, witnessing to all present the happiness of living and dying in the Lord, till his new-born soul took its everlasting flight, according to what he had said, a little before twelve o'clock.

Diss, March 2, 1799.

JAMES BUCKLEY.

The

The EXPERIENCE and DEATH Of Mrs. *KEZIA SHEPHERD.*

Written by her HUSBAND.

SHE was born at Brackley, in Northamptonſhire, in 1754. Her father, Mr. Samuel Burman, was remarkable for his induſtry, honeſty, and punctuality: Her mother was of a tender, ſympathizing ſpirit, and according to the light they had, they endeavoured to bring up their children in the fear of the Lord, and to inſtill into them thoſe principles, which they thought would prepare them both for this life and that which is to come. About 18 years ago, it pleaſed the Lord to ſend his ſervants to Brackley, to ſhew unto the people who feared him, the way of Salvation more perfectly. At that time my father-in-law was in good buſineſs in the grocery line, beſides his own trade of a ſhoe-maker: But when he received the preachers into his houſe, the inhabitants of the town were ſo greatly offended, that they determined not to deal with him any more. And as he could not ſell any longer on the Lord's-day, this increaſed their diſpleaſure againſt him, ſo that he loſt all his buſineſs in the grocery branch, and nearly all in the ſhoe-making-line. His buſineſs being loſt, and having four children and two apprentices to keep, he was driven to the laſt extremity: But having heard that there was a perſon at Northampton, who made great quantities of ſhoes for the ſervice of the Navy, he made application to him for work, and having obtained his requeſt, he returned home rejoicing, as one that had found great ſpoil. The order was executed with great diligence, and met with the approbation of his employer, who continued to ſupply him with work, till he regained his former cuſtom with much increaſe.

The inhabitants of the town were much ſurprized at his continuing all his hands at work, and the work being different from what was worn in the place, the people frequently ſtopt and admired it as they were paſſing by the window, and one and another began again to employ him, till he got more buſineſs than any one in the place. In the mean-time, the word of the Lord came with power to his heart; and he was deeply convinced that he was a ſinner. His convictions were accompanied with ſome temptations; but in his extremity, the Lord appeared, and broke all his bonds aſunder, and filled him with peace and joy thro' believing.

My mother-in-law, with two of the children, and one of the apprentices, were ſoon after brought into the liberty of the children of God; but notwithſtanding the favourable turn that had taken place in their temporal affairs, they ſtill continued to receive the goſpel in much affliction, chiefly through perſecution, which

compelled

compelled them to seek the Lord more constantly and fervently. In family prayer, they generally experienced refreshing and comforting seasons. My wife was one of the last of the family who received Christ, for being naturally of a meek and quiet spirit, she rested in the form of religion: But the Lord was pleased to shake the slumber from her soul, by means of a remarkable dream: She thought the Judgment-day was come, and that she heard distinctly the archangel's trumpet: She felt herself altogether unprepared, and imagined that the sentence was upon the point of being denounced against her. She awoke full of horror and dismay; and a sense of her awful situation caused her to weep exceedingly. Soon after she went to Oxford, to see some acquaintances, who were in the Methodist Society. As she was walking along the streets with one of her friends, she wept very much, and seemed to take no notice of any thing; which her friend perceiving, asked her, Why she wept? She answered, "My grief is not occasioned by any thing of a temporal nature; but my soul mourns for the sinner's Friend; and I want to know him as my Saviour." They called at a house, where there happened to be two or three pious persons present, who soon perceived the state of her mind, and proposed to give out a hymn; and while they were singing these words,—

"My God, I am thine!
"What a comfort divine,
"What a Blessing to know that my Jesus is mine!"

—the Lord spoke peace to her soul: The assurance of her acceptance thro' the Beloved was so strong, that she could hardly help crying out aloud, "He is mine! He is mine!" She held fast her confidence for a considerable time, and as a living branch in the true Vine, she brought forth the fruits of righteousness to the glory of God.

My acquaintance with her began about the year 1784, and in 1787, we were married, and settled at Oxford. I had but little business at first, so that we were obliged to adopt the most frugal plan, in order to avoid contracting debts; and we did not wish to make any complaint to our friends. But this season did not last very long, for the Lord gave us a little more business, so that we were enabled to procure things necessary. But as my wife had always lived with her parents in the midst of plenty, she startled at increasing difficulties, and the expressions she at some seasons made use of, savoured much of murmuring against God: Tho' at other times she was conscious of this evil, and was much humbled before the Lord, and greatly lamented her sinfulness in entertaining hard thoughts of God. It was our custom to read one or more of the psalms every morning before prayer, and we often remarked that the psalm we read, exactly suited our present

trials,

rials, so that we frequently rose from our knees strengthened and comforted. At length my wife began truly to submit to the will of God. She owned the rod, and him that had appointed it;—her eyes were opened, and she clearly saw that the Lord was leading us by a right way;—and in a great measure she was content with her situation.

In the beginning of January, 1788, we were informed that her father was very ill, and desired to see us. When we got to Brackley, the sickness appeared to be unto death. The good old man, with tears in his eyes, earnestly thanked the Lord, for giving him to see his children once more; and very affectionately exhorted us to cleave close to God, and be at peace one with the other, assuring us, that the Lord would certainly provide for us. His disorder was attended with very great pain, but in the intervals of ease, he exhorted those about him, to make good use of their health and strength, and to give all diligence in preparing for the important period to which he had arrived;—adding, "If I had left the work undone till this time, I believe it would have been for ever too late." He lived about a week after our arrival, and then went off in peace. The last words he was heard to utter, just before he departed, were, "What has my Lord Jesus done for me!"

The death of her father, left a heavy impression upon my wife's mind. About a fortnight after our return from the funeral, I dreamed one night, that I was in the room, where my father-in-law died, and heard him call one of us to follow him: At the same time my wife had a similar dream, with this difference, that her father called her distinctly by name, to follow him to eternity. A few days after, she complained of a pain in her head, which increased for a day or two, when it plainly appeared to be the small-pox, and of a very bad sort. The disorder increased fast, and we soon lost all hopes of her recovery. She was exceedingly contrite in spirit, and bitterly lamented her past unfaithfulness; exhorting us all to diligence, and to make the best use of the precious time allotted us. Mr. Pescod endeavoured much to encourage her; and while he was at prayer with her, the Lord gave her a blessed manifestation of his love; she immediately felt a joyful hope that the Lord would soon deliver her from every evil. From that time she longed to be gone. About 12 o'clock on Friday, we perceived she was dying. She refused a tea-spoon full of wine, which we attempted to give her, and pleasantly said, "I shall soon drink of living waters." About an hour before her release, she was in silent prayer for some time: She then desired us to help her to praise God; upon which I gave out her favourite hymn,—"I'll praise my Maker while I've breath;" and tho' evidently dying, she sung the whole hymn. She then said,—"I should like to bid all my friends farewell." After prayer, I said,

ſaid, "My dear, you ſuffer much bodily pain, but what a mercy it is that Jeſus has entirely freed you from all your pain of mind;"—ſhe immediately anſwered with great emphaſis, (for ſhe was ſenſible, and could ſpeak till within a few moments of her diſſolution,) "*free indeed!*" Soon after ſhe ſunk down and breathed her laſt, without the leaſt ſtruggle or groan.

She endured all her ſufferings with exemplary patience and reſignation to the will of God. One day ſhe ſaid, "I am in very "great pain;"—but inſtantly checking herſelf, ſhe added,—"but I deſire to ſuffer all my heavenly Father's Will." She poſſeſſed in an eminent degree a truly ſympathizing ſpirit, which ſhe retained to the laſt, notwithſtanding the ſeverity of her own ſufferings; an inſtance of which occurred a day or two before her death: A friend called to ſee her, who through illneſs had been confined for ſeveral days: As ſoon as my wife heard her name, ſhe inſtantly entered, to my great aſtoniſhment, into all the feelings of her friend, and ſeemed for a ſeaſon, entirely to forget her own afflictions, although at that time ſhe had loſt her ſight, and was a moſt pitiable object through the violence of the diſorder.

I earneſtly deſire to be delivered from every thing which prevents me from being fully reſigned to the righteous will of heaven; and from my heart to ſay,—"Thou, O Lord, art wiſe in all thy "ways, and holy in all thy works!"

WILLIAM SHEPHERD.

A ſhort Account of THOMAS BRANCH, who was killed in a Coal-pit, October 17, 1799.

HE was born in the pariſh of Clelwood, near Pensford, in the county of Somerſet, in the year 1756. His parents being poor, could not give him much education, but brought him up as far as they knew, in the fear of God, according to the form eſtabliſhed in the church of England; teaching him the catechiſm and a form of prayer, ſo that Thomas thought himſelf a mighty good chriſtian. It is true, a remarkable ſoberneſs was diſcernable in all his deportment, ſo that by preventing grace, he was happily kept from groſs immoralities, yea, and his amiable conduct increaſed, as he grew in years.

His father dying, when Thomas was about ſixteen years of age, left a widow with eight children, of which he was the fifth, who did what he could to aſſiſt his mother in bringing up the younger part of the family, which certainly was very much to his credit, and an excellent example to all young men in ſimilar circumſtances. But ſtill he was in a carnal ſtate; and as he ſays, (in a little diary, which he kept,) "lived in ſins and pleaſures, which he afterwards knew were diſpleaſing to God."

When

When he was about twenty-ſeven, one of his fellow-workmen alked with him about his ſalvation, which very much offended im, thinking that he had religion enough already; however the erſon above-mentioned continued to ſpeak to him at all conve-ient ſeaſons, and the Spirit of God wrought powerfully on his ind. His own words are, "I felt the word of God go through ny heart, ſpirit, ſoul, and body, as a conſuming fire, which made ne tremble, and the ſweat came from my fleſh apace; the tears owed from my eyes, and the place where I ſtood ſeemed to ſink eneath my feet. I was at this time at my labour in the bowels f the earth, ſixty fathoms deep, when this mighty power of God came upon me: My fleſh trembled, and all my bones did nake as a leaf that is toſſed and ſhaken by the wind, ſo that my ody was bowed down, and I could not ſtand upright." It ap-ears, that God dealt with a ſtrong hand, in tearing off the robe f ſelf-righteouſneſs which he was ſo confident in. His burden rew inconceivably heavy; his ſtrength failed him, his fleſh aſted away, and his appetite was gone; the arrows of the Al-ighty ſtuck faſt in him, the poiſon drank up his ſpirits, the ter-rs of God ſet themſelves againſt him, and his hand preſſed him ore. I ſeldom, if ever, met with one who had lived a conſcientious oral life, that went thro' ſo great a depth of ſorrow, as this wound-d ſoul did. But though dark and tempeſtuous was the night of is weeping, yet a joyful morning awaited him;—a morning with-ut clouds, like clear ſhining after rain. He tried to pray, but he ould not; inevitable deſtruction ſeemed to await him. In this opeleſs condition he remained for eight days. I do not know hat as yet he had heard the Methodiſts: but his fellow-labourer, who had uſed all his endeavours to awaken his conſcience, and ow that he was wounded, no doubt, but he took care to ſet the nly remedy before him, the Saviour of ſinners.

While he thus lay in ruins, to uſe his own expreſſion, "I heard ne Lord Jeſus out of heaven ſay to me,—"Come unto me, all e that labour, and are heavy laden, and I will give you reſt. Juſt t this time, did that gracious God, whoſe anger and wrath I felt, end one of his ſervants to me, who prayed with me; his prayer vas heard, and to the great joy of my heart, all the burden of my n was removed in an inſtant; and a ſhining light went through ne, like a flaſh of lightning: all the terror and wrath were done way, and my ſoul was filled with the love of God. From that ay to the preſent moment, I can ſay, *God is love*; becauſe I feel is love ſhed abroad in my heart. Now I can ſay, I love him, ecauſe he firſt loved me, and gave himſelf for me;—bleſſed be is holy name." Such was the grateful language of this ſaved nner.

I have often remarked, that when convictions have been

very deep, there is a proportionable degree of joy in believing; this was evident in the case of the prodigal, (Luke xv;) he was brought into great distress, to the lowest ebb of misery, but what transports did he feel when his offended Father ran to meet him, falls on his neck and embraces him! and orders a feast to be prepared, and the utmost joy and gladness to be demonstrated on the occasion. Such was the case of Thomas Branch;—he was brought out of a horrible pit, and out of the mirey clay; his feet were set upon a rock, and a new song was put into his mouth; then he exclaimed,—"Lord, what is man, that thou art mindful of him? or the sinful son of man that thou does visit him! Why should he visit my sinful soul by his spirit and power, convince me of sin, and convert me from the error of my ways. Surely it was to give me peace and pardon, life and salvation, that I might receive the atonement made by Christ Jesus, and all the benefits purchased by his death and passion. And why did Christ Jesus do this for me? Speak, O my soul! Because he loved me, and gave himself for me. He came to seek and to save that which was lost. But, O my soul, wast thou lost? Yea; altogether lost.—And this I know, if I am saved, it is no work, or merits or wisdom of mine; but all the honour is due to him alone." Such were the grateful outpourings of the happy soul of this truly good man.

He had to toil and labour hard for a wife and five small children, but was always chearful and thankful. When he has come home after a hard day's labour, and found nothing for his dinner, except a few dry potatoes, he has sat down with a thankful heart, as tho' he had had before him the greatest dainties; and after his frugal repast, read a chapter, and prayed with his family.

In his first setting out for the kingdom, his spirit was much grieved at the scoffing and provoking conduct of the ungodly; but as he grew in grace, he was delivered from peevishness and fretfulness; and his soul was melted into pity and compassion for poor ruined sinners, and he could bless them that cursed him, and was ready to do them all the good which lay in his power. Indeed, for some considerable time before his death, he enjoyed a heaven on earth; his peace was like a river, and his righteousness,—his holy joys,—rolled in perpetual succession, like the waves of the sea; and as one says,—"he was like Moses on the Mount, in full view of the promised Canaan;—so that he could say,—

"The promis'd Land, from Pisgah's top,
"I now exult to see;
"My hope is full, O blessed hope!
"Of immortality!"

There appeared much humility in his composition;—nothing forward or assuming; bearing patiently whatever might happen contrary to his will or inclination;—having a large measure of passive religion, the true mark of great grace, and without it, a man's

religion

religion is in vain. But the grace of this man was tried and proved, and always found ſterling. He had a grateful ſoul to all who ſhewed any kindneſs to him. For though he laboured in a Coal-pit, yet his earnings were not more than ten, or at the moſt, twelve ſhillings per week, a ſmall pittance at this day, to ſupport a family of ſeven, none being capable of earning any thing but himſelf.

A worthy family near Penſford, well known to all the preachers who have laboured in Briſtol Circuit for forty years paſt, knew the value of the man, and his ſtraitened circumſtances, and they were often kind to him, which he acknowledged with much unfeigned gratitude. As he ſometimes acted in the capacity of an exhorter, and, his beſt attire being very mean, Mrs. —, out of regard to him, and the credit of the Goſpel, equipped him with a decent ſuit of apparel to appear in public, eſpecially on the Lord's-day, and other helps for his family, for which he ſhewed the utmoſt gratitude, owning himſelf unworthy of ſo much regard. It is certain, that the compaſſionate and bountiful are animated by a nobler motive, than that of exciting the gratitude of thoſe whom they relieve, yet it is pleaſing to ſee the objects of pity thankful;—we hope they feel comfort from the favours conferred upon them: The Almighty is pleaſed to ſee his children grateful, and hence it is that we are ſo frequently called upon to ſing unto the Lord;—to praiſe him;—to be thankful unto him, and to bleſs his holy Name.

Honeſty and ſincerity were conſpicuous traits in this good man's character; and truly without them there can be no religion, eſpecially, that of diſcharging juſt debts. I have known ſome perſons, who made high pretences to religion, and yet paid very little regard to that part of moral honeſty; they would not abridge themſelves of any thing, either in food or raiment, in order to be able to ſatisfy their creditors, and have ſhewn wrong tempers when payment has been called for. A good man may be under the neceſſity of contracting debts, eſpecially at a time when he has ſickneſs in his family, or is not in full employment; (I am not now ſpeaking of men in buſineſs, but of poor labouring men;) but in ſuch a caſe they will ſee it their duty, to exert themſelves to the utmoſt, that they may give every one their own. This happened to be the caſe with our brother; through ſome circumſtances which fell in his way he had contracted ſome little debts, for bread and other articles in his family, to the amount of forty ſhillings: this he mentioned to ſome intimate friends as a weight, but was reſolved to try to ſpare a ſhilling per week, till he had diſcharged the whole. In this he was prevented by the ſudden affliction that came upon him. A few days before his death, he dreamed, that he was working in the pit, and a great ſtone fell upon him; he cried for help, but none was near: He thought that he was dying; and was ſo much agitated that his wife awoke

him. This he looked upon as a warning, that ſome awful providence was near; and deſired that he might be prepared to meet it, whatever it might be.

The evening before his death, he attended the funeral of a young woman he had been an inſtrument of awakening: He gave out a hymn before the corpſe, and exhorted all preſent to ſecure the one thing needful, and expreſſed himſelf very happy in the God of his Salvation. The morning after, he roſe chearful and happy, and went to his labour in a pit above two hundred yards deep. He went thro' his day's labour comfortably as uſual, and juſt as he was leaving the place, a large ſtone fell upon him, and cruſhed him to death. He juſt articulated the following words, "*Come, ſweet* JESUS! *Dead! Dead!*" and ſo fell aſleep, leaving a wife and five ſmall children to bemoan their loſs.

Thus died THOMAS BRANCH, at a time when there was a good proſpect of his being a very uſeful member of the church of Chriſt;—ſo unſearchable are the ways of Providence! It is a little remarkable, that tho' a huge ſtone preſſed him to death, yet not one bone was broken, nor ſcarce any mark of violence was ſeen on him.

The above Narrative is taken from a ſhort manuſcript in his own hand-writing, and partly from what a friend had written of him, and from a cloud of witneſſes who lived in the neighbourhood. Let none be ſurprized, that piety and good ſenſe are to be found in a poor Collier.

Briſtol, Nov. 13, 1799. T. TAYLOR.

EXTRACTS from Dr. GILLIES's HISTORICAL COLLECTIONS,

[*Continued from page* 75.]

THE next perſecution was under Antoninus Philoſophus, and his brother Verus. The writers of Antoninus' life ſpeak great things of him, as a good man, and a great philoſopher; but withal zealous of Heathen rites to the higheſt degree of ſuperſtition. He had from his youth been educated in the Salian college, all the offices whereof he had gone thro', affecting an imitation of Numa Pompilius, from whom he pretended to derive his original. What thoughts he had of the Chriſtians appears from this; that he aſcribes their reſolute undergoing of death to ſtubborneſs and obſtinacy: [a] He was therefore eaſily led by the prieſts and philoſophers about him, into a prejudice againſt Chriſtianity, and perſuaded to begin a fifth perſecution againſt the Chriſtians, whom he endeavoured to ſuppreſs by new laws and edicts, expoſ-

[a] Meditations, Book ii. Sect. 3.

ing

ing them to all the malice of their enemies. This perſecution commenced in the Eaſtern parts, about the ſeventh year of his reign, and continued ſeveral years: it ſpread likewiſe to the Weſt, eſpecially France, where it raged with great ſeverity. In Aſia, Polycarp, of Smyrna, was among the firſt martyrs; twelve others from Philadelphia ſuffered with him. When the proconſul began to perſuade him, ſaying, "Regard thy great age; ſwear by the genius of Cæſar; ſay with us, Take away the impious, ſwear, blaſpheme Chriſt, and I will releaſe thee:" Polycarp anſwered, "Theſe fourſcore and ſix years have I ſerved him, and he never did me any harm; how ſhall I blaſpheme my Saviour!." He ſuffered about the hundredth year of his age, in the year of our Lord 167. In this perſecution many others received the crown of martyrdom. In France, the letter wrote by the churches of Lyons and Vien to thoſe of Aſia and Phrygia, preſerved by Euſebius[b], informs us, "That it was impoſſible for them to deſcribe the cruelty of their enemies, and the ſeverity of thoſe torments which the martyrs ſuffered, being beaten, hurried from place to place, plundered, ſtoned, impriſoned, with all expreſſions of ungovernable fury. Vettius Epagathus, a man full of zeal and piety, ſeeing his fellow Chriſtians unjuſtly dragged before the judgment-ſeat, aſked leave of the preſident, that he might plead his brethren's cauſe, and openly ſhew that they were not guilty of the leaſt wickedneſs or impiety. But the court not daring to grant him ſo reaſonable a requeſt, the judge took the advantage to aſk, if he was a Chriſtian? which he publicly owning, ſuffered martyrdom. Blandina, a lady of ſingular virtue, but of whom the church doubted how ſhe would hold out to make a reſolute confeſſion, by reaſon of the weakneſs of her ſex, and tenderneſs of her education, yet endured all with ſuch invincible magnanimity that her tormentors, tho' they uſed all kinds of tortures, were forced to give over, and confeſs themſelves overcome; wondering that a body ſo broken and mangled ſhould yet be able to draw its breath; and declared, that one of thoſe torments was ſufficient to take away her life; much more ſo many and great! But her happy ſoul gained ſtrength by ſuffering, and mitigated all the ſenſe of her pain, by repeating theſe words, "*I am a Chriſtian.*" Biblis, tho' at firſt ſhe fainted, yet recovered her courage, and expired in the moſt acute tortures. Pothinus, of Lyons, an infirm man above ninety years old, was beaten and ſtoned to death. Sanctus, a deacon of Vien, together with Maturus, were expoſed in the amphitheatre, tormented and impriſoned ſeveral days together, preſented to wild beaſts, placed in an iron chair red-hot; and at laſt run thro' with a ſpear. Attalus, a Roman citizen, was diſgracefully led up and down, as in triumph, and then beheaded,

[b] Church Hiſt. Book v. chap. i.

as was also Alexander, the physician, a Phrygian, who readily professed himself a Christian; and Ponticus, a youth of fifteen years of age, who, thro' all methods of cruelty and torment, which might have shaken a more mature age, entered the kingdom of heaven." These and some others, chearfully endured extremities themselves, and encouraged and strengthened others.

From about the year 180 to 195, the Christians enjoyed peace. And during this time religion made great progress; for, the doctrine of salvation did then prevail with all sorts of men to worship the only true God. Even at Rome, those who were of the first rank for riches and honours, with their whole families, joined themselves to the Christian church.

In the year 195, Severus, an African, got into the throne. Under him began the sixth persecution; for tho', at first, he shewed himself favourable to the Christians, yet afterwards he changed his mind, and gave ear to those who traduced them, as an infamous generation, a people that designed nothing but rebellion and treason against the state. Whereupon he not only suffered his ministers and governors of provinces to treat them with all imaginable cruelty, but also gave out edicts, forbidding any, under the most terrible penalties, to profess either the Jewish or Christian religion, which were executed with that rigour and inhumanity, that the Christians in those days verily believed that the time of Antichrist did then take place.

After his death, the church enjoyed peace for about twenty-seven years. The next who created disturbance to the Christians, was Maximinus, a man of an obscure original, and of a mean education. The seventh persecution was raised by him about the year 237. Firmilian, of Cappadocia, in his letter to Cyprian, says, "It was not a general but a local persecution, that raged in some particular places[c], and especially in that province where he lived, Serenianus, the Roman president, driving the Christians out of all those countries." He adds, "That many dreadful earthquakes happening in those parts, whereby some towns were swallowed up, this gave new life and vigour to the persecution, it being usual with the Gentiles, if a famine, pestilence, earthquake, or inundation happened, to charge all upon the Christians, and to fall foul on them.

After Maximinus, for about twelve years space, the church enjoyed some tranquility. But Decius having mounted the Imperial throne, proved, tho' a good commander of an army, and a prudent governor, yet an implacable enemy to the Christians, against whom he raised the eighth persecution in the year 250. This persecution, tho' among the shortest, (for it continued not two years) yet was the hottest of any that had hitherto oppressed the church: Which may be ascribed to the emperor's zeal for de-

[c] Spanheim's Christian's Hist. Col. 761.

clining

cliining Heatheniſm, which he ſaw undermined by Chriſtianity, and that there was no ſupport for the one, but by the ruin of the other. During his time the ſtorm was very black and violent. There was no place but what felt the dreadful effects of it: The Chriſtians were every where drawn from their houſes, ſpoiled of their eſtates, and tormented in their bodies. Whips and priſons, fire and wild beaſts, ſcalding pitch and melted wax, ſharp ſtakes and burning pinchers, were but ſome of the methods of their treatment. When the old ones were run over, new were daily contrived; the laws of nature and humanity were broken down, friend betrayed friend, and the neareſt relation his own father and brother. Every one was ambitious to promote the Imperial edicts, and thought it meritorious to bring a Chriſtian to the ſtake. Dionyſius, of Alexandria, ſays, "That in that city they fell upon a Preſbyter, called Metra, whom they would have forced to blaſpheme Chriſt. When he refuſed to do it, they beat him with ſtaves and clubs, with ſharp reeds pricked his face and eyes, and then ſtoned him to death. They apprehended a holy woman, called Quinta, and endeavoured to compel her to worſhip in an idol temple, which ſhe refuſing, the perſecutors bound her feet, and dragged her thro' the ſtreet on hard ſtones, whipt her, daſhed her againſt milſtones, and ſtoned her to death. They apprehended Serapion in his houſe, whom they treated with the moſt bitter torments, broke all the joints of his body, and throwing him from a high loft killed him. The poor Chriſtians could no where ſhelter themſelves, nor reſt day or night, the multitudes crying out, that unleſs they would blaſpheme Chriſt, they ſhould all be burned. But ſedition and inteſtine war troubling our perſecutors, we got a little breathing. Soon after came out cruel edicts, which made ſome ſtagger: Others more ſtrong in the faith, valiantly endured perſecution, and obtained martyrdom; as Julian, a man diſeaſed with the gout, and not able to ſtand, and Cronion, who were laid upon camels, ſcourged, and at laſt thrown into the fire, where, with great conſtancy, they ſuffered death in view of the multitude. When Julian went to martyrdom, a ſoldier ſtanding by checked thoſe who abuſed the ſufferer with reproachful words; whereupon a cry being raiſed, the ſoldier was preſently apprehended, and, being found a ſtedfaſt ſoldier of Chriſt, was beheaded." It might detain us too long to give a detail of the ſufferings of the reſt, who willingly declared themſelves to be Chriſtians before the Heathen tribunals, and that they were ready to ſeal their teſtimony with their blood; which frighted the judges, and made the cauſe of Chriſt to triumph, as is mentioned by the ſame Dionyſius: "Neither know I any, ſave one, ſays he, of all they ſeized to this very day, who denied our Lord."

Gallus ſucceeded Decius, as in his government, ſo in his enmity to the Chriſtians, carrying on what the other had begun.

But

But the cloud soon blew over; he having made an ignominious peace with the Sythians, his own army turned him off, and put him and his son to death.[d]

He was succeeded by Valerian, who entered upon the empire with universal applause. In the beginning of his reign he was a patron to the Christians, treating them with all offices of kindness and humanity, and entertaining them in his own family, so that his court seemed a little church for piety, a sanctuary and refuge for good men[e]. But, alas! this scene soon vanished, the emperor being seduced by a magician of Egypt, called Macrinus, who persuaded him, that the only way to prosper in his affairs, was to suppress Christianity, so hateful to the gods. Whereupon he commenced the ninth persecution, which began about the year 257, and continued three years and a half. Dionysius, says[f] "The Christians, who suffered at this time are many, and unknown to me: But this I know, in general, that both men and women, young and old, soldiers and country people, persons of all ranks and ages, were some of them scourged and whipt, others beheaded, others cast into the flames. To this very day, the præses does not cease to kill some, to expose others to torments, and weary others with prisons and chains, ordering that no person shall see them; and if any enquire for them, that such should be apprehended. But God comforts his afflicted, by the chearful care and diligence of the brethren." Cyprian very pathetically bewails the hardships and sufferings which the martyrs did then undergo, in his letter to Numesian, and the rest that were condemned to the mines; nor did he himself escape, being beheaded at Carthage[g], as Xistus and Quartus had been before him. At length Divine Providence punished this emperor for his horrible cruelty, for not only the Northern nations did break in upon the empire, but Valerian himself was taken prisoner by Sapor, king of Persia, who treated him below the rate of the meanest slave, using him as his footstool to mount on horse-back[h]; and, after some years captivity, caused him to be flayed alive, and rubbed with salt; and so put a period to his miserable life. His son, Galenus, growing wiser, by the miscarriages of his father, stopped the persecution, and restored peace to the church.

If we reckon, from the captivity of Valerian in the year 260, to the beginning of the tenth persecution, which I conceive may be placed in the year 302, this tranquility continued near forty-two years. Indeed, if we consider the ten Heathenish persecutions from first to last, we may observe, that there were such intervals betwixt them, as gave the church, not only a sweet breathing time, but also a happy occasion to propagate Christianity

[d] Pomp. Loetus. [e] Eusebius, Book vii. Chap. 9. [f] In Eusebius, Book vii. Chap. 9, 10. [g] See Cyprian's Life before his Works. [h] Eutropius and Aurelius Victor.

over

over the world. Yea, the courage, constancy and patience of the martyrs, with the holy lives and zealous endeavours of the primitive Christians, to promote the kingdom of Christ, did very much tend to advance the glory of our Redeemer, and the good of the church, in spite of all the persecutions which the enemy of mankind raised against it.

In the year 284, Diocleſian was declared emperor, and assumed Maximinus Herculeus for his colleague in 286. These two govern the empire themselves for some years; but, finding themselves straitened on all hands, by the revolt of their subjects, they made two Cæsars, Constantinus Chlorus, father to Constantine the Great, and Galerius Maximianus. About this time Eusebius informs us, "That the emperors were so favourable to the Christians, as to make them deputies and governors over whole nations; that they lived in honour at the emperor's court; that they made public profession of their religion; that great numbers of the Heathens embraced Christianity; that there were churches in all cities; that the assemblies of the Christians were so numerous, they were forced to pull down the old, and build new and more spacious houses for public worship; that Dorotheus, and Gorgonius, and others who preached the word, were had in honour by the officers and governors of the provinces; and the emperors themselves shewed affection to the Christians; the wives, children, and servants of the emperors were Christians; and the greatest part of the subjects of the empire had abandoned the worship of false gods to embrace Christianity. This prosperity daily increased, and could not be hindered by the arts of the devil or wicked men, so long as the right-hand of the Lord did protect his people. But, alas! says he, our affairs, by too great softness and liberty, did degenerate, one hating and reproaching another; the ministers of Christ contending with one another; and the people running into factions: And, at last, hypocrisy, dissimulation and wickedness began to prevail."

[i] Church Hist. Book viii. Chap. 1.

[*To be continued.*]

ON THE INVOCATION OF THE NAME OF *CHRIST*.

[*Concluded from page* 86.]

"DURING the persecutions under the Heathen Emperor, the Martyrs, who suffered in them, commonly directed their prayers, as St. Stephen did, personally to Christ, in whose cause they laid down their lives, and into whose hands they re-

ſigned their ſpirits, commending their ſouls to him, as unto a faithful Creator and Redeemer. In the Dioclesian perſecution, as Euſebius informs us, the inhabitants of a city in Phrygia, men, women, and children, while aſſembled in the church at their devotions, were by their enemies ſurpriſed and burnt, "calling upon Chriſt, God over all." Many other inſtances occur in the ſame hiſtorian, where the dying martyrs addreſs their prayers to Chriſt, under the higheſt titles and attributes of the Divinity, as the living and true God, the great king over all the earth, Omniſcient and Almighty, the Son of God, and himſelf true and very God. And, as ſuch, Euſebius ſays, the higheſt powers on earth confeſſed and adored him.

The Contemporary Writers, among the heathens, bear teſtimony to the ſame great and important truth, concerning the object of worſhip in the earlieſt days of the Chriſtian Church: Pliny lived in the beginning of the ſecond century, and, as a judge under Trajan, took the confeſſions of ſome revolting Chriſtians. He ſays, they declared to him, "their cuſtom "was, to meet on a certain day, before it was light, and, among "other parts of their worſhip, ſing a hymn to Chriſt, as to their "God."

Towards the cloſe of the ſame century, Lucian, in his dialogue ſtyled Philopatris, introduces, in a ſcoffing way, a Chriſtian catechiſt inſtructing a Pagan catechuman. The latter aſks, "By "whom, then, ſhall I ſwear?" that is, whom ſhall I take to be my God, the object of my worſhip?" The anſwer is, "By "that God that reigns on high, the great, immortal, heavenly "God, and the Son of the Father, and the Spirit proceeding "from the Father, One in Three, and Three in One. Take "theſe for your Jupiter; imagine this to be your God." Lucian, then, had evidently learned, and it was well known among the heathen in his time, that the Father, the Son, and the Holy Ghoſt, or a Trinity of perſons in the Godhead, conſtituted the object of Chriſtian worſhip. The manner in which this teſtimony affected Socinus, well deſerves our notice;—"I never met "with any thing which ſeems more to favour the notion, that a "Trinity of perſons in the Godhead, was in that age the object "of belief and worſhip, than this paſſage from the dialogue "ſtyled Philopatris." It might, perhaps, be ſome advantage to it in his eſteem, as Dr. Waterland obſerves, that it came from a pagan, tho' it had not weight enough to conquer his prejudices; for he never wanted evaſions. But we ſee in how very forcible a manner it ſtruck his apprehenſion.

"Such was the practice of the Chriſtian church, reſpecting the worſhip of it's Saviour, from the very beginning, and during the three firſt ages; long before Arianiſm appeared in the world,

or

or any of thoſe difficult queſtions were raiſed, which afterwards perplexed men with unintelligible ſubtleties, occaſioned by the reſtleſs endeavours and ſophiſtry of the Arian party.

"What ſhall we, then, ſay to theſe things? What can we ſay, but that He, to the invocation of whoſe name ſalvation is promiſed; He, whoſe name his diſciples, before they were called Chriſtians, invoked, and were known to be his diſciples by ſo doing; He, in whoſe name the Apoſtles were accuſtomed to give their benedictions, and concerning whom St. John ſays, that, "whatever we aſk of him according to his will, we ſhall have "the petitions we deſired of him;" He, who was worſhipped by men, without reproving them for it, on earth, and to whom, in heaven, all the angelic hoſts, with the ſpirits of the redeemed, and the whole creation of God, give glory and honour; He, whom the church univerſal profeſſed, from the beginning, to adore; and into whoſe hands the dying martyrs, from Stephen downward, committed their departing ſpirits; He, to whoſe ſervice and worſhip, with that of the Father and the Holy Ghoſt, every Chriſtian is dedicated, in baptiſm; that this perſon is, indeed, what St. Paul certainly ſtyles him, "God over all, bleſſed for ever[a];" and that we all may, and ought to uſe the words of St. Thomas, uttered not, as is pretended, by way of exclamation to the Father, but in an immediate addreſs to the Son,—("then Thomas anſwered, and ſaid *unto him,*)—My "Lord, and my God[b]."

"For conſider well with yourſelves—If we are to worſhip only the Lord our God, as the primitive Chriſtians profeſſed to do; and if we are, yet, to worſhip Chriſt, as they alſo profeſſed to do; muſt it not of neceſſity follow, that Chriſt is the Lord our God? If millions of his ſervants, from all the different parts of the world, are to invoke him by prayer, and he hears the prayer of the heart, as well as that of the lips, muſt he not be omniſcient and omnipreſent, to do this? The argument has often been urged with ſucceſs againſt ſaint-worſhip. It holds equally ſtrong againſt creature-worſhip. If St. Paul blamed the heathen, becauſe they gave divine worſhip to thoſe who were not Gods by nature, ſhall we be blameleſs, when we worſhip Chriſt, unleſs he be by nature God? If divine worſhip be due to Chriſt, muſt he not be poſſeſſed of that divine dignity and excellence, which are the proper foundation of it? And can theſe be communicated to a creature? Between the creature and its Creator, and the honour due reſpectively to each, muſt not the difference be ever infinite?

"But do not the Scriptures affirm, that Chriſt is to be worſhipped in conſequence of his ſufferings, and exaltation, and the power with which he was then inveſted? Undoubtedly. And

[a] Rom. ix. 5. [b] John xx. 28.

do not the ſame Scriptures inform us, that God was worſhipped in conſequence of his having created the world, when the morning ſtars ſang together, and all the ſons of God ſhouted for joy? He was then worſhipped in the new relation of Creator, as Chriſt was worſhipped upon his aſcenſion, in the new relation of Redeemer. But God was worſhipped before the world was created, and will be worſhipped after it's diſſolution. The Son of God was worſhipped before he entered upon the work of Redemption. He had glory with the Father before the foundation of the world c; he exiſted "in the form of God," before he exiſted in the "likeneſs of man;" that is, he was God, before he was man: And, as God, he will be worſhipped to eternity, when his mediatorial kingdom, as Meſſiah, ſhall be at an end.

"The worſhippers of Chriſt are charged with idolatry. If he be a mere man, or, indeed, if he be a creature, there is foundation for the charge. But if, at his birth, "God" was manifeſt "in the fleſh c" of what crime are they guilty, who deny him the honour due to him, and turn his humiliation, on their account, into an argument againſt his Divinity? And let it be obſerved, that if we are guilty of idolatry, the whole church of Chriſt has been guilty of it, in the groſſeſt manner, from the days of the Apoſtles to this preſent hour.

"It hath been aſſerted, that the worſhip of Chriſt is inconſiſtent with his office of Mediator. But why? It ſeems rather to be implied, than excluded; ſince a Mediator muſt communicate with both parties; and our method of communicating with Chriſt muſt be by praying to him. Is there any contradiction, or incongruity, in the conduct of our devotions, if we ſometimes beſeech the Father to pardon and bleſs us, for the ſake of his dear Son; And, at other times, intreat the Son to beſtow upon us thoſe mercies, which the Father has granted for his ſake? The ſame is to be ſaid of the Spirit and his comforts, given by the Father, thro' the Son. In one word; if the divine perſons, in the œconomy of man's redemption, have graciouſly condeſcended to aſſume theſe offices, and to act in theſe characters, ſhall we therefore ſay, they are not divine? This conſideration alone ſeems to afford a general and ſatisfactory anſwer to all the objections founded on thoſe texts, which intimate diſparity and inferiority; which ſpeak of *ſending*, and *being ſent*, and the like.—How mournful is the reflection, that this very conſideration, which ought to fill our hearts with wonder, love, and praiſe, ſhould be made an occaſion of denying the Lord that bought us, and the Spirit that conſecrates us to glory and immortality?—Lord, what is man! behold, with compaſſion, his miſerable depravity; and open his eyes, that he may behold it himſelf!

c 1 Tim. iii. 16.

"The

"The queſtion we have been diſcuſſing, is not of a trifling or indifferent nature. It relates to the prime and leading article of all religion. It is not a point of ſpeculation merely: Our daily practice is concerned in it's determination; according to which, we are led either to honour, or to diſhonour our Redeemer. Minds honeſt and ingenuous, will find no difficulty in forming a right judgment upon the ſubject. In order to do it, there is no neceſſity to plunge into all the metaphyſical depths of the controverſy. The diſpute turns upon a fact, whether Chriſt was, or was not, the object of divine worſhip, in the apoſtolical times, and thoſe immediately ſucceeding. The evidence has been clearly, I would hope, tho' briefly ſtated, in the preceding diſcourſe. The ſcriptural part of the evidence lies in a little compaſs. The remainder may be found in the Epiſtles of the Apoſtolical Fathers, the Apologies of Juſtin Martyr, and one or two more, and the Eccleſiaſtical Hiſtory of Euſebius. Be converſant in the Scriptures, and acquaint yourſelves well with the doctrine and the practice of the church, in it's earlieſt and pureſt days; and the efforts of unhappily miſguided men will in vain be afterwards exerted, to move you from the Rock of your Salvation. Remember Jeſus Chriſt, the ſame yeſterday, to-day, and for ever; and conſider how great things he hath done for you; things, which, had they been left for a creature to effect, had been uneffected at this hour; they muſt have ceaſed, to eternity; "none of them can by any means redeem his brother, or give "to God a ranſom for him." To withhold prayer from your Saviour, is impious perverſeneſs; to withhold praiſe and thankſgiving, is impious ingratitude. Heaven reſounds with Salvation to the Lamb triumphant; and ſhall earth be ſullenly ſilent? Chriſt rejoiced in his afflictions, and eſteemed them his glory, for your ſake. No temptation could prevail upon the Lord, in the hour of ſuffering and ſorrow, to relinquiſh his gracious purpoſe, and deſert the cauſe of his diſciples; let no temptation prevail upon them to deſert and diſown the cauſe of their Lord. Would any man perſuade you to refuſe divine worſhip to your Redeemer? Reject the attempt, (whoever makes it,) with a noble ſcorn: And whatever others may think, or however they may act, upon the occaſion, do you call to mind the generous confeſſion uttered by the martyr Polycarp, when the Roman Proconſul had urged him to deny Chriſt.—"Fourſcore and ſix years, (ſaid the venera-"ble old biſhop) have I ſerved him, and never yet received any "thing but good at his hands: How, then, ſhall I now blaſ-"pheme my King and my Saviour[a]?"

[a] Martyrium Polycarpi apud Coteler. Patr. Apoſtol. t. ii. pag. 198.

THE

THE CHARACTER
OF THE REV. JOHN WESLEY.

[*Concluded from page* 94.]

FOR this reaſon Mr. Weſley required only one condition as neceſſary for admiſſion into ſociety, viz. *A ſincere deſire to flee from the wrath to come:* Such a deſire, if cheriſhed, never fails to produce the fruits of repentance. Like his divine Maſter, he regarded himſelf as the friend and ſervant of all; and, in the moſt earneſt manner, called upon all his followers to purſue the ſame benevolent plan. Hence the Methodiſts were, and I truſt ſtill are, remarkable for a ſtrict attendance on all the means of grace, both public and private, and a religious obſervance of the Lord's day. Regular in the diſcharge of their duty, whether as maſters or ſervants, punctual and upright in all their dealings, providing things honeſt in the ſight of all men, that the goſpel might not be blamed. Ready to ſubmit themſelves to every ordinance of man, for the Lord's ſake. Loyal to their king, and lovers of their country. Remarkable for a ſteady and ſerious deportment, and zealouſly reproving ſin wherever, or by whomſoever, committed;—and bearing their faithful teſtimony to the truth. Liberal, according to their ability, in relieving the poor; witneſs the many charitable inſtitutions among them; as Sunday Schools; Benevolent Societies, and many other channels through which their liberality flows to the children of wretchedneſs and woe. Party ſpirit has no place here, but theſe benefactions are conducted with a frankneſs which would do honour to the moſt diſtinguiſhed philanthropiſt.

Such are the oſtenſible marks of this religious body of people; and it is eaſy to ſee; that in proportion as this reform takes place in the minds of the human race, it muſt render them wiſer, better, and conſequently much more happy. For if the fear of the Lord is the beginning of wiſdom, certainly the perſons here deſcribed may be allowed to poſſeſs this heavenly treaſure. If righteouſneſs exalteth a nation; a people of this character, muſt be the glory, and in ſome ſenſe, the defence of ſuch an empire.

If an eſtimate were to be formed of the benefits ariſing to mankind from the introduction of Methodiſm, the balance would certainly be in their favour. Taking a comparative view of their labours, they are great, and the ſucceſs is commenſurate to the expence. Survey the many thouſands in this Kingdom, and in America, who have received divine light through their inſtrumentality: The great crowds of profligates and abandoned ſinners, who, by their labours, have been reclaimed: Numbers ſnatched from the jaws of death, a priſon, or the gallows, who have ſince become uſeful members of ſociety: The many thouſands who

by

by their means have received temporal assistance: The very great numbers of wretched children, who were regarded as out-casts, and consigned to invincible ignorance, have, by their humane labours, been taught to read their Bible, to comprehend the principles of religion, and to lisp the praises of the blessed Redeemer. Such is the work, and such was the venerable and truly pious Founder.

This apostolic Man, possessed most rare and extraordinary talents. It was said of Reuben,—"unstable as water,—thou shalt not excel:" Many noble enterprizes have failed, through irresolution and want of perseverance. Instability is the characteristic of little minds; whilst firmness has ever been a predominant feature in the characters of great men. Perseverance, when found in narrow souls, is the result of ignorance and stupidity, and is rather a vice than a virtue. It is the prerogative of great minds, wisely to concert, and then steadily to pursue the execution of their matured designs. This was visible in the conduct of the Rev. John Wesley: No difficulties could damp, no dangers could deter him from proceeding in the line of duty. Those hindrances, which in other men, would have produced suspence, alteration, or abandonment, only served to sharpen his zeal, and to add new vigor to his resolutions. With one glance he pierced through the veil, which generally conceals the truth from half-thinking persons; and saw the result of things: Hence his success was not the effect of blind chance, but of consummate prudence.

He was equally eminent for meekness. For many years he was made the butt of ridicule. Periodical publications, and newspapers, abounded with slander. His conduct was censured, his motives were called in question, falsehoods were charged upon him, and in short, nearly all manner of evil spoken against him. Some of these he calmly answered, or clearly refuted; but much, very much he suffered to pass by, referring his cause to the righteous Judge of all the earth, to be considered and cleared up at the Last Day in the General Judgment: He had a work of much greater importance to pursue, than to answer all the illiberal things which malice might fabricate, or envy report.

Charity is the most lovely name given to the Most High: God is love. It is impossible to form a great character without making charity one trait of it. Avarice is the sure pledge of a mean and sordid soul. This man of God was eminent for this divine virtue, although, it is difficult to ascertain the amount of his charities, as he was a close observer of our Lord's maxim; "Let not thy left hand know, what thy right doeth." But considering the monies which passed into his hands, being the produce of his Book-Trade, and the price of his own labours; that as he died worth little or nothing, nor had inriched his family; common sense informs us, that his donations must have been both large and

numerous.

numerous. The gloomy cottage, where meagre poverty had fixed its reſidence, bleſſed his benevolent hand. The helpleſs orphan ſhared his foſtering care; and the ſcenes of wretchedneſs and woe felt the benign influence of his liberality. Theſe were the channels through which his bounty flowed in copious ſtreams.

The Lord is the Governor of the univerſe, and all things are under the direction of his infinite wiſdom. Nevertheleſs in this corrupt ſtate of things, he has thought fit to appoint miniſters on earth, who, under him may, adminiſter juſtice, and maintain good order, both in nations and churches. He has conſtituted kings, who are to govern in a civil capacity, and to form a kind of centre for a numerous people, as a father in his well ordered family. So in like manner in his church militant, "he gave ſome, Apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt." Such is the merciful diſpenſation of Almighty God. But to *govern well*, is, perhaps, the moſt difficult taſk that can be imagined; ſo many talents, ſo much wiſdom and prudence, ſo much experience and penetration, are requiſite for the filling up of this important ſtation, with credit to the governor, and with profit to the governed. A competent portion of wiſdom is abſolutely neceſſary for thoſe who are to preſide at the helm of affairs; for men do not ſubmit with readineſs to one whom they regard as a novice: but wiſdom always commands reſpect; and we find no difficulty in following the counſels and commands of thoſe whom we reſpect as our ſuperiors in wiſdom and underſtanding. Juſtice and ſpotleſs integrity, accompanied with diſintereſtedneſs, are neceſſary to render a governor venerable, and without which his prudence would degenerate into craft and ſubtilty; and degrade what otherwiſe is a great virtue, into one of the moſt pernicious of vices. Theſe good qualities are to move in harmony, and to render each other mutual aſſiſtance. Firmneſs that cannot be ſhaken, accompanied with gentleneſs, are needful; otherwiſe the governor could give no energy to his mandates; he would manage his affairs with a feeble tone, and his adminiſtration would either move heavily, or burſt into anarchy. Yet it requires great ſkill and prudence, to ſteer between the two extremes of remiſſneſs and oppreſſion. The unruly will ever be throwing off the yoke; theſe muſt be curbed with firmneſs and moderation: The humble and innocent will calmly purſue their noiſeleſs path; theſe muſt not be trampled under foot, but be treated with lenity, and kindly protected. Great addreſs is requiſite for the ſettling of grievances among brethren, reconciling enemies, and adjuſting miſunderſtandings. But this addreſs muſt be at the utmoſt diſtance from artifice; it muſt be open, frank, and ingenuous; otherwiſe it defeats its own purpoſe, and deſtroys all confidence. Excellent as this wiſdom is,

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nd fingular as theſe qualifications may be, nevertheleſs, they all entered in an eminent degree, in this truly great man. He goerned the Societies ſcattered over theſe nations, and ſupplied hem with ſome hundreds of itinerant Miniſters, for half a cenury, with a degree of wiſdom and moderation, of juſtice and mpartiality, of which we have no precedent in eccleſiaſtical hiſory, nor any paralell in either modern or ancient records: In hort, his government was worthy of an APOSTLE.

With regard to his talents, as a preacher, his eight volumes of ermons are ſufficient to ſpeak for him. They are ſpecimens of ure Engliſh, good ſenſe, ſound divinity, and ſterling eloquence. Ie poſſeſſed that great ſecret of compoſition,—the placing proper vords in proper places. Here are no redundancies to be pared off, o word that can be ſpared, nor even changed, without manifeſt njury to the ſtile; nor is there any deficiency of either words or deas; all is decent, plain, and manly; for if he is not ornamenal, neither is he low and groveling. But what is the great end f preaching? Is it not to enlighten and affect; to inſtruct and eform mankind? If ſo, then he muſt be the beſt preacher, who loes the moſt good, who is inſtrumental in turning the greateſt umber of ſinners from the error of their ways. On this ground, he Sermons of JOHN WESLEY, ſtand unrivalled monuments of eal uſefulneſs; as being compoſed for the benefit of plain, labouring people.

Viewing him as a Writer in general, he poſſeſſed ſuch a verſaility of talents, that it is ſcarcely poſſible to do him juſtice on a ubject ſo copious as this. Hiſtory, Poetry, Philoſophy, Politics, Divinity, &c. have all in their turns employed the pen of this reat man, and upon which he has produced a great number of olumes, to which I would refer the candid reader.

The Apoſtle commands us to be inſtant in ſeaſon and out of eaſon; it muſt be confeſſed, that no man ever filled every part of his injunction better than this bleſſed man. If the number of ermons he preached in the ſpace of twelve months are conſidered, hey form a field of action more than ſufficient for any one man. Excluſive of all other labours, he annually preached eight hunred diſcourſes, in his rapid movement through this and the neighouring kingdom. The journies he travelled every year, compoſe, upon a moderate computation, from four to five thouſand niles. The immenſe number of publications which he edited, were labour enough for ſeveral hands. Fifty volumes of the Chriſtian Library; the Arminian Magazine, Hymn books of vaious kinds; Church and Engliſh hiſtories, Grammars, &c. beides a vaſt quantity of other tracts, too tedious to enumerate, which conſtitute a voluminous collection of valuable works, and

which are a ſtanding monument of his active mind, fertile genius, and inceſſant labours.

In whatever point of view we conſider him, whether as a Chriſtian, an Author, a Paſtor, a Scholar, or a Friend, he commands our reſpect, and raiſes our admiration. As a Chriſtian, he was humble, zealous, devout; full of faith, piety, and love: poſſeſſed of thoſe fine feelings, of which the Apoſtle ſpeaks, when he enjoins the faithful to "weep with thoſe that weep, and to rejoice with thoſe that rejoice; to be of the ſame mind one towards another; and to bear one another's burdens, and ſo fulfil the law of Chriſt:" Of which he gave ample proof thro' the whole of his conduct. As a Paſtor, he was grave, gentle, and devout, and his very countenance in the pulpit was often ſufficient to inſpire his audience with veneration; to awe the bold and irreverent, and to diſarm the moſt ſtubborn infidel. He ſeemed to poſſeſs that higheſt point of true eloquence, viz. *That a man ſhould never advance a propoſition which he does not underſtand, nor a truth which he does not feel.* Of this our Paſtor never loſt ſight. No man ſeemed better qualified for all the important parts of the paſtoral charge than he was; and the ſucceſs which attended his labours ſufficiently demonſtrates his great accompliſhments. As a ſcholar, he deteſted a vain parade of his parts. His learning was ſolid, uſeful, and directed to the nobleſt of purpoſes. It did not conſiſt in a formidable train of hard words, and ſcholaſtic terms without meaning; but it was the knowledge of men and of things, and was happily employed in the improvement of his fellow creatures. As a friend, he was generous, open, ſincere, and conſtant; as a companion, he was chearful, familiar, and converſant; never tireſome nor gloomy; the hours were beguiled, and ſtole imperceptibly away, in his pleaſing and inſtructive company. In ſhort, to ſum up the whole, he was truly a GREAT GOOD MAN.

LETTERS OF A PARENT.

Containing a brief View of a PLAN he adopted in the EDUCATION of his CHILDREN.

Dear Sir,

I Know not how to arrange in a clearer manner, the remarks I have made at various times on the ſubject of Religious Education, than by giving you an artleſs relation of the circumſtances which occurred to produce them. When collected in this manner, if they appear to contain any thing worthy to be communicated to others, you are at perfect liberty to make them known, without the name of the Author.

In

In treating the ſubject as I have propoſed, I feel ſome reluctance, becauſe it obliges me to trouble you with a part of my own hiſtory;—a ſubject, of all others, the moſt difficult. I do not think theſe remarks deſerving the attention of thoſe who have enjoyed the advantages of a liberal, religious education; yet as there are multitudes, who are deprived of ſuch privileges as they might eaſily attain, were chriſtian parents to attempt what is generally in their power, ſome obſervations ſuited to ſuch parents, may be uſeful. They ſhould reflect, that numbers of children, even of religious parents, have been prevented from a conſiderable degree of uſefulneſs on earth, and conſequently, of happineſs in heaven, becauſe the opportunities have been loſt in which their capacities might have been improved; partly from inattention, and partly from the incapacity of parents; but theſe were criminal, becauſe they might have been avoided.

While theſe reflections impreſſed my mind with a ſenſe of a parent's duty, it was natural to conſider, that every conſcientious perſon is bound to ſerve his generation;—that thoſe labours are moſt important which promote Knowledge and Love;—and conſequently, that he who promotes the inſtruction of youth, in ſubjects which affects their intereſts in both worlds, is certainly doing a very important part of his buſineſs on earth. Should theſe pages ſerve this valuable end, they will, indeed, be as bread caſt upon the waters, to be found after many days. The little efforts I have made in the education of my own children, were ſuggeſted by the inconveniencies I had ſuffered from the want of proper attention to that object in my youth. I was placed in a ſituation ſimilar, in point of inſtruction, to perhaps, the greateſt part of the religious world. My father was a tradeſman, poſſeſſed of but little property. He died when I was under two years of age. My mother procured the beſt inſtruction, the place we lived in, would admit of. I was taught reading, writing, arithmetic, and a ſmattering of Latin and French. At fourteen I was bound an apprentice, where I continued till I was twenty-one.

I had been early taught to reverence the ſabbath, pray in ſecret, and read the ſcriptures; but knew nothing of experimental religion, till I was about ſixteen; when it pleaſed GOD to give me ſome acquaintance with himſelf: This produced a thirſt after religious knowledge; and my leiſure hours were carefully employed in peruſing ſuch religious books as I could meet with. But the more I read,—the more I lamented my want of earlier and more general information. I found my judgment exceedingly uninformed, in almoſt all thoſe ſubjects connected with either the Evidences or Doctrines of Revelation. I wiſhed to be uſeful to my fellow creatures; but want of information, made me afraid, in numerous inſtances, to ſpeak or act. I found that the time of my life, moſt favourable for obtaining inſtruction, had

passed away, and I had learnt little to render me useful, either in the world or the church.

When I afterwards had children capable of instruction, I more than ever lamented my defects. I knew they claimed my utmost attention. The sanctification of their natures, belonged to God; He alone could make them wise to salvation; but it was a parent's duty to INSTRUCT.

My difficulties in discharging this duty, were, in some respects, daily increasing. A numerous and afflicted family, —extensive and important business, added to the defects in my own education, rendered the trust committed to me more difficult. But GOD had given me a post I could not quit. I was a Parent, and therefore had no discharge from the parent's part. Remembering that the Seed Time, of infancy and youth, would never return to my offspring; that next to the salvation of my own soul, I had no greater business on earth than the care of my children;—that providing them with sustenance, was not more necessary than procuring for them proper instruction;—that the want of food would but destroy their bodies;—but want of instruction might destroy their souls: I therefore earnestly besought the FATHER of Spirits to assist me;—and determined by his grace, I would leave nothing undone for their information, that was in my power.

Impressed with a sense of the importance of a parent's charge, I was led to consider, 1st, For what purpose instruction should be given. 2nd, What sort of instruction I had in my power to give. 3d, In what manner I could most effectually do this? The result of these enquiries I shall reserve for the ensuing letters.

[*To be continued.*]

From Mr. *MATHER*, to Mrs. *P.*

My dear Friend, ——, 1784.

IT is an infinite mercy that God can supply every lack, and we should ever see it so; at the same time, we should highly value the means appointed and owned by Him. We cannot change the old, for a better way. Let it therefore be our care to live and walk by faith,—not by sight. The former always brings peace and comfort, whether we act, as it respects ourselves, others, or the cause of God. Any other way is ever productive of trouble and anxiety. We will then "walk by the same rule, and mind the same thing." But it cannot be done, where any allowance is made for what our hearts condemn. You say, "many are sick, weak,—yea, dead, amongst us." I am oft jealous,

jealous, that we uſe leſs plainneſs upon this ſubject, than we once did; and good reaſon why,—we practiſe it leſs ourſelves. Nevertheleſs, the Scriptures cannot be broken; "*The friendſhip of this world is enmity with God.*" Awful words! But who believes them? Let us who do, practiſe and enforce them *upon all* who are under our care, yea, whether they will hear or forbear. We cannot ſerve two maſters of contrary intereſts. It is impoſſible. Continue therefore to ſpeak very cloſely upon this head, both to your Claſs and Band, that they may be found in the faith; and you ſhall be rendered a bleſſing to them, an honour to God, and you will proſper in your own ſoul, even as the willow by the water-courſes.

Faith muſt not deſtroy any good works, but nouriſh and foſter them. Conformity to the world will prevent our doing what otherwiſe we could for charitable uſes; many great and ſore evils attend it. It would be well if our people were more ſenſible of the danger thoſe are in who give way to it, and ſo far as this ſpirit is indulged, the deſire of other things will again return. It will be no ſmall help to you, to endeavour to do all you can for the good of others; not ſuffering yourſelf to be diſcouraged, becauſe you have not that ſingular talent of leading the ſoul immediately to Jeſus by ſimple faith, as ſome have. For eminently uſeful as it is, there are few, a very few indeed, who are favoured with this gift in ſo large a meaſure as your Leader. In this reſpect, it has pleaſed God to enable her to outſtrip all the Preachers and Leaders that I have ever been acquainted with. Nor was it in word only, but in deed; as none under her care ever remained long a ſtranger to a crucified Lord, or to the ſanctifying power of his Spirit. It is my opinion, a ſimple acknowledgment of what God has done for us, affords a double benefit: If concealed, we rob others of the advantage, which the Lord intends them, by our declaring what he has done for our ſouls: Nor is it to be redreſſed by the diſcovery which may be made by our light ſhining before them. This is frequently pleaded as an excuſe. I have ſometime apprehended, being aſhamed of the Goſpel, is the cauſe.

We are far leſs expoſed, by what people gather from our lives, than what we declare with our lips. The one makes us admired, the other wondered at, and ſet as a mark! But men will gather none of the truths eſſential for them to know,—as a ſenſe of pardon, the knowledge of adoption, the neceſſity or poſſibility of a ſalvation from all ſinful tempers, &c. from our lives. For however clear our light may ſhine, in any, or all of theſe, if our mouths are ſhut in regard to the cauſe, this light will be aſcribed to ſomething elſe, perhaps to our natural temper, &c. by this means they will receive no conviction, concerning the abſolute neceſſity they are in, of ſuch a change, or changes.

The

The reaſon why Mrs. — cannot lay hold upon the promiſes, altho' ſhe is ready to ſtep into the pool, is, Becauſe ſhe reaſons ſo much about the direct witneſs. Would ſhe only frankly declare what God has done for her, and ſimply give up herſelf to him, in the way of believing on him, ſhe would ſoon have the abiding witneſs. But ſo long as ſhe gives place to evil-reaſonings, ſhe deprives herſelf of that degree of comfort which ſhe would otherwiſe enjoy, and will be hindered from giving the glory to God, and from being of that uſe to mankind, which nature and grace intend ſhe ſhould be. Tell her what I ſay: She will never enjoy more, than while ſhe ſimply believes.

I am, your's affectionately, A. M.

POETRY.

PSALM XIX.

1 OUR ſouls, the Book of Nature draws,
To' adore the FIRST ETERNAL CAUSE!
The heavens articulately ſhine,
And ſpeak their Architect divine,
And all their orbs proclaim aloud,
The Wiſdom and the Power of *GOD*.

2 See,—in yon glorious azure height,
The ſovereign uncreated LIGHT!
That vaſt expanſe of liquid air,
Doth his Immenſity declare;—
And every influence from above,
His Boundleſs Univerſal LOVE!

3 The ſure ſucceeding night and day,
His providential Care diſplay;—
Who bade them to their bounds retire,
And ſtand, as choir that anſwers choir,
His knowledge infinite to tell,
And ſhew the Great INVISIBLE!

4 Kindreds, and tongues, and nations, hear
His all-informing meſſenger,
Stretching to earth's remoteſt bound,—
The heavens their Maker's praiſe reſound,
And ſpeak the power by which they ſhine,
And goſpelize his Love divine!

5 GOD, in the ſpacious firmament,
Hath pitch'd the ſolar planet's tent,

Forth

Forth from his chamber in the eaſt,
The Sun, in flaming yellow dreſt,
Comes as a bridegroom blithe and gay,
To chear the world and bring the day.

6 With giant-ſtrength he comes from far,
Exulting in his rapid car,
And ſtarted from the heavenly goal,
Holds on his courſe from pole to pole;
Earth's inmoſt ſtores his rays admit,
And all things feel the genial heat.

7 The Book of covenanted Grace,
Its heavenly origin diſplays;—
Strong characters of Love Divine,
Throughout the ſacred Volume ſhine;—
JEHOVAH, by his Word, is ſhew'd,—
The glorious Legiſlative *GOD!*

8 JEHOVAH's Law, ALL-PERFECT is,
Nor can it e'er receive increaſe;—
Nor can it e'er diminiſh'd be;—
From error and corruption free;—
It turns the ſoul, which turns to it,
And makes the Man of GOD compleat.

9 The Teſtimony of the LORD,
Delivered in his written Word,
Is ſure, inviolably ſure,
And ſhall from age to age endure;—
The ſimple it with grace ſupplies,
And makes them to ſalvation wiſe.

10 The Statutes of the Lord are right;
His Laws and Equity unite;
Reaſon divine in all is ſhew'd,
Adjuſted to his creatures good;—
They bring us peace, and joy impart,
When written on the' obedient heart.

11 The LORD's Command is plain, and free
From darkneſs and impurity;—
It purges and reſtores the ſight,
Guides by a clear unerring light,
The ſinner in the paths of peace,
Convinc'd of ſin and righteouſneſs.

12 The Fear of GOD reſtrains from ſin,
Is clean, and makes the ſinner clean:

The

The ſtrict unalterable Law
Which keeps the faithful ſoul in awe,
Can never loſe its binding power,
But lives and reigns for evermore.

13 The Judgments of the LORD are true,
And all his faithfulneſs they ſhew;—
His perfect Equity decrees
To all,—rewards or penalties;—
And ſoon the righteous judge ſhall ſeal
Their endleſs doom,—in heaven or hell!

14 How precious all thy Sayings are!
No treaſure can with theſe compare:
Thy Sayings,—are the ſoul's repaſt,
Sweeter than honey to the taſte,
They drop like manna from above,
Or flow in ſtreams of Joy and Love.

15 Thy Words are my delight, and guide,
And warn me, leſt I ſtart aſide:—
Thrice happy are thy ſervants, LORD;—
Obedience is our great reward;—
We own, to whom the grace is given,
To do thy Will on Earth,—is heaven.

16 But who can all his errors tell,
Or count the thoughts in which he fell!
Omniſcient GOD, to thee alone
My ſins infinity is known!
Do thou my ſecret faults efface,
And ſhew forth all thy cleanſing Grace!

17 Till then, from wilful ſin reſtrain,
Nor let it o'er thy ſervant reign,
Withhold me by thy mercies power,
And keep, till I can ſin no more;—
From all the inward taint ſet free,
Reſtor'd to Paradiſe and Thee!

18 O might my every thought ariſe,
Well-pleaſing in thy glorious Eyes!
My every word advance thy praiſe,
The ſtrength of thy redeeming grace!
And all I have, and all I am,
Extol the Power of JESU's Name.

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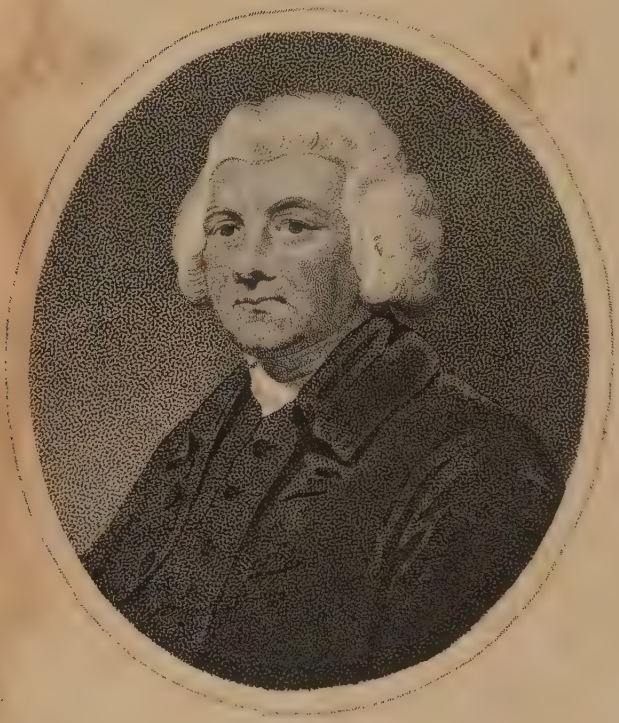

Mr WILLIAM ASHMAN.

Preacher of the Gospel.

Aged 60.

THE METHODIST MAGAZINE,

For APRIL, 1800.

The EXPERIENCE of Mr. *THOMAS EDMAN*,

PREACHER OF THE GOSPEL.

THE place of my nativity was Gaultby, near Horncaſtle, in Lincolnſhire, March 30, 1765. My parents taught me to fear the Lord in my youth, and I was in a great meaſure preſerved from outward wickedneſs. When I was about thirteen, Mr. William Mabbott, a member of Lady Huntingdon's Connection, came to lodge at my father's. He was a man of real piety, and adorned the Goſpel of Chriſt by his exemplary life and holy converſation. He frequently attended the Methodiſt Chapel at Horncaſtle, altho' ſix miles off. His reſidence in our family was a great bleſſing to us all. My father was ſtirred up to ſeek the Lord, and my mother was truly awakened; I was likewiſe convinced of my loſt eſtate by nature and practice, and ſaw the neceſſity of being born of the Spirit of God, in order to be made meet for the kingdom of heaven. I remember as he was converſing with my parents on the certainty of the happineſs of children that die in their infancy, he ſaid, "I believe that as ſoon as children begin to know good from evil, if they do that which they know to be ſinful, they then begin to be in danger:—" Then turning to me and my brother, he added, "Theſe boys, as young as they are, are ſinners before God, and therefore in danger." That night I received the ſentence of death in my ſoul, and felt my guilt and miſery. I plainly ſaw that a form of godlineſs, was of little conſequence, except the heart was changed by the renewing Grace of the Holy Spirit.

In 1781, we removed into the pariſh of Minting, and entered into larger buſineſs. I then began to be exerciſed with the cares of the world, although I was only ſixteen years old. In 1783,

Mr. James Wray, preached upon Minting-Green, and at Bardney. Soon after, the travelling preachers came once a fortnight to Bardney. They met with some persecution, but many attended the preaching of the word, and a society was formed. I had good desires, but was not saved from what the world calls little sins, such as spending the Lord's-day in an unprofitable manner, when I did not go to preaching. At times I was afraid that I was going to hell with my eyes open. I was also sensible of the insufficiency of the things of time and sense to make me happy; which conviction preserved me from seeking happiness in the world. That summer there was a dreadful storm of thunder and lightning on a Sunday night, which terrified me very much, as it did many others. I cried to the Lord, "Have mercy upon me, and all that are in their sins!" The lightning burnt down one of our neighbour's houses, and the family being in bed, hardly escaped with their lives.

In 1785, the Lord laid his afflicting hand upon my father. I was afraid he would die, and intreated the Lord to spare his life, and convert his soul, before he called him out of time into eternity; and the Lord was graciously pleased to restore him to health and strength again. About this time, William Kirk called at our house, and prayed with us; I was much affected, which he perceiving, began to talk to me; this encouraged me to open my mind to him, for the first time, tho' I had been awakened above six years. My parents, after much importunity, at length, prevailed upon me to pray with the family every evening, which duty I entered upon with much fear and trembling. I was still ignorant of the way of salvation, but I prayed that we might be born again, and made meet for the kingdom of heaven.

In February, 1786, I went to hear Mr. Butterfield, at Hemmingby. His discourse was very alarming, and I was much affected. When the people were dismissed, he began to speak to me on the nature and necessity of the new birth, intimating that he hoped I was not far from the kingdom of God; and while he and Brother Kirk, prayed for me, I was more deeply affected than I had ever been, and cried for mercy. They then exhorted me to believe on the Lord Jesus Christ. But while I attempted to follow their advice, I was convinced of unbelief, and not till then, altho' I had heard preaching for above seven years. However, it pleased the Lord that night to shew me the way of salvation, thro' faith in Jesus, and a degree of divine peace was communicated to my soul; altho' I durst not say my sins were pardoned, for fear of deceiving myself. I was also much exercised with temptations, and felt the corruptions of my heart as I had never done before. Soon after I joined the Society at Bardney, in company with my father and mother.

About Easter 1786, I was at the quarterly Love-Feast at Horncastle. It was a reviving time: Nevertheless, I did not enjoy justification;

tification; but was ſtill full of doubts and fears: The enemy often ſuggeſted to me, that I had not repented enough; and I mourned, becauſe I could not mourn. However, theſe perplexing doubts were removed by reading Mr. Fletcher's works; particularly, where he is ſhewing the nature of penitential ſorrow, he ſays,—"It is deep enough, when it cauſes the ſoul to depart from ſin,"—and that "the Lord does not needleſsly afflict the children of men." About Michaelmas, the Lord gave me a clearer manifeſtation of his love; and for two or three years I walked in the light of his countenance, and went on my way comfortably. But, at one time, being off my guard, I gave way to temptation, and my ſoul was wounded. I felt the force of thoſe words, "The backſlider in heart ſhall be filled with his own ways." It was almoſt a year, notwithſtanding I often uſed earneſt prayer, before I had the abiding peace of GOD. But praiſed be his Name, he did again lift upon me the light of his reconciled countenance, and in ſome meaſure eſtabliſh me in the way that leads to Zion. Indeed, I never did experience ſuch degrees of heavenly joy, as many of the children of God do; but through mercy, I have poſſeſſed much peace; altho' I was at all times feelingly ſenſible of the neceſſity of being ſanctified by divine grace, before I could enter into the heavenly Kingdom.

Several of my friends frequently intimated, that they thought the Lord would call me to ſpeak in his Name; and at times I was inwardly moved thereto. But being of a timerous diſpoſition, I did not know how to begin. The firſt time that I attempted to exhort, was at Bardney, but I could ſcarcely ſay any thing.

In June 1792, being at Hemmingby with Brother William Kirk, and as he was unwell, he preſſed upon me to ſpeak to the people: With much reluctance I conſented. I found a meaſure of liberty and a degree of courage, while exhorting my fellow-creatures to flee from the wrath to come. Having an appointment at Market-Stainton, on the day before, while I was at my labour, I accidently received a violent blow upon my face. The next morning my face was much diſfigured; and at the ſame time I was preſſed down with a ſenſe of my weakneſs and ignorance. However I went, and the Lord was better to me than all my fears. I ſimply related to the people the accident which I had met with, and then I began to talk to them. While I was ſpeaking, a young man was deeply affected, and he went weeping all the way home. From that time, I believe, he was in good earneſt, and is now a Local Preacher. One of our friends deſired me to go to Benniworth in the evening, where the Lord unlooſed my tongue and enlarged my heart. After that I exhorted once or twice, almoſt every Sunday, at different places; and I truſt the Lord did in a meaſure, bleſs my feeble endeavours.

On New-Year's-Day, 1795, I was at the quarterly meeting at Horncaſtle. The watch-night was ſuch a meeting as I had never

ſeen before; ſix or eight perſons were under convictions, ſome of whom I truſt, found the pardoning mercy of God that evening. Jan. 6th, I went to South Willingham. We had a houſe full of people. When I had concluded, the congregation did not offer to go away. One of our friends propoſed ſpending ſome time in prayer. I gave out a verſe of a hymn, and one of our Local Preachers prayed. As ſoon as he began to pray, the power of God deſcended in a wonderful manner. One man cried aloud for mercy; he ſaid, "Lord help me! Surely I am worſe than any one!" In a very little time, he cried out,—"He does help me!" He then roſe from his knees, and praiſed God before all the congregation. In a little time, another man began to cry for mercy. In a few minutes he ſaid, "The Lord has ſet my ſoul at liberty!" They had both been penitents ſix or ſeven weeks, but had never found peace before. Then two other perſons were deeply awakened. We continued praying with them till near midnight, when one of them found peace, and the other received comfort, but was not ſet at full liberty. On the Sunday evening following, I preached at Bardney as uſual, and told the people how the Lord had bleſſed us at Willingham, which affected ſome of them. As they were going away, I perceived a young perſon weeping, and I gave out a verſe of a hymn, upon which many returned, and joined us in prayer. In a ſhort time five perſons were in great diſtreſs, and began to cry for mercy; and altho' they did not then obtain deliverance from the burden of their ſins, yet I hope a foundation was laid for true repentance in ſome of them.

One of the Preachers being taken ill, I was requeſted to ſupply his place till the next Conference. In February, I entered upon the work with a deep ſenſe of my ignorance and inability; and I deſire to be thankful, that I met with much kindneſs and encouragement from the people.

At the Mancheſter Conference 1795, I was appointed for Gainſborough Circuit, with Meſſrs. King, Smith, and Brice. My fellow-labourers were very kind to me, and I alſo received much encouragement from the people: Nevertheleſs, I was often full of fears, and greatly caſt down on account of my ignorance and inability for ſo great a work. But the Lord was pleaſed to bleſs my labours in ſome meaſure, which preſerved me from total deſpondency.

In 1796, I was appointed for Great Grimſby Circuit, with Meſſrs. Vaſey and Nelſon, who exerted themſelves to the uttermoſt of their power, to hold up my hands; and I have reaſon to believe that the Lord did bleſs my feeble endeavours in ſome parts of the Circuit. In December, I was very much dejected, but the Lord gave me a token for good, at a new place where I went to preach; the ſervant girl, who had fallen from grace, was cut

to

to the heart, and her backſlidings were healed. The miſtreſs of the houſe was likewiſe delivered from great diſtreſs of mind, and was ſet at perfect liberty in a little time after. There was alſo a young man truly awakened, and he found peace with God before I returned to that place again. That night ſtrengthened my hands, and enabled me to take encouragement. I believe my labours were alſo bleſt at Yarborough, which was a very dead place when we went into the Circuit.

In 1797, I was appointed for Spalding-Circuit, with Mr. Kyte. It was a year of trials, grief, and ſorrow to me. Yet I have reaſon to believe the Lord was with me, and I ſaw ſome fruit of my labour. The firſt time I preached in Boſton, one man was convinced, and his wife joined the Society, and both of them continue very ſteady. At Spalding, one Sunday evening, two young men came to hear me; they were in liquor; but when they went away, they ſaid, "We are wrong." They came again the next ſunday evening, and were ſome time after convinced, and became ſober, ſerious members of the Society. We had indeed many diſagreeable things in Spalding; but at the ſame time good was done. The laſt time I preached there, many of the people were much affected, and it was a refreſhing ſeaſon.

At the Briſtol Conference in 1798, I was appointed for Norwich, with Meſſrs. Anderſon and Penman. When I heard of the appointment, my mind was greatly oppreſſed. But my brethren were truly affectionate towards me, and I have met with much kindneſs from the people, ſo that I have been as comfortable as I could expect; and I truſt the Lord has, in a meaſure, bleſt my feeble endeavours: I believe that ſeveral perſons have been awakened under my preaching. But whether they will go forward, or not, I cannot tell. I have experienced much peace in my ſoul ſince I came into this Circuit, and I have no doubt but I am a child of God. Yet at the ſame time, I am feelingly ſenſible, that my nature is only in a meaſure changed: I am conſcious of the neceſſity of having my heart purified by faith in Chriſt Jeſus, before I can be compleatly happy here, and be admitted into the kingdom of heaven, when time ſhall be no more. The language of my ſoul is, "Lord, cleanſe me from all filthineſs of fleſh and ſpirit, that I may perfect holineſs in thy fear." It appears to me, that the Lord has, as freely, and fully promiſed in his word, to purify the ſouls of thoſe that are hungering and thirſting after righteouſneſs, as he has to pardon the penitent mourners. O that the Lord may ſpeedily accompliſh in me all the good pleaſure of his Will, and all the work of Faith with Power.

Norwich, June 10, 1799.

THOMAS EDMAN.

A SER-

A SERMON,

On the NATURE and DUTY of PRAYER.

[*Concluded from page* 115.]

HAVING heard the decision of reason, suffer me to adduce a splendid example, to prove, that a man may say his prayers for many years, without ever praying at all. I give you St. Paul to prove the truth of this assertion. Hear the account he gives of himself, prior to his conversion to christianity, as well as his conversion itself. He tells king Agrippa, "After the most strictest sect of our religion, I lived a pharisee." He tells the jews, that he was educated in Jerusalem, at the feet of Gamaliel, and taught according to the perfect Law of the Fathers, and was zealous toward God." On another occasion he asserts, that even while a Jew, he had walked in all good conscience, and that touching the external righteousness which was of the law, he was blameless. From all these circumstances of his being a strict pharisee, being educated by Gamaliel, being zealous for God, having kept a good conscience, and being blameless in obeying the external law, the inference is clear, strong, and perfectly conclusive, that St. Paul had from his youth up, been in habits of making many and long prayers. But his long and frequent prayers produced no valuable change in his character; they only fed his pride, increased his self-esteem, and made him despise and abhor those who differed from him in opinion. He was a bloody bigot; a Bonner; a true son of the Inquisition. He wasted the Christian Church with fire and sword, and compelled many weak and cowardly Christians, to deny their religion, and to blaspheme Christ. Should the prayers of this man of blood, reach heaven? No; for God heareth not the prayers of the wicked. Let us now come to his conversion. After he had been struck to the ground, and blinded by a light, brighter than the Sun, and been convicted by the majestic voice of the Son of God, his companions led him to Damascus. And he was there three days without sight; neither did he eat nor drink. And the Lord said in a vision, to a certain disciple named Annanias, "Arise, and go unto the street called Straight, and enquire in the house of Judas for one called Saul of Tarsus; for behold, he prayeth." Here you see, when Paul began to pray, and you have plenary evidence, that God heareth sincere prayer. The spirit of his former prayers had been this, I thank thee, God, I am not as other men;—I fast twice a week;—a tythe of all my goods, I give to the poor;—I am zealous for thy honour;—I am orthodox in the faith;—I persecute the followers of this man of Nazareth unto the death, that the laws and institutions of Moses may not be altered. The spirit of the prayers he now offered up,

might

might be tranſlated thus: "O my God, I am the chief of ſinners;—my heart is full of pride, and my hands are full of blood—the blood of thy ſaints. I have blaſphemed thy Meſſiah; I have raiſed my rebel-hand againſt heaven. Pretending zeal for Moſes, I have rejected him, of whom Moſes and the Prophets wrote. I have been blind to truth and genuine religion—I am a whited ſepulchre. Be merciful, for the ſake of Jeſus, whom I have perſecuted, be merciful to me, the chief of ſinners." He now aſked in ſincerity, and he received the pardon of all his ſins; he ſought diligently, and he found the Pearl of great price; he knocked earneſtly, and the kingdom of heaven was opened to his ſoul.

Are you now convinced, my Readers, that if your prayers do not make you new creatures, if they do not transform you into the image of the God to whom you pray, they are good for nothing? Are you convinced that theſe cold, formal, heartleſs prayers, may anſwer purpoſes worſe than nothing? That there is a danger of their feeding your pride, and ſtrengthening your ungodlineſs? Such as they are, you conſider them as proofs of your piety, and make them the ground of hope. It were better that you prayed not at all, than thus to pray. If you wholly reſtrained prayer, your conſcience might accuſe, and you might by God's grace, and the miniſtry of his holy word, be awakened a true ſenſe and ſpirit of prayer. Whereas, while you labour under this awful deluſion, and ſuppoſe that to be prayer, which is mere babbling, you lean upon a reed, which will pierce you to the ſoul. You repoſe on a ſoft bed, and compoſe yourſelf in the ſleep of death. Should an enlightened friend endeavour to convince you of your danger, you reject his admonitions with contempt. You ſhew himyour Briſtol pebble, and unſkilled in the lapidary's art, call it a diamond, and inſiſt that it is of larger magnitude, and brighter luſtre, than the invaluable jewel which he offers you.

But ſhall I be ſilent, when God bids me to cry aloud? Shall I ſpeak ſmooth things, when I am commanded to ſound the trumpet of vengeance? Shall I ſpeak peace, where God hath not ſpoken peace? I will not, I dare not, for my ſoul, leſt thy blood be required at my hands. Fooliſh virgin, formal chriſtian, tree without fruit, well without water, be not deceived, God is not mocked, what a man ſoweth, that ſhall he alſo reap. Thou mayeſt ſay, Lord, Lord, as often, and as long as thou wilt; but if thou love not God from thy ſoul, and keepeſt not his ſpiritual commandments, it ſhall profit thee nothing. Thou mayeſt reſt on thy childiſh prayers, and offer argument after argument, to prove that the form of godlineſs is equal to the power; but when thou comeſt to the marriage, not having on the wedding-garment of chriſtian Holineſs, all thy pleas ſhall be ſilenced, and thy ſoul will ſhake to the center, to hear the Lord of the ſupper, ſay,

ſay, "Take him, and bind him hand and foot, and caſt him into the outer darkneſs, where there is weeping, and wailing, and gnaſhing of teeth!" Awake, then, O ſleeper, and Chriſt ſhall give thee light. Know, that the ſacrifices of God are a broken and a contrite ſpirit. Preſent unto him theſe ſacrifices, and thou ſhalt no longer complain, as Cain did, that God hath not reſpect unto thee, or to thy offering; but as the fire of heaven fell upon the offering of good Abel, and ſhewed that it was accepted of God, ſo ſhall the love of God be ſhed abroad in thy heart, by the Holy Ghoſt given unto thee, and thou ſhalt know for thyſelf, that God heareth thy prayer.

Poſſibly ſome may ſay, "Alas! the caſe you have deſcribed does not ſuit me. I place no dependence on my prayers. I know they do me no good. I have not the ſpirit of prayer.—I do not delight in it. It is an irkſome taſk which I perform with a bad grace, and that is the true reaſon why I ſpend ſo little time in prayer. How ſhall I learn to pray, with more pleaſure, and with more effect?" So far your confeſſion is ſincere, and ingenuous. Preſerve the ſame ſincerity, and ingenuouſneſs all the way thro', and I doubt not to give ſatisfaction to your enquiries. The truth is, that you have ſo much knowledge of religion, and of prayer, as to convince you of their excellence; but you have not yet obtained ſuch a deep ſenſe, and utter abhorrence of your ſinful courſe of life, as to make you determined to take the kingdom of heaven by violence. You cannot yet reconcile yourſelf to the doctrine of the Croſs; you cannot yet cut off the right-hand, and pluck out the right eye.

When you addreſs yourſelves to prayer, you cannot fix your thoughts, nor engage your affections; and therefore, by your own confeſſion, you make your prayer very ſhort. But why do you thus indulge the ſloth and ſenſuality of your ſpirits? Why not rather perſevere in prayer, till your ſpirits are melted, and you feel thoſe pangs of generous remorſe, and godly ſorrow, which you ſo greatly need? Wait thou upon God. Do violence to thy ſloth and to thy carnal mind, until thy inmoſt ſoul feels the quickening power of the Moſt High. It is unpleaſing,—granted. But art thou a child, to refuſe the medicinal cup which brings thee health, becauſe it is bitter? Do not men every day, and for daily bread, ſubmit to the moſt unpleaſant things, and wilt thou not ſubmit to ſome unpleaſantneſs, for the ſalvation of thy ſoul? Are honour, and learning, and riches, to be obtained without labour, and ſelf-denial, and can you ſuppoſe that religion and heaven, are to be had without exertion? I will put the matter on a fair iſſue:—Do you but ſpend one hour, morning and evening, in prayer, whether you feel it joyous or painful, and in one month, I dare promiſe you,—peace and gladneſs in the performance of it. What is at firſt difficult, will, by practice,

tice, become easy, and what you now consider a duty, you will soon esteem a pleasure. Prayer is hard, because thou art a servant, and not a child; but no sooner wilt thou have the spirit of adoption in thy heart, crying, "Abba, Father,"—but thou wilt meet all the calls of thy Father and thy God, with unfeigned gladness. If you persist to declare, that you cannot do violence to your nature, and subdue the strong enmity of your heart to spiritual exercises, I know no remedy;—you must perish in your sins. I know no art to render any human science so plain and easy, as to remove every difficulty out of the way of a young beginner:—I know no way of entering the kingdom of God, but by resolutely denying ourselves, and taking up our cross. As the conflagration approaches, perhaps, you will be roused to exertion to put out the flame. When death confronts you, perhaps you will cry earnestly to him who subdued death, and brought life and immortality to light. When you see all hell moved to meet you at your coming, and that you are sinking into the abyss, you may, perhaps, cry in good earnest, "Lord, save, or I perish!"—But remember, it may then be too late for prayer.

I have often found persons of your character, excusing, and even justifying their sloth in the following manner, "I can do nothing of myself. I cannot pray in the way you recommend, unless God gives me grace." And as these persons do not find a love to prayer, they conclude, that God does not give them necessary grace, and that they may safely indulge their sloth, until their day of grace be come, when they suppose the reluctancy of their wills will be so entirely overcome, that they shall be able to enter upon prayer, and other religious duties, in an effectual manner, without experiencing those difficulties under which they now labour. Are these your sentiments? Let us weigh them in the scales of truth, and see, whether they will not be found lighter than a feather.

If your objection has any weight, it must be in these points: 1, That God gives you not the grace necessary for performing his commands. 2, That the grace of God is of such a nature, as to render every thing easy and pleasant. And first, That God gives you not necessary grace. Good God! how great is the insolence of man! I ask thee, my brother, What ideas have you formed of God, and whence are they derived? Is God a being of any goodness and equity, that he should command thee to pray to him in spirit and truth, and yet withhold from thee necessary aid? Could you keep your temper, if your servant declared that it was your practice to send him to market, to purchase necessaries for your family, with a threat, that, if he did not do it, he should be severely beaten, but that at the same time, you withheld from him money necessary to make the purchase? Would you sit down

tamely under the imputation? Or would you not rather say, "Thou slothful servant, is it not sufficient that thou neglectest my service; but to justify thy sloth, thou hast the wickedness to belie my character, and to represent me to the world, as acting in a way so vile, that not one man in a million is capable of?" If there be truth, justice, mercy, and common sense, in the Almighty, thy objection is a lie, a daring blasphemy; and that so bare-faced, that it cannot be censured in too strong terms. God gives thee grace; but like the servant in the Gospel, thou buriest thy talent, because it is not ten talents. Use what thou hast, and God hath promised thee more: but never more dare indulge this thought of blasphemy. Observe, while thou traducest heaven, what a character thou givest thyself. Excellent creature!—Thou knowest and approvest thy duty, and hast the best dispositions to perform it; it is only thy heavenly Master;—the just, the holy, the true, the merciful God,—who gave his Son to die for thee, who is hard in his commands, and unreasonable in his expectations!—He cuts off thy feet, and then bids thee run!—gives thee no wings, yet bids thee fly!—and to all this, he has the additional cruelty to declare, that he will cast thee into hell, if thou dost not fulfil his expectations:—And thou art still so good a servant, that while the hardships of thy case compel thee to complain, thou still sayest, that he is a good Master, and professest thy purpose to do as well as thou canst. Well done, thou good servant! *But for this shall God bring thee into judgment!*

I proceed to the second part of the Objection, which supposes, that when possessed of necessary grace, every thing will become easy and pleasant. But is this the doctrine of Scripture, or of Reason, or is there a man living who can say,—he found it so? The Scriptures speak of cutting off right hands, plucking out right eyes, of denying ourselves, taking up our cross, of taking the kingdom of heaven by violence, of a strait gate, and of our agonizing to enter into it, of rending and breaking our hearts, of racing, fighting, suffering, and of dying to sin, and crucifying the old man with his affections and lusts. And do all these expressions imply no pain, no labour, nothing disagreeable, nothing unpleasant to flesh and blood? Reason tells us, we are in a state of trial; that labour, cost, danger, and suffering, of one kind or another, is the purchase of every thing valuable among men, and it is reasonable to expect the same in religion. Man is a reasonable creature, and the grace of God operates upon him in a reasonable way; and not as the action of a sling upon the stone which flies from it. Jesus himself was perfected through suffering, and surely he felt it unpleasant, when he prayed, "Father, if it be possible, let this cup pass from me." If God's grace acted violently and irresistibly; if it destroyed all the principles of nature; moral agency would be driven out of the world. Reward and

punishment

punishment would become ridiculous, if the only reason why men did good, was, that God forced them to do it; or the only reason why they did evil, was because they had no ability to do better. Thus your whole objection falls to the ground; and if you choose to adopt the counsel of the fool, and stand by the river side until all the water is run by, without being at the pains of building a bridge, or suffering the disagreeableness of wetting thyself, by wading the stream; thou mayest stay there till the day of judgment, when thou wilt find that God has a rod for the fool's back.

Before I close this discourse, I must give a word of reproof and exhortation to those who do not pray at all. And here I must observe, that if well known facts did not prove, that there were such men, one could hardly suppose, that any human being was so lost to all sense of God, as to be guilty of this shocking neglect: much less would one imagine, that such men would ever be found within the walls of a church or chapel, to be instructed in the knowledge of a Being, on whom they wholly turn their backs. Nevertheless so it is, and I must direct my ministry to the emergencies of my audience. Men who wholly neglect prayer, must be considered and treated as Gallio's, who care for none of these things; as Semi-infidels, at least; as Sceptics in religion, if not professed unbelievers. You doubt, it may be, the truth of the Christian Religion; but you cannot doubt that you are a man;—you cannot doubt the existence of the world in which you live;—you cannot doubt the existence of a Being who made it;—you cannot doubt that that Being possesses eminently in himself, all the natural, intellectual, and moral perfections, which he has lavished on the creation;—you cannot doubt that he is wise and just, powerful and beneficent;—you cannot doubt that there is council, design, plan, and end;—you cannot doubt that this vast world is created for a purpose worthy of the Wisdom shewn in its formation;—you cannot doubt that man is the first creature in it;—you cannot doubt that man, on the whole is unhappy, for you feel it in yourself;—you cannot doubt, if you are a person of sense and probity, that if man is only made to eat, to drink, to toil, to learn, to laugh and play, to propagate his species, and to die. I say, you cannot doubt, if these were the only purposes of his creation, that it had been better he never existed at all. These points of knowledge being established, I think it follows pretty clearly, that our present state is but the dawn of being, the first scene of the grand drama; and that the present system stands connected intimately with the future. That we are in a state of moral probation;—that he who made us, must be displeased, if we are insensible of his blessings, and if we act contrary to his perfections. What estimate then shall we make of your conduct? You are passing swiftly into eternity, and yet are wholly taken up in the occupations of time. You seek no improvement; you

make no preparation for eternity. You turn your back on that Being from whom you have every thing you enjoy, and to whom you muſt look for every future good. Surrounded with bleſſings, you never ſay, "Where is GOD, my Maker and Preſerver?" Your heart muſt be hard indeed; and it will be in vain to expect from you either gratitude or love to man, while you have no gratitude to your firſt Parent and great Benefactor. The antient Perſians ſaid, "If you call a man ungrateful, you accuſe him of all evil." You are a practical Atheiſt; and it is in vain that you allow there is a God, while you live as though there was none. If there be a hell, you muſt inevitably fall into it; for if there be a God, it cannot but kindle his indignation to be treated with that contempt you ſhew him; and you can have no claim on a Being whom you ſo vilely neglect. Love, the great bond of union between man and man, muſt cement the friendſhip of God and man, and as you neither love him, deſire him, nor delight in him, it is morally impoſſible, he ſhould love you. If, with this conduct, you call yourſelf a Chriſtian, your wickedneſs wants a name. Your ſituation is fearful beyond deſcription, and if you perſiſt to reſtrain prayer before God, it will ſhortly be without remedy. If thou wilt not draw near unto God now, in the great water floods, you cannot come near him. If you will not know the things which make for your peace, they will ſhortly be hidden from your eyes. To you, and to every obſtinate ſinner, God addreſſeth theſe words;—"Becauſe I have called, and ye refuſed;—I have ſtretched out my hand, and no man regarded:—But ye have ſet at nought all my counſel, and would have none of my reproof; I alſo will laugh at your calamity;—I will mock when your fear cometh;—when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you:—Then ſhall they call upon me, but I will not anſwer;—they ſhall ſeek me early, but they ſhall not find me. For that they hated knowledge, and did not chooſe the fear of the Lord." Prov. i. 24,—29.

Account of *MARY HICKSON*, of Carlton, near Nottingham.

SHE had the advantages of a religious education. Her parents are members of our Society at Carlton, and always made it their care to train her up in the diſcipline and inſtruction of the Lord. Thro' their prayers, example, and prudent authority, ſhe was much reſtrained from the too great indulgence of youthful levities, and from uniting with improper company; and was brought ſo early under religious impreſſions, that ſhe could not poſitively ſay when ſhe was firſt convicted for her ſins before God.

She

She was taught to love and reſpect the ordinances of grace, and thoſe who publiſhed the glad tidings of Salvation; which preſerved her from being blinded by thoſe prejudices, which keep multitudes from the bleſſings of the Goſpel.

She was naturally of a ſweet and amiable diſpoſition; and upon the whole, dutiful to her parents; tho' this agreeableneſs had well nigh turned her aſide from her duty towards them, as ſhe advanced to riper years. Her affability attracting the notice of ſome about her own age, ſhe was at laſt drawn into company, and became very fond of dancing and trifling. This was kept as ſecret as poſſible from her parents, and in conſtant oppoſition to her own views and convictions; and it ſeemed for a ſeaſon, as tho' ſhe was an utter ſtranger to the things, that were then working in her own boſom. Notwithſtanding theſe fooliſh purſuits and vanities, ſhe ſtill attended the public preaching, without any apparent reluctancy, except in a few inſtances, and was frequently affected by the things ſhe heard.

This is the caſe of too many perſons, who are convinced of their ſinfulneſs, and the certain deſtruction to which they are expoſed: and yet they are ſo ſtrangely infatuated by the world, that they will not give up their beloved pleaſures, whatever be the conſequence. About her eighteenth year, ſhe heard a diſcourſe from Mal. iii. 18,—"Then ſhall ye return, and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not." The Lord applied his word to her heart. Her ſins were brought to her remembrance. She was greatly alarmed, and reſolved to ſeek mercy without delay. Agreeable to this reſolution, ſhe left her gay companions, and diligently ſought the favour of God. She confeſſed her ſins with great penitence and humiliation; and this ſacrifice of a broken heart was ſoon accepted. One Lord's-Day ſhe was greatly diſtreſſed. Her parents, and a friend who happened to be preſent, prayed with her, and endeavoured to point her to the Lamb of God: She was ſomewhat relieved, and encouraged to expect forgiveneſs. At the chapel in the evening, ſhe was fully delivered, and rejoiced with joy unſpeakable and full of glory. She returned thanks to God, and prayed with great fervour, and uſed ſuch expreſſions as aſtoniſhed thoſe who heard her. She dedicated herſelf to the Lord, taking the earlieſt opportunity of uniting herſelf to his people; and her friends beheld with pleaſure, the power of divine Grace, in her ſpirit and behaviour.

The Scriptures now became her ſtudy and delight, and ſhe derived much comfort from them; as alſo from other books which treated of religious practice and experience. This was taking a very

very proper method; and it would be exceeding well if our young friends acted in the same manner: They would more abundantly increase in piety and wisdom; more clearly discern the temptations of satan, and the cunning sophistry of those men, who lie in wait to deceive, or at least to propagate opinions which are injurious to the peace and happiness of unwary youth. Our beloved father, Mr. WESLEY, according to the wisdom given him, saw this matter clearly, and published small and cheap tracts upon almost every subject necessary to be known, that we might be well-grounded in the truth as it is in Jesus.

She walked in this blessed liberty for some time, endeavouring to keep a conscience void of offence; but at length her parents began to be apprehensive that she was suffering loss in her soul, by not so constantly observing her times of retirement, and being less guarded in her spirit and conversation. Her mother talked with her about it, and her loving remonstrances had the desired effect. She was stirred up again, and from that time till her death, continued to adorn the doctrine of God her Saviour in all things.

As she was now fully bent upon glorifying God in all her ways, she soon saw the need of a farther work of grace. She believed the Lord was able to *save to the uttermost* all that came to him. She longed for entire sanctification:—that body, soul, and spirit, might be preserved blameless to the coming of the Lord Jesus; but she had such views of her great unworthiness, as rather held her back from believing. She saw how far she came short of a strict conformity to our glorious Pattern; and nothing could satisfy her, but awaking up after his likeness.

Mr. P— was then in this Circuit, and steadily enforcing the absolute necessity of inward holiness. When a few were met together with him one day, they earnestly wrestled with the Lord for the fulfilment of his promises; she was enabled to cast her soul by faith upon the all-purifying blood, and from that time to love the Lord her God with all her heart.

Her illness began about last December, with a cold and a violent pain in her back, and terminated in a consumption. Sometimes she recovered a little, but these flattering traces of returning health were soon over, and herself and friends saw that she must soon be removed to the house appointed for all living. This drew forth her soul in more earnest prayer, and careful reading of the Scriptures, that she might be fully prepared for her solemn change. In the Spring, her disorder increased, and she was brought very low. This was a season of severe trial to her; yet she used to say,—"I hope the Lord will take me to himself." She was also greatly assaulted by the powers of darkness. Her principal temptations were, to question the truth of her experience,

ence, to doubt the divine care and goodneſs, and to diſbelieve the Scriptures. She did not yield to them, yet they tended to damp her joy in the Lord. Frequently when her friends prayed with her, and ſung hymns, her ſoul was raiſed above the power of temptation. Once in particular, ſhe was ſo filled with joy, that ſhe clapped her hands and ſaid, "I can praiſe the Lord, I don't feel my illneſs: Sing on."

During her whole affliction, ſhe was never known to murmur. No unbecoming expreſſions dropped from her lips. She was continually preſerved in the ſpirit of meekneſs and patience, always reſigning herſelf up to the good pleaſure of God.

She exhorted thoſe that came about her, to prepare for eternity. To her grand-mother, ſhe ſaid,—"Do think of another world: You have one foot in the grave. O pray to God, to bleſs and pardon you." She talked cloſely to her brother, and tho' he had not embraced religion, he knew that ſhe was poſſeſſed of the one thing needful, and uſed to weep when ſhe was converſing with him about his immortal ſoul.

She had a particular feeling for young people, and longed for them to be happy in God. And when they came to viſit her, ſhe endeavoured to lead them to Him. Thereby diſcovering the genuine nature of divine love, which wills the ſalvation of all.

One of the preachers calling upon her, proved a great bleſſing. After he was gone, theſe words were applied to her mind, "Thy ſins are forgiven thee.—The Lord Jehovah is thy Strength and Salvation." The affectionate converſation of Mr. E—, and the powerful application of theſe words, filled her mind with great ſweetneſs, and cauſed her to be more importunate in prayer for fuller victory.

Meditation on the Scriptures, was always a ſupport to her after her converſion, and more eſpecially ſo in her ſickneſs. One day as ſhe was reading the 14th chapter of St. John, the Lord greatly refreſhed her; he ſhed abroad his love in her heart, and opened her proſpects for eternity. She ever after remembered the words,—"Let not your heart be troubled," &c. to the 4th verſe. They were ſuch a bleſſing to her ſoul, that ſhe requeſted they might be ſpoken from, when ſhe was taken from us. Her great concern was to be fully ready, and to leave ſuch a teſtimony of the truth and power of religion behind, as might encourage others to follow her Lord; and her deſire was granted.

A friend from Nottingham viſited her, and proved a ſon of conſolation to her indeed. While he was fervently engaged in prayer for her, the ſnare of ſatan was broken, the Sun of Righteouſneſs ſhone as with meridian brightneſs upon her; ſhe rejoiced in the full ſalvation of God; and from that time was remarkably

freed

freed from temptation. Her faith grew exceedingly, and her love abounded more and more.

The first time I went to Carlton, I called to see her. The happiness and composure of her mind were admirable, tho' it was with difficulty she uttered the shortest expressions. Being asked, if Jesus was precious to her soul? she answered, "O yes:—I am quite ready to meet the Lord." When it was observed, that such as followed him in life, were not forgotten by him when they came to die;—she replied,—"O no:—It will not be long before I shall be with him: But not my will:—his be done. Blessed be his Name, I have been in the way about three years, and have found him many times precious to my soul. I shall praise him one day:—I shall praise him in heaven. The enemy would have tempted me to believe that I had lost sanctification; but I believe I never fully did. O precious JESUS! how I love thee!" She then desired her weeping Sister, with a heavenly sweetness, not to be uneasy.—After labouring a little for breath, she said, "It was my prayer, if the Lord should raise me again.—it might be to be useful: But, he is about to take me to himself. I can rejoice in the Lord. I am so full of pain, I dare not stir, and yet the Lord so supports me, that it is marvellous in my eyes."

I have often thought, that the sufferings of the Lord JESUS, were not only intended to atone for sin, but also, to reconcile the children of God to the sufferings they may have to pass through, especially in their nearer approaches to the grave. This was the case with our dear sister; she would think of these, and say, "O what I feel: But I must not murmur: What has my dear Saviour suffered for me! Lord JESUS, take me;—I am ready. Surely I don't offend the Lord by longing to be gone." She wept at the remembrance of his Love, and said, "O what a blessed and happy thing to be with Jesus!"

She lived only a few days after I saw her, continuing very happy, tho' heavily afflicted. Her frequent cry was,—"Praise,—O praise him! I desire to depart and be with Christ, which is far better." On the Wednesday before her death, she was quite in a transport of joy, and sang aloud, "We'll praise him again as we pass over Jordan." To her sister, she said,—"O how glorious I am;"—probably, alluding to Psal. xlv. 13. Afterwards lifting up her hand in token of triumph, said, "the Lord has all my heart;"—and requested them to sing,—"Vital spark:" When they came to the words:—"O grave, where is thy victory? O death where is thy sting?" her joy amounted to rapture.

The night before she died, her friends sung,

"Our souls are in his mighty hand,
"And he will keep them still;
"And you and I shall surely stand,
"With him on Zion's hill,—"

She

She was delighted with the hymn, and said,—"O, if you could stay with me all night and sing, I should not feel my affliction." After this, she was in great pain by endeavouring to bring up the purulent matter, which nearly choked her. Recovering a little, she said,—"Don't you think the Lord will take me to night? Pray that he may. Pray and sing. I am best when you do so. Come, Lord JESUS, receive my spirit."

About midnight, she had read to her 1 Cor. xiii. Her mother enquiring if she was still happy;—she answered, "O yes,"—and smiled. She had made an agreement with a friend, that if she continued happy, and was not able to speak, she would wave her hand, in token of it, for their encouragement; which she continued to do almost as long as life remained. Her last breath was spent in calling for a blessing upon her indulgent mother, and then without a sigh or groan, retired to the paradise of God,—September 28, 1799, in her twenty-second year.

When we thus see the servants of JESUS taking their leave of the world, we may adopt the language of Dr. YOUNG, and say,—

"The Death-Bed of the just, is yet undrawn
By mortal hand: It merits a divine.
Angels should paint it. Angels ever there;—
There on a post of honour and of joy."

J. S. PIPE.

A REMARKABLE CONVERSION.

SAMUEL W. was so abandoned for many years, that he cast off the fear of God, and gave up himself to almost all kinds of wickedness. Being destitute of employment, he engaged with another like himself, as trumpeter, to a set of strolling players. One morning, his companion told him, that he was violently tempted of the devil to destroy himself. Samuel laughed at him for his weakness in regarding such thoughts. However, in a few days, the deluded wretch perpetrated the horrible deed. Very soon after, Samuel was violently tempted to commit the same crime. His mind was continually in a tempest. He thought satan urged him to destroy himself directly, as his comrade had done; telling him, that he had sinned beyond the reach of mercy, and the longer he lived, the greater would be his condemnation. He was harrassed thus for more than a year, altho' he applied to a physician; and also sought the advice of two clergymen, without any benefit. In this distressing situation, he saw in a dream, a minister, who said to him, "I know your troubles, and am come to shew you the way to peace with God: Follow me." Presently, he thought,

that he was conducted into a beautiful garden, where every thing he saw was transporting to his mind. In a few weeks after this dream, in the streets of Truro, he saw the Rev. Mr. Walker, Curate of the town. He instantly cried out, "That is the very man who appeared to me in my dream; I must go and tell him what my sufferings are." Accordingly he did so; and Mr. Walker, after representing the sinfulness of sin, and the necessity of repentance, he preached Christ to him. The poor criminal almost fainted away, and said, "I cannot believe what you say, unless you "now take a solemn oath that it is true; and that you tell me "that you yourself, have no other hope, but Christ dying on the "cross, to save you." Mr. Walker was so struck with the poor man's simplicity and sincerity, that he did then, in the most solemn manner possible, swear, "He had no other hope." In that very hour, Samuel was set free from the bondage of sin and satan;—he forsook all his wicked companions; got into another employment;—and led a new life:—a life, becoming a follower of Jesus Christ.

T. L.

Lynn, Dec. 4, 1799.

An Account of *JANE WHITLEY*, of High Leigh.

IN her youth she had many serious impressions upon her mind. She was very dutiful to her parents; and took great pleasure in performing offices of kindness to poor objects. In 1771, she was married to James Whitley. Soon after, hearing some of her neighbours speak their experience, she began to fear that all was not well with her. She went to hear Mr. Gifford, at Budworth Church, and clearly saw, that she could not be saved by works. She also attended his private-meetings, and found the drawings of the Holy Spirit; but could not embrace Christ as her Saviour. She intreated, and prevailed with her husband to join with her, in seeking the Lord. While she was hearing Mr. James Holford, one of our preachers, the word came with power to her soul, and she saw the necessity of a change of heart. She then joined the Methodist Society at Northwood. One day being in great distress, she wrestled with the Lord in fervent prayer, till he manifested his love in such a powerful manner, that she cried out,—

"My God is reconcil'd,
His pardoning voice I hear;
He owns me for his child;
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry!"

She

She now rejoiced in the Lord, and declared his goodneſs to all around her. Being at a Love-feaſt, at Dunham-wood-houſes, in 1797, the Lord gave her a large degree of his ſanctifying grace, which ſhe held faſt, notwithſtanding a variety of temptations which were permitted for the exerciſe of her faith.

In March 1798, ſhe was taken with a violent pain in her ſtomach. She told her friends that ſhe ſhould not live long in this world, but would ſoon be with Jeſus in glory. To her neighbours who went in to ſee her, in anſwer to their queſtions, ſhe generally replied, "my body is much afflicted, but the Lord is good to me; my ſoul is happy. Prepare to meet him. Remember,—Ye muſt be born again;—I feel ſuch love to every one, as I never did before." When ſome of the Society viſited her, ſhe deſired them to ſing theſe two hymns,—"Thou Judge of quick and dead,"—and, "—With joy we meditate the grace, of our High-Prieſt above," &c. While they were ſinging, her whole ſoul was filled with joy. She ſeemed regardleſs of pain, and cried aloud,

"Happy, if with my lateſt breath,
I may but gaſp his Name!
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

A little time after, ſome of the neighbours coming in, ſhe ſaid to them, "The Lord is making me ready for himſelf: Prepare to follow me: For I know, that if the earthly houſe of this tabernacle were diſſolved, I have a building of God, a houſe not made with hands, eternal in the heavens." While ſome of our friends were praying, that the Lord would ſpare her, ſhe cried out, "Let me go: Let me go: Come Lord Jeſus, and come quickly." She then deſired that a Funeral Sermon might be preached from Pſalm lxxiii. 25, 26. "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth: But God is the ſtrength of my heart, and my portion for ever." At another viſit ſhe ſaid, "I have had a ſore conflict with the enemy, but the Lord has brought me thro'; and I will rejoice in him." In this happy ſtate I found her, perfectly reſigned to the Will of God. After giving her laſt advice to her huſband and ſon, and deſiring that we would give her up freely, on the 21ſt of March, the Lord ſigned her diſmiſſion.

I preached her Funeral Sermon, agreeable to her requeſt, to a large congregation of ſerious hearers; many of whom, I hope, will not ſoon forget the impreſſions then made upon their minds.

J. BOOTH.

May 20, 1798.

CONVERSION OF A DEIST.

To the Editor.

Bandon, Jan. 2, 1800.

ONE evening, Mr. S—d—n, of C—r, sent for me. I found him under severe chastisement. He was in an agony of distress. The instant I entered the room, as if he was afraid of losing time, he began to lay open his sin and misery: He said, "O "Sir, I am a poor wretch, justly punished! I have been carried "away with the folly of Deistical Opinions, and Deistical Com- "panions. All my life has been one scene of vanity; and I am "therefore now ignorant,—and must answer the call of death. I "am dying fast;—and am afraid to die,—because covered with "guilt! Can you help me, Sir? Have you any reason to hope "for my salvation?"

He then turned round, and seeing his wife and her sister, his mother and sisters,—he said,—"Let all these women leave me; "—let no one remain to confuse me. Come you near me, my "friend, and tell me,—How does God deal with poor vile sin- "ners like me?" I asked him several questions, read parts of the New Testament to him, and strove to shew how ready the Lord is to receive such as come to him through his Son Jesus Christ: I then prayed with him: But still he feared to let me leave him, lest he should lose the little benefit he had received. I therefore sat down again, repeated more promises, read and explained more of the Scriptures; and commending him to God, I left him.

Next morning I saw him again: He was a great deal better in body, and some of the physicians said, he might recover,—and was very likely to recover. That honest, great Surgeon, Mr. ——, was there, who, the moment I came into the room, made way for me. I said, "Sir, do your work first:" He answered, "No: my work is of small moment! It will not last long. This "man has but little time. They are telling him, he will reco- "ver;—but he has sense enough not to believe them. I tell "him,—and you all,—that this moment of rest is from a stop- "page of the vessels; and when they are full, and begin again "to discharge the blood as before, his strength will soon fail, and "he will die in their hands. I will do what I can for him;— "that is little;—your's is the work needful: If you can further "his salvation, do so; and when you are gone, I will dress him." This plain honest conversation, made it easy for me to speak freely to him. I read a little to him, asked him some questions, prayed with him, and then withdrew.

I called to see him that evening:—He seemed better; yet did not expect to recover. He longed for death. After prayer I went home:

home: But about twelve o'clock, his brother came for me, saying,—he is worse, and longs to see you. I asked him,—"Mr. S—n, how do you feel now?" He answered, "O Sir, I have "put God away from me!—I was in pain,—they handled me "roughly,—and I gave way to passion;—and now I am dark and "hard! O how shall I appease his anger? Will he come no "more? Am I now for ever lost? Sir, what can you do for "me? I am in the rage of despair. My body is all torture, and "my soul worse!" He then fell silent.—I spoke for some time, and prayed. He then commanded all the women to leave the room, that he might have no interruption. After I had read and prayed again, he spoke thus:—"O bring me that sorrow again, "which took all my pain away. Let me not be given up to stu-"por! My Saviour, save me from blindness!—Let not pain rob "me of power to pray:—Come, O! my Maker and Redeemer! "—Lift up my soul from this lethargy:—Double my pain, if "that please thee;—this is nothing,—when compared with thy "conflict on the cross!—May thy blood be applied unto me, and "may my ruined soul be saved by thy sorrows!" He then became calm, but would not let me leave him. I read some chapters, and exhorted him to look unto and believe on the Son of God.

After lying quiet for about twenty minutes, he raised himself up, then lay back, and fixing his eyes on the ceiling, he spoke, as near as I can recollect, to this effect:—"O! dread FA-"THER of all creation!—Thy glory! Thy glory! Just and eter-"nal JEHOVAH!—How little have I thought, who, or what "thou art! Thou needest nothing from us.—And can I come "to thee!—O! to mix with those around thy throne!—O Lord, "strengthen me to see thee perfectly. And O! JESUS! thou "mild Lamb!—I adore thy beauty!—thy lovely face!—the "glory of angels!—Why art thou turning away from me?—"Incline to me!—Incline to me, and do not turn thy face from "me so! I confess it.—I do not deserve to see thee,—or to "be with thee. But have mercy on me now:—Now, is the "time of my extremity!—A poor wretch.—not worth thine an-"ger!—I cannot abide thine anger. Then do not turn from "me, but incline towards me, and help me to believe, that I may "be saved!" And,—O! HOLY GHOST! Most glorious SPI-"RIT of GOD!—Pure flame of almighty glory!—I never dare "swear by thee!—I have sworn by JESUS, but never dare to "swear by thee.—Bright Spirit of the LORD!—Glory and won-"der of angels!—O! the blaze of thy beauty!—Glory be to "thee!—Help me now, thou divine Power!—Save me now.—"Thou canst;—a touch from thee, would make me pure and fit "for heaven.—With a look refine me, and raise me to the Feet "of my Saviour! As by fire, do thou burn away this filthy "dross, and fit a putrid worm to meet thy bright servants above!"—"——O! eternal THREE IN ONE! I rest in thee! I come to

"thee!

" thee !—Take me, and do with me, as thou wilt !—For now I " do, and can believe, and feel thy love in my heart ;—and with " joy and confidence I can meet thee."

He continued calm and ſerene till the next morning, when the blood-veſſels opened ; and as they were lifting him, his body grew feeble in their hands ;—they laid him down, and that moment, his ſoul fled to its eternal reſt.

He was bred an Attorney. When I firſt went to ſee him, he told me, that there was but one thing, the guilt whereof lay on his conſcience ;—I think it was, ſome unwarrantable word ſpoken to his father. However, he ſoon ſaw, and felt, millions of ſins ; but I truſt, the LORD purged them all away for ever.

JAMES Mc QUIGE.

A REMARKABLE CONVERSION.

Nottingham, Dec. 9, 1799.

Dear Sir,

CALLING lately upon Mr. WOOLLY, one of the Society in this place, I heard the following Circumſtance related, partly by the perſon herſelf, and partly from others, her relations and friends. It was judged unneceſſary, or I could have procured the ſignatures of ſeveral, who are ready to teſtify the truth of it. As it ſets forth the Power and Goodneſs of GOD, it is ſent, if you think proper, to be inſerted in the Magazine.

Mrs. HOGG, the mother of Mr. Woolly, when far advanced in years, tho' very ſtrict in her morals, remained deſtitute of the ſaving knowledge of GOD and of faith in our bleſſed REDEEMER. Her hopes of Heaven were wholly founded upon the ſuppoſed goodneſs of her heart and life ; all ſeemed dark to her, excepting this ; and all endeavours to ſhew her a more excellent way, proved ineffectual for a long time. She had been, and ſtill continued to be, the ſubject of many prayers ; and her children at laſt, had the deſire of their hearts. Mrs. Hogg became heavily afflicted with the Rheumatiſm, which reduced her to a ſtate of almoſt total helpleſſneſs. For at leaſt three months, not being able to move hand or foot, ſhe was carried to and from bed, as a child. Mr. Gilbert's claſs met at Mr. Woolly's ; a weekly prayer-meeting was alſo held there, for the benefit of a very populous neighbourhood. The Lord was pleaſed to bleſs the means of Grace to Mrs. Hogg, and convinced her that ſhe had been employing herſelf in building only upon the ſand. This greatly alarmed her fears, and ſhe began to beſeech the FATHER of

Lights

Lights to ſhew her the right Way, and to have mercy upon her ſoul. One night as ſhe lay pleading, and believing, for a diſplay of his pardoning favour, ſays ſhe,—"All of a ſudden my room "was filled as with the light from a hundred candles; and I "heard a voice diſtinctly ſay, "*Thy ſins are forgiven thee!* "*Ariſe and walk.*" My diſtreſs was removed in a moment. I "was filled with peace and joy;—and at the ſame time, all my "bodily pain and weakneſs left me. At firſt I was ſo aſtoniſhed, "that I could hardly think it real. I was before ſo helpleſs, that "I had not had power for ſome months to lift up my hand. But, "to put it beyond doubt, I attempted to riſe up in my bed, which "I did with eaſe. I then clapped both my hands on my head, "threw them about, and ſo exerted myſelf, that at laſt I found "that the Lord had indeed healed both body and ſoul. In the "morning I roſe, dreſſed myſelf, went down ſtairs, and by way "of trial, walked thro' two or three ſtreets, not even requiring "the help of a walking-ſtick. Praiſed be his Name."

She was then in her 77th year. When Mr. and Mrs. Woolly ſaw her, they were rather affrighted, thinking her an apparition, till ſhe informed them how gracious the Lord had been unto her. It is about twelve months ſince this happened, and ſhe has had no return of the ſame complaint. She now meets in claſs, teſtifying, in the ſimplicity and fulneſs of her heart, the power of Divine Grace. She has been rather poorly, at times, ſince her converſion, but when ſhe has attended any of the ordinances, ſhe has been invariably reſtored. This is the LORD's doing, and it is marvellous in our eyes. To him be glory for ever, Amen. J. S. PIPE.

Dr. GILLIES's HISTORICAL COLLECTIONS.

[*Continued from page* 133.]

IN this ſtate of affairs, the Lord was pleaſed to permit another perſecution, Diocleſian and Galerius, meeting at Nicomedia in Bithynia, [a] paſſed the winter in conſidering upon methods to exterminate the Chriſtians. Diocleſian oppoſed it a long time, but at laſt it was reſolved upon. In the 19th year of his reign, in the year of our Lord 303, he commanded the churches to be pulled down to the ground, [b] the bibles to be burned, the richer ſort of Chriſtians to be branded with infamy, and the vulgar to be made ſlaves. By ſubſequent orders he deprived Chriſtians of all protection by the laws, that they could have no reparation for any injury done them. [c] He commanded Chriſt's miniſters to be every

[a] Lactantius, Chap. 6, [b] Euſebius, Book viii. Chap. 2, 3.
[c] Lactantius, Chap. 13.

where

where imprisoned, and forced to sacrifice. This was but a prelude to what followed, other orders being issued, commanding those who refused to offer sacrifice, to be exposed to all manner of torments. It were tedious to reckon up the particular persons who suffered in this evil time. It may suffice to observe, that the Christians were scourged to death, had their flesh torn off with pincers, were cast to lions and tigers, were burned, beheaded, crucified, thrown into the sea, torn to pieces by distorted boughs of trees [d], roasted at a gentle fire, or, by holes made on purpose, had melted lead poured into their bowels. Orders were given, that all the ministers of the Christian churches should be put in prisons and chains. All jails were so full of them, that there were no room for malefactors: [e] And Maximian stirred up Diocletian, to carry on the persecution with still greater fury on account of a fire in the emperor's palace at Nicomedia, [e] the blame whereof was laid upon the Christians. In the mean time Diocletian went to Rome to celebrate the twentieth year of his reign, which was observed with profane Heathenish games. He had not stayed long there, when he retired to pass the Winter at Ravenna. By the way he was seized with sickness, and his disease increasing, he went to Nicomedia, where he grew still worse, and had fits of madness, but with calm and sedate intervals. [f] In this situation of affairs, Maximian, a cunning man, persuaded Diocletian to resign the Imperial purple, which he at last consented to about the year 304, and retired to Salone, where he lived private to the day of his death. At his resignation, Constantius and Galerius Maximian, were declared emperors, and Severus, with Maximian the younger, created Cæsars. Galerius Maximian, as he had begun, so he was the great instrument of carrying on the persecution. It is indeed impossible for us to conceive, much more to express, the cruelties of that time. Eusebius, who was an eye-witness to them, tells us, [g] that they were innumerable, and exceeded all relation. "What a multitude of men, says he, had their right-eyes bored out, and cauterized with a red-hot iron, had their left legs burnt, and were condemned to the mines; all which they endured with the most admirable patience. They despised the threatnings and barbarities of their enemies, and received the fatal sentence with a smile. When persuaded to be tender of their lives, and to compassionate the case of their wives and children, they bore up against the temptation with manly courage, through the mighty power of God [h]. "The Christians, contemning death, undervalued his tyranny. Men did endure fire, sword, crucifixion, cruel beasts, drowning in the sea, the amputation and burning of the members of their body, the boring of their eyes, famine, chains; and, in fine, all torments, rather than forsake

[d] Eusebius, Book viii. Chap. 9. [e] Chap. 6. [f] Chap. 6. [g] Lactantius, Chap. 17. [h] Church Hist. Book viii. Chap. 12. [i] Against Celsus, Book vii. p. 357.

the

the worſhip of God, and embrace that of idols. Women alſo, as well as men, by the doctrine of the word of God, were made ſo courageous, as to ſuffer the ſame torments." Monſieur Godeau reckons, that in this perſecution there was no fewer than ſeventeen thouſand martyrs in one month's ſpace. And he obſerves, that, during the continuance of it, there were, in the province of Egypt alone, no leſs than one hundred and forty-four thouſand perſons who died by the violence of their perſecutors, and ſeven hundred thouſand who died thro' the fatigues of baniſhment, or of the public works to which they were condemned. [a] This perſecution ſeems to have been the firſt of the ten that affected the iſle of Britain. Gildas, the moſt ancient Britiſh hiſtorian we have, ſays, "That, by this perſecution of Diocleſian, [b] the churches were thrown down, and all the books of the holy ſcriptures that could be found, were burnt in the ſtreets, and the choſen prieſts of the flock of our Lord, with the innocent ſheep, murdered; ſo that in ſome parts of the province no footſteps of the Chriſtian religion did appear." Ten years did this perſecution continue. The emperors thought they had finiſhed their work, and told the world, that they had utterly deſtroyed the name and ſuperſtition of the Chriſtians, and had reſtored and propagated the worſhip of the gods. But they were far deceived in their vain boaſtings: Chriſtianity was not deſtroyed, but rather farther propagated; and where they had done their utmoſt to ruin it, even there it had a glorious reſurrection, and Paganiſm haſtened to its ruin.

It is remarkable, that Divine vengeance purſued many of thoſe who had an active hand in this and the former perſecutions of the Chriſtian church. Nero being thruſt from his throne, and perceiving himſelf in danger of death, became his own executioner; Domitian was killed by his own ſervants; Severus, after he perſecuted the church, never proſpered in his affairs, and was taken off by the treachery of his wicked ſon; Maximinus reigned but three years, and died a violent death. [c] Decius was drowned. Diocleſian, became diſordered in his mind, and was obliged to reſign the empire. Maximianus Herculeus was ſpoiled of his empire, and was ſtrangled. Maximianus Galerius was ſmitten with a dreadful ulcer; and when the diſeaſe prevailed upon him, he emitted an edict, ordering the perſecution to be ſtopped; allowing the Chriſtians peaceably to enjoy their religion and their aſſemblies, and deſiring them to pray to God for his health, that they might enjoy his protection, and live quietly under it. However, ſoon after this he expired. Severus cut his own veins and died.

a Dr. Calamy's Sermon on Matt. xvi. 18. b Gildas on Britain's Ruin, near the beginning. c Spanheim's Chriſtian Hiſt. Col. 800.

I shall conclude with the words of some of the antients on this subject. Thus writes Sulpicius Severus,[d] "Under the reign of Diocletian and Maximian, for ten years the persecution continually preyed upon the Lord's people, during which space the world was full of the sacred blood of martyrs. Never was the world more exhausted by wars; and never did we conquer by a greater triumph, than, when with ten years sufferings, we could not be overcome." Thus also Tertullian speaks to the Gentiles,[e] "Good governors, you may torment, afflict, and vex us: your wickedness tries our innocency; and therefore God permits us to suffer it: But your cruelty is to no purpose; it is but a stronger invitation to bring others to our sect. The oftener we are mowed down, the faster we spring up again. The blood of Christians is the seed of the church. Many of your philosophers have exhorted their hearers to patience under death and sufferings: But they could never make so many proselytes, by all their fine discourses, as the Christians by their actions. That very obstinacy you charge upon us, serves to instruct others. For who, beholding such things, will not be moved to enquire, what is the truth from which it proceeded? and when he has found it, will not embrace it? And having embraced it, will not desire to suffer for it? Therefore we give thanks for your sentence, knowing that the judgments of men do not agree with that of God; for when we are condemned by you, we are absolved by God."

FROM the FOURTH to the SIXTEENTH CENTURY.

§ I. It is said that Constantine was first induced to seek the true God, by hopes of success to his arms; that he observed the fatal miscarriages of his predecessors, who worshipped idols; whereas his own father, who acknowledged one only God, the Supreme Governor of the world, and protected and encouraged the Christians, was successful in his undertakings; he resolved therefore to adhere only to the God of his father. When he came to the full possession of the empire, about the year 324, he immediately restored tranquility to the Christians. He restored those who had been unjustly deprived of their offices and estates, set at liberty the imprisoned, and bountifully rewarded many of them. He took also strict care for the observation of the Lord's-day, ordering it to be set a-part for prayer and holy exercises, that all persons, as far as possible, might be induced to observe it; and that the commanders of his army might set them a good example, by attending the emperor in his devotions on that day. He ordered that none should be governors or presidents, but who were Christians; or, if Gentiles, that they should offer no sacrifices. He extended this even to the prætorian prefect, the highest office in the empire. He wrote a large Epistle to the provincial govern-

[d] Sacred History, Book ii. p. 117. [e] Apology, Chap. last. p. 55.

ors

ors of the East, wherein he earnestly exhorted all his subjects to embrace Christianity. In a word, he, by several laws, prohibited the offering of sacrifices, the erecting of images to the gods, and the exercising of the Heathenish rites. He caused pastors to be settled every where in the churches, and advanced Christianity, which had been so much trampled upon, to be the religion of the empire, [f] In his time also, the gospel was farther propagated among some remote nations. The Iberians, since called Georgians, sent an embassy to him, requesting, that Christian preachers might be sent among them, which was accordingly done. Bacurius, the king of that country, is said to have been a great friend to true religion. The like success the Christian religion had in other countries, of which Sozomen gives this account, "That the barbarous nations having made several irruptions into Thracia, many Christian ministers were taken captives, who being of a holy, blameless life, reproved the vices of the Barbarians; and, by calling on the Name of Christ, procured health to their sick. This made them see an excellency in the Christian religion, and enquire after it. By these means, were the inhabitants upon the Rhine, the Celtæ, some of the remote parts of Gaul, and the people upon the river Danube, brought to entertain the gospel.

Constantine died in the year 338, and divided the empire amongst his three sons, who all continued to protect Christianity. But after them came Julian, commonly called the Apostate, a bitter enemy to the gospel. This man, for some time, had professed himself a zealous Christian, and did even read the scriptures to the people before the congregation. But, as soon as he was delivered from the fears of a rival in the empire, which was about the year 361, he began openly to restore Paganism. As his schemes for this purpose were very well contrived, and yet, by the power of God protecting the gospel, were defeated, it will not be unsuitable to the design of this history, to lay some of them before the reader.

First, then, Julian set himself to reform Paganism, and the professors of it, from more gross corruptions, and to introduce many excellent constitutions he had observed among the Christians. The abominations of the Gentiles in their lives, and in their vile worship, had been exposed to the view of the world; and he found no way to regain credit to his religion, but by cutting off what was offensive, and planting what was more useful in its room. Therefore, in one of his discourses, he presses the magistrates, "To take care that men live justly according to

[f] On the other hand, it must be owned, that his heaping so much wealth and honour upon church-men, and his blending the church and state together, did, thro' human corruption, great hurt to Christianity.

the laws, and expreſs piety to God, and humanity to mankind; be chaſte and regular in their perſons; that they entertain venerable apprehenſions of the gods, approach their temples with ſanctity, adore their images and ſtatues, as if they beheld them preſent before their eyes. For we are not, ſays he, to look on altars and images as gods, (the gods being incorporeal, and needing no ſacrifices,) but as ſymbols and repreſentations of the divine Preſence, and as means and inſtruments by which we pay our adoration to them. That the prieſts be honoured equally, or above the civil magiſtrates, as being the domeſtics of heaven. And that the prieſts ſhould imitate Pythagoras, Plato, Ariſtotle, Chryſippus, or Zeno; but beware of the Epicurean and Pyrrhonian opinions; that they give themſelves to philoſophic thoughts, and to the duties of their office; be ſeldom ſeen in the Forum, or about the houſes of great men, and ſhould be choſen out of the beſt of men. The neglect of theſe things, ſays he, will give opportunity to the Galileans, by their ſingular humanity and charity, to eſtabliſh their pernicious party, and pervert the honeſt minded Gentiles to their impiety."

Thus did Julian endeavour to reform Paganiſm, and to bring it as near as might be to the admirable methods, by which he perceived Chriſtianity had prevailed in the world. In imitation whereof he deſigned and endeavoured to introduce ſchools for the education of youth in every city, lectures both of moral and ſpeculative divinity, ſtated times of prayer, alms-houſes and hoſpitals for the poor and cripple, and reception of ſtrangers; and what he moſt admired, commendatory eccleſiaſtic epiſtles, or letters teſtimonial, from the governors of the church, whereby perſons travelling from one country to another, were, upon producing theſe letters, ſure to meet with a kind entertainment.

Secondly. He took all occaſions of expoſing Chriſtians, and their religion, to ridicule. He was a man of a ſarcaſtic wit, and principally turned it that way. When he read the Scriptures, if he met with a ſeeming contradiction, he made it real; if with an hyperbolical expreſſion, he improved it to blaſphemy. He ſcorned at the ſimplicity of the apoſtles and prophets, whom he repreſented as ignorant and illiterate fellows. In his Perſian expedition, he wrote ſeven books againſt Chriſtianity, which were afterward ſolidly anſwered by Cyril of Alexandria. When he ſpoke at any time of our Saviour, he would give him no other title than the ſon of Mary, or the Galilean; and, by a particular law, ordered the followers of our Lord, not to be called Chriſtians, but Galileans. In his pictures and ſtatues he repreſented Jupiter near him, coming down from heaven, and delivering to him the crown and the purple, and Mars and Mercury giving him ſkill in war. His deſign in this was, that when his officers paid their reſpect to

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the Imperial ſtatue, they might at the ſame time worſhip idols, or that he might have the better occaſion to puniſh their pretended contempt.

Thirdly. He ſought by all means to bring Chriſtians low, and to weaken and deſtroy their power and intereſt: He baniſhed them out of all places of honour and authority; he obliged them either to do ſacrifice, or to quit their employment, and be incapable of civil offices. Thus Valentinian, who was afterward emperor, threw up his office as colonel of one part of the guards of the palace, and ſubmitted to baniſhment, rather than yield to idolatrous compliances. Julian ordered that no Chriſtian ſhould be a magiſtrate, nor capable to write teſtaments, nor transfer an inheritance. [h] He exacted unreaſonable ſums of money of them upon all occaſions, that, being impoveriſhed, they might either lie under a ſtrong temptation to apoſtaſy, or be ſecured from attempting any thing againſt his meaſures. Thus, when the Arians at Edeſſa had fallen foul of the Valentinians, he ſeized the treaſures of that church, which he beſtowed upon his ſoldiers, and the lands he appropriated; and mocking them, ſaid, [i] "He would eaſe them of their burden, that they might go lighter to the kingdom of heaven: But, ſays he, "If they provoke our humanity, by fighting and ſedition, let them be puniſhed for their inſolence, with ſword, baniſhment, and fire."

[h] Julian's Epiſtles, Epiſt. 43. [i] Epiſt. 52.

[*To be continued.*]

On the Observance of the Sabbath-Day.

IF a man wiſhes to avoid puniſhment from the Laws of his country,—he ſhould be careful to learn what thoſe Laws are. If a perſon wiſhes to obtain a prize,—he ſhould firſt know, upon what conditions it is to be acquired. If it be reaſonable to obey the laws of our country, it muſt be wicked to break the Commandments of God. If wiſhing the death of a monarch be treaſon; the deſire of altering, or aboliſhing, what God has appointed, muſt be impious and unnatural rebellion. Moſt men are prone to ſome one ſin or other; but as every ſin is contrary to the Law and Holineſs of God, he, therefore, who breaks any one of his commandments, ſuppoſe the fourth, is as liable to puniſhment, as he who bears falſe witneſs againſt his neighbour. To appropriate one Day in ſeven to religious purpoſes, is either a poſitive duty, or it is not; for it is impious to ſuppoſe, that God would command us to do a thing, which we might, or might not do. But that it is a poſitive duty, is evident from three plain arguments:

First.

First. The Seventh Day, or one day in seven, was appointed to be kept holy before the Fall; for, "on the seventh day, God rested from all his works, and blessed the seventh day, and hallowed it;" that is, made it a holy day. Adam's state in paradise, was by no means a state of indolence and inactivity; for he was to till and dress the garden, to employ himself in useful and necessary labour: He was, no doubt, therefore, on the Seventh Day, to cease from his labours, and give himself up to more particular acts of praise and adoration.

2. All the moral precepts of the law must ever stand in full force; since true morality, (and we cannot suppose, that God would appoint any false morality,) is founded on the Will of God, which is perfectly just, holy, and true, and consonant to the nature of things. But as the commandment respecting the Sabbath, was written by the finger of God upon the tables of stone, as well as the commandment respecting murder, it must therefore follow, that the former is of the same force as the latter.

3. We are not informed in the Old or New Testament, that God hath abrogated any of the Ten Commandments. It is true, the Gospel hath freed us from the bondage of the ceremonial Law; but as for the moral Law; of which keeping the Sabbath is no small article, Christ declared, he "came not to destroy, but to fulfill it;" that is, not to lessen its obligations, but to shew its great extent and spirituality. Those who object to the moral obligations of the Sabbath, because, as they think, the proper day is not observed, should recollect, that the Sabbath was made for man, and not man for the Sabbath; and that, supposing the day be changed, yet the obligations to keep one day, are not diminished, but increased; since, now in the latter days, the Work of Redemption has been added to that of Creation. And besides, if they would but consider, that the difference of latitude of places, makes a difference in time;—and that if two vessels should sail from the same port in direct contrary courses, round the world, there would be a day's difference in their reckoning when they meet;—they would see, that the objection is totally groundless and ill-founded.

He therefore who despises or neglects to hallow the Sabbath-day, must be classed with those who have more gods than one;—or covet their neighbour's goods. If the observance of the Sabbath be not a positive duty, but as some say, a privilege; it must follow, that breaking the Sabbath is no crime; since it is impossible to break a law if it does not exist. But will any christian say, it is no crime, not to pray to God, because it is a great privilege to be permitted to address him, either in public or private? Is it not an unspeakable privilege to render service of any kind to God? But can any one say, that these services are not positive duties? To

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make a distinction therefore, in such a case as this, is to destroy the foundation of all religious duties, and to give men a licence to neglect the most express commands of Scripture. If a man once believes the observance of the Sabbath is not a positive duty, he naturally infers, that he may, or may not, attend to it; and will be at no great loss to find excuses for breaking the Seventh, after he has given up the Fourth Commandment.

Moral virtues are frequently estimated by their effects; and if this, independent of any thing else, should be taken as a criterion to judge of the morality of the Sabbath-day, it would be found, that a proper and true regard to the Lord's-day, is one of the highest moral virtues. The business and employments of life, if not given up at stated times, would banish all thoughts of God out of the world: But while a seventh part of time is appropriated to his service, people will be reminded, that there is a God who created the world, and who ought to be worshipped; that his own well-beloved and eternal Son, died for their sins, and rose again for their justification. If the Courts of Justice were not regularly held, to decide the different causes which are pending,—society would soon revert into disorder: So, if there were not times of positive institution for worshipping and serving God, for hearing our duties to our Creator, our neighbour, and ourselves, enforced upon us, we should soon become obstinately vicious in our principles, more depraved in our practice, and less capable of reformation. If the worship of God were left at large to be performed at any time, too many would be tempted to defer and postpone it, on one pretence or another, till at length it would be performed at no time.

The employments of life are various, and the pursuits of numbers exceedingly different: if some positive time were not therefore allotted to religious purposes, the busy would not take, nor would the idle employ, any time in the more immediate duties of religion. It is not sufficient that people cease on Sunday from their general employments; they should abstain, as much as possible, from every thing connected with them. He that can allow himself to do one part of his work on the Lord's-day, will not have much scruple in doing another, and so on, till every day is given to labour or pleasure, and all appointed times for public or private worship are discarded. It would be easy to shew from past and recent facts, the shocking consequences resulting from neglect, not to say denying, of the Sabbath. They who suppose men may be religious, without external ordinances and positive institutions; reason more from their own particular temper of mind, than from the general nature of mankind; and shew, that they do not know how to value those things, which influence the manners and behaviour of the world. Those, therefore, who would not wish to see Christianity banished from among us, nor all

morality

morality baniſhed from our land; who would wiſh to ſee children dutiful, ſervants faithful, and property ſecure; muſt inculcate by example and precept, the neceſſity of keeping holy the Sabbath-day. And for their encouragement, let them remember, "that bleſſed is the man that doeth this, and the ſon of man that layeth hold on it; that keepeth the Sabbath from polluting it, and his hands from doing any evil: Even them will I bring to my holy mountain, and make them joyful in the houſe of prayer, their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar, for my houſe ſhall be called a houſe of prayer for all people."

Cambridge, Dec. 5, 1799. J. W—n.

A REMARKABLE DELIVERANCE.

THE following Narrative contains many pathetic and intereſting circumſtances, while at the ſame time it affords ſo ſtriking a diſplay of Divine Providence, that it deſerves to be had in remembrance. And it is peculiarly calculated to excite in the people of God a ſpirit of faith and prayer, of gratitude and praiſe, in the worſt of times, and under the moſt trying circumſtances.

ON the 25th. of Auguſt 1676, Mr. Ephraim How, ſhipmaſter, of New-Haven, in New-England, ſet ſail from that place, in a ſmall veſſel, with his two eldeſt ſons and a few other perſons, for Boſton. In a ſhort time they arrived thither in ſafety, and after diſpatching their buſineſs, they ſet ſail from thence on the tenth of September following, intending to return immediately to New-Haven. But contrary winds forced them back to Boſton, where Mr. How was taken ill of a violent flux, a diſtemper which was then epidemical in thoſe parts, and of which many perſons died.

The merciful providence of God however ſpared his life, and Mr. How being ſoon reſtored to health, he again with his little company, ſet ſail for Boſton, on October the tenth. They proceeded on their voyage with a fair wind till they had nearly reached Cape Cod, when ſuddenly the weather became very tempeſtuous and hazy, ſo that they could not make the Cape, but were forced off to ſea, where they were expoſed to the violence and fury of the boiſterous elements.

Their diſtreſs was ſoon increaſed from another quarter; Mr. How's eldeſt ſon ſickened and died in about eleven days. He was no ſooner dead, than his younger brother fell ſick and died alſo. This was a bitter cup to their good father, who was a truly pious man; and his diſtreſs was heightened by another conſideration, for his caſe was not like that of Ephraim mentioned in the

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Book of Chronicles, of whom it is said, that when his sons were dead, "Ephraim, their father, mourned many days, and his brethren came to comfort him." No, it was otherwise with good Mr. How, another Ephraim, for when his sons were dead, his friends were on shore and knew it not, and of course could administer him no consolation in his grief. But what his friends could not do, that the Lord did himself, for his children died in so sweet, comfortable, and gracious a manner, that their father was not without joy in the midst of his sorrow.

His difficulties however were not a little increased by the loss of his sons, since they furnished him with the only help he had in working the vessel. Not long after, another of their company, Mr. Caleb Jones, son of the worshipful William Jones, a magistrate of New-Haven, was taken ill and expired in a short time. He, however, left this stormy and troublesome world, not without clear and consolatory evidence, of his having obtained repentance towards God, and faith in our Lord Jesus Christ.

Thus the one half of this little company had finished the voyage of life, none being left but Mr. How, Mr. Augur, and a little boy. At the same time, the afflicted father was very weak and sickly; yet their situation was so dangerous, that he was obliged to stand at the helm for six and thirty hours together, being often in danger of being washed over-board, through the violence of a boisterous sea. In this extremity he was at a loss how to proceed, and often revolved in his mind, whether he should strive to make the shore of New-England, or bear away for the Southern Islands. He proposed the question to Mr. Augur. In this conversation they determined, in the first place, to seek God in solemn prayer, to ask counsel and protection at his hands, and then to bring the matter to an issue by casting lots. Which accordingly they did, and the lot fell on New-England; towards which they therefore directed their course.

After the expiration of about a month, they lost their rudder; and now they had nothing to rely upon but God only. In this deplorable condition they continued for a fortnight. Early in the morning, after they had completed the sixth week, their vessel was driven against a ledge of rocks, over which the sea broke with great violence. Looking out towards the land, they discovered a rocky island to the leeward, on which, if the Providence of God had not given them timely notice, they would have been dashed to pieces. In this extremity, God appeared, and caused the sea to become suddenly calm. On this they immediately dropped an anchor, and got out their boat, which proving leaky, thro' fear and anxiety, they took but little out of the vessel, and made the best of their way towards the shore.

As ſoon as they had landed, they found themſelves upon a rocky, deſolate iſland, near Cape Sables, on which was neither man nor beaſt. They were now in danger, therefore, of being ſtarved to death. Within a ſhort time after their landing, a ſtorm aroſe, which, beating violently upon their veſſel, it was ſoon ſtaved to pieces, and became a mere wreck. A caſk of powder, however, with a barrel of wine, and half a barrel of melaſſes, reached the ſhore: Theſe being providentially ſecured to them, as well as a few other things which were neceſſary to form a tent, in order to protect them from the cold.

They were, indeed, furniſhed with powder and ſhot, but they were in ſo dreary and deſolate a ſituation, that there were ſcarce any fowls to be ſeen, except now and then a few ſolitary crows, ravens, or ſea-gulls. Theſe, for the moſt part, appeared ſingly, ſo that they ſeldom were able to ſhoot more than one at a time. And they were frequently obliged to make the half of one of theſe fowls furniſh a meal for the whole of their company. Once indeed they were conſtrained to live five days without any ſuſtenance; but what was very remarkable, during this interval, they were not as uſual, oppreſt with hunger, the deſire of food being wholly taken from them.

After they had been about twelve weeks in this dreary ſituation, Mr. How's dear friend and chief ſupport, Mr. Augur, died. He had now, therefore, no living creature to converſe with, but the lad, who, on April the ſecond, 1677, died alſo. Mr. How being thus ſtript of every earthly comfort, was left alone for a conſiderable time upon the iſland, without any one to mitigate or ſhare in his ſorrows.

During this ſad interval, ſeveral veſſels employed in the fiſheries, paſſed by, and ſome of them approached very near the iſland. But tho' he endeavoured to awaken their compaſſion by various ſignals of diſtreſs, it was all in vain. None came near him, or would offer him any aſſiſtance, for they ſuppoſed him to be one of thoſe Indians who were then at war with the Engliſh.

The good man earneſtly beſought God to have compaſſion on him, and kept many days of humiliation, faſting, and prayer; bewailing and confeſſing his ſins, the leaſt of which he acknowledged, deſerved greater evils than any that ever had or could befall him in the preſent world. At the ſame time, he earneſtly intreated that God would find out ſome way for his deliverance.

At length it came into his mind, that he ought ſolemnly to praiſe God, for the great mercies and ſignal deliverances he had hitherto experienced, as well as to continue thus in prayer and ſupplication. Accordingly, he ſet apart a day for that purpoſe, ſpending the whole of it in offering the ſacrifice of praiſe, and giving thanks to God for all the mercies of his paſt life, ſo far as

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he could recall them to mind, dwelling, in an especial manner, on those dispensations which had been mingled with the deepest afflictions; and at the same time, humbly blessing God for having preserved him alive by miracle, in his present forlorn and dangerous condition. How can we sufficiently adore the condescension of the great God! The sacrifice was accepted thro' the intercession of his Son, and deliverance was immediately granted. A vessel belonging to Salem, in New England, was now drawing near, and shortly after, sailing close by the island, a boat was sent on shore, and Mr. How was immediately taken on board. His troubles were now nearly at an end, and his faith and patience abundantly recompensed. After a safe and prosperous voyage, he landed at Salem, on the 18th of July, 1677, and proceeding from thence, he at length arrived in safety, at New Haven, to the glory of God, and the inexpressible joy of his friends.

COTTON MATHER.

REFLECTIONS on the TREE of KNOWLEDGE, and the TREE of LIFE.

[Extracted from a late eminent Writer.]

"SERVICES outward and visible have been enjoined. They have always been enjoined. But then they have always been symbolical of dispositions and actions inward and spiritual. The action of *eating*, in particular, from the beginning, both among believers and unbelievers, has ever been esteemed and constituted an action symbolical of religious affection. And if in that truly golden age of innocence, health, and felicity, the food allotted to man was of the vegetable kind, then the fruit of a *Tree* must of course be the subject of the prohibition. In after ages, under the law of Moses and the permission of animal food, the figurative system of rites was artificial and sanguinary; but in the sacred grove of Eden, that first tabernacle or temple, planted for a place of worship as well as of abode, the whole of the religious scenery was composed of the beautiful and luxuriant productions of primeval nature, unstained with blood, when as yet there was no malediction upon the ground.

"This consideration satisfies the mind, and removes every objection made to the nature of the test, and the wisdom of God in appointing it. For if in this, as in other dispensations, the action of eating was intended to be symbolical of some mental disposition or affection, whether we can now ascertain particulars, or not, all the buffoonery of infidelity falls to the ground at once. The trial of Adam, like that of every other man, was, whether he would so far believe in God, as to look for happiness in obedience to the divine command; or would seek that happiness

elſewhere, and apply for it to ſome forbidden object, of which the Tree muſt have been an emblematical repreſentation.

"A due contemplation of the prohibition might naturally ſuggeſt to the mind of our firſt parent the following important truths; eſpecially if we conſider, (as we muſt and ought to conſider) that to him, under the tuition of his Maker, all things neceſſary were explained and made clear, how obſcure ſoever they may appear to us, forming a judgment of them from a very conciſe narrative, couched in figurative language, at this diſtance of time.

"Looking upon the Tree of Knowledge, then, and recollecting the precept of which it was the ſubject, Adam might learn, that God was the ſovereign Lord of all things: That the dominion veſted in man over the creatures was by no means a dominion abſolute and independent: That without and beſide God, there was no true and real good: That to deſire any thing without and beſide him, was evil: That no temporal worldly good, however fair and tempting it's appearance, was to be fixed upon by man, as the ſource of his felicity: That the ſole rule for ſhunning, or deſiring things ſenſible, ſhould be the will and word of God; and that good and evil ſhould be judged of by that ſtandard alone: That the obedience, which God would accept, muſt be paid with all the powers and affections of the mind, ſhewing itſelf careful and prompt in every the leaſt inſtance: That man was not yet placed in a ſtate of conſummate and eſtabliſhed bliſs; but that ſuch ſtate was by him to be earneſtly expected, and inceſſantly deſired; and that he muſt take the way to it, marked and pointed out by God himſelf.

"Theſe particulars ſeem to flow from the prohibition in an eaſy and natural train. And they lead us to anſwer the other queſtion, namely, What was the object repreſented by the Tree of Knowledge? It was that object, on which man is prone to ſet his affections, inſtead of placing them on a better; it was that object, which, in every age, has been the great rival of the Almighty in the human heart; it was that object, which, in one way or other, has always been "worſhipped and ſerved rather than the Creator;" it was the CREATURE, the WORLD; and the grand trial was, as it ever hath been, and ever will be, till the world ſhall ceaſe to exiſt, whether things viſible, or things inviſible, ſhould obtain the preference; whether man ſhould walk "by ſight, or by faith." To know this, was the knowledge of good and evil; and this knowledge came by the law of God, which ſaid, "Thou ſhalt not covet." * Man's wiſdom conſiſted in the obſervation of that law; but an enemy perſuaded him to ſeek wiſdom by tranſgreſſing it. He did ſo; and had nothing left, but to repent of his folly: A caſe that happens, among his deſcendants, every day, and every hour.

* Ουκ επιθυμησεις.

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Let us, therefore, consider the Tree of Knowledge, in this light, with respect to it's nature, situation, design, qualities, effects, and the knowledge conferred by it. The fruit of this Tree was, to appearance, fair and pleasant; but, when tasted, it became, by the divine appointment, the cause of death. Now, what is it, which, in the eyes of all mankind, seems equally pleasing and alluring, but the end thereof, when coveted in opposition to the divine command, proves to be death? It is the World, with it's pleasures and it's glories, desired by it's votaries, *per fas atque nefas*, to the denial of God, and to their own destruction. The Scriptures proclaim this aloud, and the experience of all generations confirms their testimony. Indeed, what is there in the universe, but the Creator and the Creature? And between whom, but them, can the contest subsist, for the love and obedience of man?

The Tree of Knowledge was situated in the midst of the garden, as was the Tree of Life. They stood near together, but they stood in opposition. The divine dispensations are always best illustrated by each other. Under the Gospel, Jesus Christ is the TREE OF LIFE. What is it that opposes him, and notwithstanding all that he has done, and suffered, and commanded, and promised, and threatened, is continually, by it's solicitations, being ever present and at hand, seducing men into the path of death? Scripture and experience assure us, that it is the world. When we are in the house of God, which is Eden restored, engaged in hearing his Word, and in the exercises of devotion, we sit down, as it were, under the shadow of the Tree of Life. No sooner are we gone from it, and too often even while we are there, the World intrudes, and draws off to other subjects, our thoughts and our affections. What saith Moses under the law? "Behold I set before you, this day, life and good, death and evil;—choose ye." † Are not these the two TREES of PARADISE? But imagination cannot form to itself a more exquisite and affecting piece of scenery upon this subject, than that exhibited in the book of Proverbs; a book whose end and design is, to teach us the true knowledge of good and evil, that we may pursue the one, and avoid the other. In the 7th chapter, under the usual figure of a harlot, loosely decked in a profusion of vain ornaments, the World is introduced, or the false wisdom thereof, by it's several fictitious charms, and meretricious blandishments, alluring the unwary to the chambers of destruction. In the succeeding chapter, by way of perfect contrast, appears, in the beauty and majesty of holiness, the offspring of the Almighty, the SON of the FATHER, the true, and eternal WISDOM OF GOD, with all the tender love and affectionate concern of a parent, inviting men to the substantial joys and unfading pleasures of immortality,

† Deut. xxx. 15.

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in the houſe of ſalvation. Again we are preſented with the Tree of Death, and the Tree of Life. From Solomon let us paſs to St. Paul. "To be carnally minded is death; but to be ſpiritually minded is life. If ye live after the fleſh, ye ſhall die; but if ye thro' the Spirit do mortify the deeds of the body, ye ſhall live." † Behold once more the Trees of Death and Life. Such, in good truth, is the face of things every where offering itſelf to view; ſuch is the conteſt inceſſantly carrying on in this preſent World, which, on the one hand, entices the children of Adam, by giving themſelves up to it's enjoyments, to taſte the Tree of Death; while the Redeemer, on the other, ſtill continues to cry aloud by his word, "To him that overcometh will I give to eat of the "Tree of life."

The Tree of Knowledge was deſigned to be the teſt of Adam's obedience, the ſubject matter of his trial. The World, with it's deſirable objects, is the teſt of our obedience, the ſubject matter of our trial, whether we will make it our chief good, or prefer the Promiſe of God to it. Thus the trial of Abraham was, whether he would quit his country and kindred, and yield up his only ſon in obedience to the divine command, truſting to a recompenſe in reverſion. The trial of Job was, whether he would ſtill ſerve God, when deprived of his poſſeſſions, his family, and his health. After this ſort was our Lord Jeſus Chriſt himſelf proved, by the moſt powerful incitements of the human paſſions. Of the Tree of Knowledge ſatan tempted him to put forth his hand and take and eat, that the ſecond Adam might be tried after the example of the firſt. The diſciples alſo are tried in like manner with their bleſſed Maſter. They are inſtructed to renounce the World, and to deny themſelves: Which is only the original prohibition in other words: "Of the Tree of the Knowledge of good and evil thou ſhalt not eat."

"The apparent qualities of the forbidden tree are repreſented to have been theſe: It ſeemed "good for food, and fair to the ſight, and a tree to be deſired to make one wiſe." It is remarkable, that St. John, laying before us an inventory of the world, and all that is in it, employs a diviſion entirely ſimilar. "Love not the world," ſays he, "neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the deſire of the fleſh, and the deſire of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away, and the deſire thereof; but he that doeth the will of God abideth for ever." § Here is a picture of the fatal Tree, full blown, with all it's temptations about it, drawn, by the pencil of truth, in it's original and proper colours. The expreſſions tally, to the minuteſt degree

† Rom. viii. 6, 13. § 1 John ii. 15.

of

of exactneſs. The "deſire of the fleſh," anſwers to—"good for food;" the deſire of the eyes," is parallel with—"fair to the ſight;" and the "pride of life,"—correſponds with,—"a Tree to be deſired to make one wiſe." The oppoſition between this Tree and the other is ſtrongly marked. "If any man love the World, the love of the Father is not in him." And we are informed, that the one leads to death, the other to life. "The world paſſeth away, and the deſire thereof; but he that doeth the will of God abideth for ever." Preciſely conformable, in every circumſtance, was the threefold temptation of the ſecond Adam. He was tempted to convert ſtones into bread for food, to ſatisfy "the deſire of the fleſh;" he was tempted with the kingdoms of the world and the glories of them, to ſatisfy "the deſire of the eyes;" he was tempted to work a miracle on the pinnacle of the temple, and to ſhew himſelf moving aloft thro' the air in the ſight of the multitude, to diſplay "the pride of life." He repelled the tempter, as our firſt parents ſhould have done, and as we their children ſhould do now, inſtead of judging according to appearances, by a firm and reſolute appeal to the Revelation of God.

"Thus, whether we conſider the Tree of Knowledge as to it's nature, it's ſituation, it's deſign, or it's qualities, it ſeems to have been a very apt and ſignificant emblem of the Creature, or the World, with it's delights and it's glories, the objects oppoſed, in every age, to God and his Word. To reject the allurements of the former, and obey the dictates of the latter, is the knowledge of good and evil, and the true wiſdom of man. So that the forbidden Tree in Paradiſe, when the divine intentions concerning it are explained from other parts of Scripture, teaches the important leſſon more than once inculcated by Solomon, and which was likewiſe the reſult of holy Job's enquiries: "Behold, the fear of the Lord, that is WISDOM; and to DEPART FROM EVIL IS UNDERSTANDING."

"From the ſad experience of thoſe who have gone before us, let us learn to have recourſe to the law of God, for our *knowledge of good and evil*, and to refrain from the fruit of the forbidden Tree, the Tree of Death. Of this fruit, tho' proceeding from the ſame root, there have been different kinds put forth and exhibited in different periods of time, agreeable to the turn and temper of each. In the days of the patriarchs, and of the Iſraelites, it was the worſhip of the material elements, or powers of nature, in the place of Him who made them, accompanied with every kind of impurity. Such was the religion of the revolted nations, and ſuch the rites with which it was celebrated. Yet ſuch a religion, and ſuch rites, the people of God, for many ages, [illegible] he did for them, and ſaid to them, ſtrange

ſtrange as it may appear to us at preſent, were ever ready to adopt and embrace. They apoſtatiſed to idolatry, with the divine glory blazing before their eyes, on the top of Sinai. Nor did the wiſeſt and greateſt of their princes afterwards eſcape the contagion. This corruption, which the Babyloniſh captivity, like a well applied cauſtic, ſerved to eat out, and to do away, was ſucceeded by a diſeaſe of another kind, but one that ſtuck to them, till it deſtroyed them; a miſtake as to the nature of their œconomy; a confidence in externals; a deep hypocriſy; a ſpirit wholly ſecularized; an ambition to have all the kingdoms of the world ſubject to Jeruſalem, and the wealth and glory of them centered there. "The deſire of the fleſh, the deſire of the eyes, and the pride of life," were choſen in oppoſition to the celeſtial fruits of love and obedience, humility and charity, faith and holineſs, produced among them by Jeſus Chriſt, the Tree of Immortality. They "put forth the hand, and taſted." But ſoon the exterminating angel diſpoſſeſſed them of their Paradiſe, and they died the death.

"Since the aſcenſion of Chriſt, the heathen world has been converted to the Goſpel, and that deſert has become the garden of the Lord. But in this garden alſo—is there no Tree of Death? no ſpecious fruit held forth to entice the unwiſe to perdition? What is the doctrine, which, in ſome parts of Chriſtendom, gives adoration to beings that are not God; or that, which, in others, denies it to Him who is ſo? What is the ſcheme, that aſſerts the non-neceſſity of a Divine Revelation, claiming to man the right, and attributing to him the power of making a religion for himſelf, and preſcribing to his Maker the terms of his own acceptance? What is the atheiſtical policy, which excludes the Creator from the care of his works, and his Providence from the kingdoms of the earth? What is that ſyſtem of paganiſm revived under the name and notion of *philoſophy*, as oppoſed to Chriſtianity, and every thing that is called Religion, by which either the Deity is materialized, or matter deified? What is that unbounded licentiouſneſs in principles and manners, daily growing more and more into vogue, and ſhameleſsly, by ſome of the new philoſophers, defended in form? What is the luxury, the ſplendor, the extravagance, the diſſipation, the abandoned profligacy, and ungodlineſs of the age?

"Behold the flouriſhing ſtate of the fatal Tree! View the extent of it's branches, and the abundance of it's fruit, in theſe latter days! But remember, that, ſtill—the end is Death; to a nation, exciſion; to individuals, without repentance and faith, deſtruction everlaſting from the preſence of the Lord, and from the glory of his power, when he ſhall deſcend into his garden to make inquiſition, and call offenders to their final account. Be

not

not ye therefore deceived and seduced, however the temptation may seem "fair to the sight, and good for food;" however "desirable" it may be represented "to make you wise." Take your direction, thro' life, from the Word of GOD, and be not prevailed upon to falsify and transgress it. The conflict may be sharp, but it will be soon over; bear up resolutely under it; and for your consolation and encouragement in the hour of trial, when strongly solicited to taste the Tree of Death, listen to that strength-conferring voice, which crieth from the eternal throne, in words that will bear a repetition,—"To him that overcometh will I "give to eat of the Tree of Life, which is in the midst of the "Paradise of GOD."

LETTER II. *ON THE EDUCATION OF CHILDREN.*

Dear Sir,

THE first enquiry made, was, "For what purpose should Instruction be given?" I will give you my reflections on this, as they arose in my own breast. "Our children are born for two worlds. They, indeed, who think this world is all, have certainly fewer cares in the education of their offspring;—their motto is, "Let us eat, and drink, for to-morrow we die." They imagine, that they have nothing to do with God as the supreme Governor; nor with invisible and eternal things, as their chief concern. They have no difficulties respecting revealed Truth, in any of it's parts. The distinction between sin and holiness, is of little moment to them; nor, on their principles, do they need to be solicitous about the information of the mind; for, as it subsists for so very short a period, it would be folly to enrich a casket which must so soon perish. I cannot forbear these reflections, when I consider, for what purpose am I called to watch over my rising offspring? Gracious God! what views rush in upon my mind! This infant, that is committed to my care, must exist in time and eternity! Who shall direct? Who shall assist me in the mighty task? To train up a Being for Eternity! An heir of God! A joint heir with Jesus Christ! Should he be lost thro' my sloth and folly? Should he live, and grow, and die in ignorance, guilt, and sin, thro' my omissions? How! O! how shall I meet him in his final state? Whatever I have to do for his welfare, in time, let me consider,—"What means are most likely to benefit his immortal spirit? Where shall I find instruction suited to this purpose?" I cannot hesitate;—thy Word is my unerring

erring Guide:—There I learn the way into the holieſt of all:—By the light of this Word, I am ſhewn, that the purpoſe for which thou haſt formed the children of men,—is, to ſerve their generation,—to glorify thee on earth,—and to be for ever with Thee in glory. This, then, is the chief End of Education,—that our children may be uſeful while they live, and happy when they die. Since this is the end that I ought to have in view, in the inſtruction of my children,—my next enquiry is,—What is that Inſtruction which ſhould be given them in order to promote this end? Certainly the great Truths contained in the Scriptures; particularly, thoſe reſpecting the accountableneſs and immortality of man;—the Being and Perfections of God;—the ruin of human nature in Adam;—and the Redemption of the world by the Lord Jeſus Chriſt. Theſe, with their immediate conſequences, are the leading ſubjects which ſhould early, uniformly, and perſeveringly, be inſtilled into the minds of my children. For if theſe ſacred truths have a place in the heart, they will ſurely bring forth fruit to eternal life. How then ſhall I ſow the ſeed? By what means ſhall I ſo convey theſe ſacred principles into their tender minds, that they may neither miſtake, nor forget them? How ſhall their memories be ſufficiently ſtored, and yet not oppreſſed? Again: What time ſhall I appropriate to this employ? As my children are yet young, the labour is leſs than it may be at a future period, when their underſtandings ſhall be more capable of receiving the reaſons of what is taught them. At preſent, the opportunities I have with them, are chiefly from ſeven till eight in the morning; two hours on a Saturday forenoon; and ſome hours on the ſabbath-day. This time, however, is not employed by me, entirely on religious ſubjects; but includes all the opportunities I have with them for every topic.

We generally take the ſubjects they are learning in rotation, ſo that, by appropriating the Sabbath entirely to religious inſtruction, they have uſually three times in a week to converſe with me on matters of religion. My next enquiry was, In what manner ſhould the time be employed? A recital of particulars will anſwer this queſtion. At the period alluded to, the religious ſubjects they were taught, were few and obvious; treating chiefly of the Nature and Perfections of God;—his Laws;—the Fall of Man;—the Perſon and Mediation of Chriſt;—the Puniſhment of the wicked;—the Bleſſedneſs of Heaven. Theſe were daily taught them. Texts of Scripture and Children's Hymns were committed to memory for that purpoſe. Their firſt employ after breakfaſt was to get by heart, one or two texts of ſcripture, with a verſe or more of a ſuitable hymn, which was repeated to me that morning in courſe. They daily read ſhort leſſons in the New and Old Teſtament. I have thus, Sir, given you an account of the firſt attempts I made in the religious inſtruction of my children.

dren. If I do not exhauſt your patience, I will proceed to inform you of the progreſs made in this branch of their inſtruction for ſeveral years, ſo as to compriſe the method purſued, till they arrived to about the age of thirteen, and then to mention the other branches of education as they occurred; but I thought it preferable to cloſe my remarks on religion, before I began the other. I will not apologize for adding to this Letter ſome remarks which were made by me, on the plan I had purſued, at the time my eldeſt boy was about eight, and my ſecond about ſix years of age; they were as follow: "I have to rejoice that the underſtandings of my children appear to improve in divine things;—they diſcern ſomething of the nature of Good and Evil;—there appears a degree of the fear of God in them;—they not only abhor lying, prophane words, &c.; but ſometimes reprove ſuch of their play-fellows as they obſerve doing wrong. I begin to conclude, that I diſcern the good effects of the method I have taken for their information."

Such were my views after a ſhort trial. My next will inform you of the enlarged endeavours I made for their improvement in religious knowledge.

I am, dear Sir, your's, &c.

From Mr. MATHER, to Mr. P.

My dear Brother, York, Sept. 30, 1785.

IT is ſurely right, not to keep back any part of our doctrine, any more than to abridge our diſcipline. I have long had fears, that the not maintaining theſe in their full force, was no ſmall cauſe of our doing ſo little good in Scotland. Therefore I hope you will be enabled to remove it. I was thinking but this day, that the overthrow of Methodiſm, if it ever ſhould come to paſs, will be owing to the mixing human inventions, with its original ſimplicity. I ſee more and more clearly, that no man can, by the force of his reaſon, (however improved,) diſcern the things of the Spirit of God: And, that the more rational, (as it is improperly called,) we grow, either in doctrine, or experience, the more we meaſure back our ſteps to the world, and are the leſs capable, not only of comprehending, but of reliſhing the deep things of God, which are only revealed to, and reliſhed by thoſe who are ſpiritual. You will not ſuppoſe, that I imagine, that either our doctrine, or experience, is unreaſonable;—but the utmoſt ſtretch of reaſon, cannot fathom, or make them known. And has not the attempt to avoid what has been called Enthuſiaſm, or the appearance of it,—(that none might object either to their doctrine or experience,) been one grand cauſe of every revi-

val of religion not continuing in its prosperity? And are we now in no danger from the same quarter? And have not many of our preachers and people, suffered much from it already? I greatly fear they have.

May you go on in the same steady, uniform course, of pressing upon the people a present and full salvation, in all its branches, by faith alone. If this is not held forth, there is nothing for the true penitent, or real believer to aim at, which is sufficient to animate their eager pursuit. Where a deliverance from evil tempers is already experienced, there should be a continual urging such to grow, into a more abundant conformity to their living Head in all things, till they are filled with all the fulness of God. We should also exhort them, to give the same diligence, to the end of their course;—seeing there are heights and depths, lengths and breadths, of the love of God, which they have not yet attained. Continue to enforce with St. Paul, "This one thing I do;—forgetting those things which are behind, and reaching forth to those which are before, I press toward the mark, for the prize, of my high calling of God in Christ Jesus."

I agree with you, that christian simplicity is an invaluable blessing, and the loss of it a very great evil, but more especially so to a preacher;—and that whoever does lose it, may so far be said, to be as salt which has lost its savour; therefore, we ought to be careful to retain ours; and endeavour that all with whom we have to do, should recover and preserve theirs. May we take the Word and Spirit of God for our rule and guide. We may rest assured, that while we are doing his Will, he will reveal unto us, all the doctrine which is according to godliness, either as it may be experienced by ourselves, or taught by us to others. The Holy Spirit will guide us into all truth, and take the things which are Christ's, and shew them to us.

I am affectionately yours,

A. MATHER.

SHORT HEADS OF SELF-EXAMINATION,

By the late Rev. *JOHN FLETCHER.*

1. DID I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising?

2. Have I this day got nearer to God in times of prayer; or have I given way to a lazy, idle spirit?

3. Has my faith been weakened by unwatchfulness; or quickened by diligence this day?

4. Have I this day walked by faith, and eyed God in all things?

5. Have I denied myself of all unkind words and thoughts? Have I delighted in seeing others preferred before me? And can I lay my hand upon my heart, and say,—

"That

" That mercy I to others ſhew,
" That mercy ſhew to me."

6. Have I made the moſt of my precious time, ſo far as I had light, ſtrength, and opportunity?

7. Have I kept the iſſues of my heart in the means of grace, ſo as to profit by them?

8. What have I done this day for the ſouls and bodies of God's dear ſaints?

9. Have I laid out any thing to pleaſe myſelf, when I might have ſaved the money for the cauſe of God?

10. Have I governed well my tongue this day, remembering, —" that in the multitude of words, there wanteth not ſin?"

11. In *how many inſtances* have I denied myſelf this day?

12. Does my life and converſation adorn the goſpel of JESUS CHRIST?

POETRY.

An ADDRESS to the *DEITY*.

GOD of my Life, and Author of my days!
Permit my feeble voice to liſp thy praiſe;
And, trembling take, upon a mortal tongue,
That hallow'd Name, to harps of Seraphs ſung.
Yet here the brighteſt Seraphs could no more
Than hide their faces, tremble, and adore.
Worms, angels, men, in every different ſphere,
Are equal all, for all are nothing here.
All Nature faints beneath the mighty Name,
Which Nature's works, thro' all her parts, proclaim.
I feel that Name my inmoſt thoughts controul,
And breathe an awful ſtillneſs thro' my ſoul;
As by a charm, the waves of grief ſubſide;
Impetuous paſſion ſtops her headlong tide:
At thy felt Preſence all emotions ceaſe,
And my huſh'd ſpirit finds a ſudden peace.
Till every worldly thought within me dies,
And earth's gay pageants vaniſh from my eyes;
Till all my ſenſe is loſt in infinite,
And one vaſt object fills my aching ſight.

But, ſoon, alas! this holy calm is broke;
My ſoul ſubmits to wear her wonted yoke;
With ſhackled pinions ſtrives to ſoar in vain,
And mingles with the droſs of earth again.
But he, our gracious Maſter, kind as juſt,
Knowing our frame, remembers man is duſt.
His Spirit, ever brooding o'er our mind,
Sees the firſt wish to better hopes inclin'd;

Marks

Marks the young dawn of ev'ry virtuous aim,
And fans the ſmoaking flax into a flame.
His ears are open to the ſofteſt cry,
His grace deſcends to meet the lifted eye;
He reads the language of a ſilent tear,
And ſighs are incenſe from a heart ſincere.
Such are the vows, the ſacrifice I give;
Accept the vow, and bid the ſuppliant live:
From each terreſtrial bondage ſet me free;
Still every wiſh that centers not in thee;
Bid my fond hopes, my vain diſquiets ceaſe,
And point my path to everlaſting peace.

If the ſoft hand of winning pleaſure leads
By living waters, and thro' flow'ry meads,
When all is ſmiling, tranquil, and ſerene,
And vernal beauty paints the flatt'ring ſcene.
Oh! teach me to elude each latent ſnare,
And whiſper to my ſliding heart—beware!
If friendleſs, in a vale of tears I ſtray,
Where briars wound, and thorns perplex my way,
Still let my ſteady ſoul thy goodneſs ſee,
And with ſtrong confidence lay hold on thee;
With equal eye my various lot receive,
Reſign'd to die, or reſolute to live;
Prepar'd to kiſs the ſceptre, or the rod,
While God is ſeen in all, and all in God.

I read his awful Name emblazon'd high
With golden letters on the' illumin'd ſky;
Nor leſs the myſtic characters I ſee
Wrought in each flow'r, inſcrib'd on ev'ry tree;
In ev'ry leaf that trembles to the breeze,
I hear the voice of God among the trees;
With thee in ſhady ſolitudes I walk,
With thee in buſy crowded cities talk;
In ev'ry creature own thy forming pow'r,
In each event thy providence adore.
Thy hopes ſhall animate my drooping ſoul,
Thy precepts guide me, and thy fear controul.
Thus ſhall I reſt, unmov'd by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myſelf omnipotent in thee.
Then when the laſt, the cloſing hour draws nigh,
And earth recedes before my ſwimming eye;
When trembling on the doubtful edge of fate
I ſtand, and ſtretch my view to either ſtate;

Teach

Teach me to quit this tranſitory ſcene,
With decent triumph and a look ſerene;
Teach me to fix my ardent hopes on high,
And, having liv'd to thee, in thee to die.

Mrs. BARBAULD.

The PRAYER of *MOSES*, PARAPHRASED.

O LORD! O SAVIOUR! Tho' thy choſen band,
Have ſtay'd like ſtrangers, in a foreign land;—
Thro' number'd ages, which have run their race,
Still has thy Mercy been our Dwelling-place,
Before the moſt exalted duſt of earth,
The ſtately mountains had receiv'd a birth,
Before the pillars of the world were laid,
Before the habitable parts were made;
Thou wer't their GOD, from thee their riſe they drew,
Thou great for ages, great for ever too.

Man, (mortal creature,) fram'd to feel decays,
Thine unreſiſted pow'r, at pleaſure ſways;
Thou ſay'ſt, Return;—and parting ſouls obey:—
Thou ſay'ſt, Return;—and bodies fall to clay.
For what's a thouſand fleeting years with thee?
Or time, compar'd with long eternity!—
Whoſe wings expanding infinitely vaſt,
O'er ſtretch its utmoſt ends of firſt and laſt?—
'Tis like thoſe hours that lately ſaw the ſun,
He roſe, and ſet, and all the day was done;
Or like the watches which dread night divide,
And while we ſlumber unregarded glide,
When all the preſent ſeems a thing of nought,
And paſt and future cloſe to waking thought.
As raging floods, when rivers ſwell with rain,
Bear down the groves, and overflow the plain,
So ſwift and ſtrong, thy wonderous might appears,
So life is carried down the rolling years.
As heavy ſleep purſues the days retreat,
With dark, with ſilent, and unactive ſtate,
So life's attended on by certain doom,
And death's their reſt,—their reſting-place, a tomb!—
It quickly riſes, and it quickly goes,
And youth its morning, age its evening ſhews.
Thus tender blades of graſs, when beams diffuſe,
Riſe from the preſſure of their early dews,
Point t'wards the ſkies, their elevated ſpires,
And proudly flouriſh, in their green attires,
But ſoon (Ah fading ſtate of things below!)
The ſcythe deſtructive, mows the lovely ſhow:

The

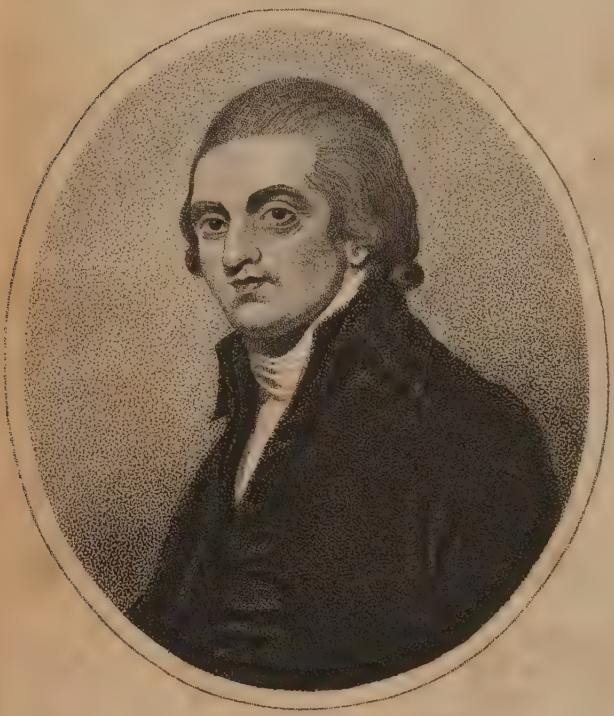
The rising sun thus saw their glories high,
That sun descended, sees their glories die.

We still with more than common haste of fate,
Are doom'd to perish, in thy kindled hate.
Our public sins, for public justice call,
And stand, like marks, on which thy judgments fall:—
Our secret sins, that folly thought conceal'd,
Are in thy light, for punishment reveal'd!
Beneath the terrors of thy wrath divine,
Our days unmix'd with happiness decline,
Like empty stories, tedious, short, and vain,
And never, never more recall'd again.
Yet what were life, if to the longest date,
Which we have nam'd a life, we backen'd fate,
Alas! its most computed length appears,
To reach the limits, but of seventy years;
And if by strength, to fourscore years we go,
That strength is labour, and that labour woe:
Then, will thy term expire, and thou must fly,
O man! O creature! surely born to die.
But who regards a truth so throughly known?
Who dreads a wrath so manifestly shewn?
Who seems to fear it, tho' the danger vies,—
With any pitch to which our fear can rise.
O teach us so to number all our days,
That these reflections may correct our ways,
That these may lead us from delusive dreams,
To walk in heavenly Wisdom's golden beams.

Return, O Lord! How long shall Israel sin?
How long thine anger—be preserv'd within?
Before our time's irrevocably past,
Be kind, be gracious, and return at last.
Let favour soon dispens'd, our souls employ,
And still remembered favour, live in joy.
Send years of comforts, for our years of woes;—
Send these, at least of equal length with those;—
Shine on thy flock, and on their offspring shine,
With tender mercy, (sweetest act divine;)
Bright rays of majesty serenely shed,
To rest in glories on the nation's head;—
Our future deeds with approbation bless,
And in the giving them, give us success.

PARNELL.

GEO. STORY,
North-Green, Worship-Street, London.



Mr BENJAMIN LEGGATT.

A Preacher of the Gospel.

Aged 35.

THE METHODIST MAGAZINE,

For MAY, 1800.

Some Account of Mr. JAMES NORTH, of Rothwell, who died at Wakefield, April 25, 1799, after having faithfully preached the Gospel of Christ for about fifty years, in the Methodist Connection.

MR. NORTH was born at Rothwell, near Leeds, in the year 1725. His parents were honest, and regular in their conduct; they constantly attended the church and sacrament, and endeavoured to bring up their children in the fear of God, altho' they were strangers to the power of godliness; which indeed was the case with the inhabitants in general, in that neighbourhood, in those days of darkness and ignorance.

In 1747, the Methodist Preachers visited Oulton, a village about a mile from Rothwell. Mr. North having heard much concerning them, had a desire to hear what they had to say, but was greatly ashamed, and knew not how to venture, because this sect at that time, was every where spoken against, by all sorts of people: However as some of his companions intended to go, with a design to persecute the preacher, he took that opportunity and went along with them, but with a very different intention. He was soon convinced of the truth, and was told by one who observed him,—"You are too serious;—you will soon be a Methodist:" As he now saw it his duty to attend the preaching, he went to hear William Nelson, brother to John Nelson, and by him, as an instrument in the hand of the Lord, he was deeply awakened; and as he saw his own danger, he began to warn his relations, well knowing, that they were among the spiritually dead. As he sought the Lord with his whole heart, he soon found him to be a God, who pardoneth iniquity, transgression, and sin. His evidence of the love of God in Christ Jesus, was clear and strong; and there is good reason to believe, that he never lost his confidence in God to the day of his death.

He talked seriously to his father, and endeavoured to convince him of the absolute necessity of experiencing a change wrought in his own mind by the power of the Holy Ghost: But his father

thought that he had religion enough, and had no need to be inſtructed by his ſon. He then tenderly intreated him, to give him leave to pray in the family, which his father at length conſented to. This, together with his pious example, had a good effect, ſo that in a ſhort time, the whole family were prevailed upon to go with him to hear the word of God. Not long after, his father and mother, his three brothers, and three ſiſters, were all brought into the glorious liberty of the children of God; ſo that the Lord made him the happy inſtrument of ſaving all his father's houſhold. When God is pleaſed to awaken any one in a family, and that perſon continues ſteady and uniform in all his conduct, carefully adorning his profeſſion, by maintaining the chriſtian ſpirit and temper on all occaſions, patiently bearing with all the perverſeneſs, and bad tempers of thoſe with whom he is connected; and watching unto prayer, that his light may ſhine before his friends, ſo that they may be conſtrained to acknowledge that the Lord hath wrought a real change in him; when this is the caſe, there is good reaſon to believe, that ſuch a perſon will not long be left to ſerve God alone, but his relations will be willing to bear him company in the way to heaven. Thus it pleaſed God to favour this good man.

His father invited the preachers to his houſe, and the Lord attended their labours with a bleſſing; a ſociety was formed, a chapel was built, and the work of God has been carried on in the town, with various ſucceſs, to the preſent day. At firſt, they were greatly perſecuted by their ungodly neighbours, and ſometimes their lives were in no ſmall danger; ſuch was the treatment that the Methodiſts generally met with in thoſe days: Then it might be ſaid with truth, "If any man will live godly in Chriſt Jeſus, he ſhall ſuffer perſecution;"—and it required no ſmall degree of courage for any perſon to be a real chriſtian: But through the mercy and goodneſs of God, the times are greatly changed in this reſpect, ſo that, in general, we ſuffer little or nothing, merely on a religious account. How happy will it be for us, if we are truly ſenſible of the privileges we enjoy, ſo that we may improve them as we ought.

Mr. North's Brother Joſeph, was a man wholly devoted to God: He ſaw it his duty to mortify the deeds of the body, and to crucify the fleſh, by daily ſelf-denial, and frequent faſting;—duties not ſo much practiſed by religious people now, as they formerly were;—nay, it ſeems, as if many who profeſs faith in the Redeemer, ſeldom think of ſuch things, but follow the cuſtoms and faſhions of the world, both in dreſs and various other reſpects; and they even think that it would be wrong to be ſingular; as if there were no ſuch text in the Bible as, "Be ye not conformed to the world; but be ye transformed by the renewing of your mind." This upright man was ſo deeply ſerious, that he

he was scarcely ever seen to smile after he found the pearl of great price. He lived much in a little time, and the Lord soon finished the work of grace in his soul. He died, full of faith and love, and entered triumphantly into the joy of his Lord: Soon after, one of his sisters died happy in the Lord, so that their neighbours prophanely said, "They had killed themselves with so much religion;—and, that the rest of the family would pray themselves to death." The remaining five lived to be useful members of society. They are now, except one, all of them in the paradise of God.

From the time that Mr. North was brought into the liberty of the Gospel, his friends believed that the Lord would call him to act in a public character in the Church, and in this they were not mistaken: he soon began to pray in public, and to give a word of exhortation as opportunity served. For many years, he was generally engaged every night, either in meeting the classes, or holding prayer-meetings in the neighbouring villages, and was made exceedingly useful in this way to many precious souls. Soon after he was admitted among the local preachers; and as preachers in those days were not to be met with every where, he sometimes visited the societies in different places for a month or two at a time. Being lively and zealous, and an acceptable preacher, Mr. Wesley wished him to become an itinerant; but Mr. North thought it his duty to take care of the little flock in Rothwell, and to be useful in his own neighbourhood: He certainly was a nursing father to that society for many years, and suffered not a little for their sake.

In 1755, he married a pious person, with whom he lived in love and peace, and by whom he had five children; two of them died happy in the Lord, and the other three are walking in the steps of their pious father. He entertained the preachers at his own house as long as he lived, and was himself a diligent and faithful labourer in the Lord's vineyard for about fifty years; and although he was chiefly confined to the Leeds circuit, yet the Lord gave him favour in the sight of the people, and he was highly acceptable to the last. I have heard him preach many times, with much pleasure and profit also, at my first setting out in the ways of God; but once in particular, I shall never forget. He came to Scarcroft, in the parish of Thorner, one Sunday morning, in the year 1760. At that time, many in that neighbourhood were under deep and painful convictions, with whom he tenderly sympathized. After pouring out his whole soul to God in fervent prayer, he took his text in Job xxiii. 3. &c. "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." While he was reading those solemn words, the whole congregation were so power-

fully affected, that he was obliged to ſit down and ſilently mourn with them. It was near half an hour before he was able to ſpeak one word. Such a time of ſilent weeping I do not remember to have ſeen, except once, at a Love-feaſt at Leeds, on the Sunday after the Conference there, in 1762.

At that Conference a greater number of young men ſet out to travel, than had ever done at any former Conference, viz. Tho. Rankin, G. Story, J. Eaſton, W. Menithorpe, J. Shaw, J. Ellis, J. Robertſhaw, J. Pawſon, &c. In this Love-feaſt Mr. Hopper was led to pray in an extraordinary manner, for thoſe young men, well knowing the importance of the work in which they were engaged, and the danger and hardſhips they would have to endure, which ſo greatly affected him, that he was obliged to give up, and could only (with the whole congregation) ſilently weep before the Lord. Mr. Nicholas Gilbert then began to pray in the ſame manner, but he alſo was ſo overcome by the preſence of God, that he was not able to proceed; and for a long time, he, and a vaſt concourſe of people were all upon their knees, ſilently weeping at the feet of our Lord. This was a time which will never be forgotten while any are living who were then preſent. There are undoubtedly ſpecial times and ſeaſons, when the Lord pours out his ſpirit in an extraordinary manner upon particular places and congregations. Another remarkable inſtance occurs to my mind: Mr. Thomas Taylor paid us a viſit at Scarcroft in 1762; —he had no ſooner read his text, when his mind was ſo transported with a diſcovery of the mercy and love of God, that he quite forgot his text, and for more than an hour, he continued to praiſe the Lord, in ſuch a manner as was truly aſtoniſhing. The people, in general, were abundantly bleſt; and as to myſelf, I never was ſo happy ſince I was born: I well remember, that I then thought my ſoul would inſtantly have taken wing, and aſcended to the paradiſe of God.

But to return from theſe digreſſions. Mr. North's miniſterial abilities, both in prayer and preaching, were conſiderable, and he did not ſpare himſelf. He was generally employed every Sunday, two or three times. He ſeldom diſappointed any place, but travelled all ſorts of weather, far and near; found his own horſe, and paid his own turnpikes. He did not labour in vain, nor ſpend his ſtrength for nought; but the Lord made him the happy inſtrument of bringing many precious ſouls to the knowledge of the truth; among others, my eldeſt ſiſter and her huſband were both awakened under one of his ſermons from Pſalm xxiii. 6. "Surely goodneſs and mercy ſhall follow me all the days of my life."

He conſtantly read the Scriptures, ſung a hymn, and prayed with his family, offering to God the morning and evening ſacri-

fice

fice of praiſe and prayer. How any head of a family can neglect this moſt important duty, is not for me to ſay, but ſurely ſuch perſons are inexcuſable before God; and can never be ſaid to do their duty to thoſe who are committed to their care: Is there a more lovely ſight on this ſide heaven, next to the great congregation, than to ſee a whole family ſeriouſly and ſolemnly worſhipping the God of the ſpirits of all fleſh, and ſinging the praiſes of him whom angels and glorified ſpirits continually adore? Thus our friend was employed, with his beloved wife, and the children whom God had given them. He was naturally of a mild temper, and of a chearful diſpoſition, which rendered his converſation both pleaſing and profitable;—but it was obſerved by ſeveral of his friends, who had been long acquainted with him, that for ſome time before he died, his converſation as well as preaching was more ſpiritual and heavenly than ordinary, ſo that it ſeems the Lord was preparing him for what was ſoon to follow. The laſt Sunday he ſpent upon earth, he preached at Sturton-grange: both Mr. and Mrs. Wade could not help taking notice, how remarkably ſpiritual and heavenly he was in his converſation with them. The week before he died, he ſaid to Mrs. North, "I wonder why they put that petition in the Common Prayer Book, "From ſudden death, good Lord deliver us;"—adding, "I am ſure I cannot offer up that prayer to God." This appeared remarkable, when very ſoon after, he was ſuddenly and unexpectedly called away. He alſo appeared exceedingly grateful for the goodneſs of God extended to him and his partner in life, and ſaid to her, "I think, the longer we live, the greater peace we enjoy, and the more we love one another."

Hearing that his daughter was coming from Sheffield to ſee them, he intended to give her the meeting at his ſon's houſe in Wakefield. When he ſet forward in the morning, he turned back three times to take leave of his wife. She could not help obſerving this circumſtance, and ſaid, "It is very ſtrange that you ſhould turn back ſo often to bid farewel to me; you never uſed to do ſo before." He affectionately kiſſed her, prayed the Lord to be preſent with her, and to bleſs her. She replied, "The Lord bleſs you, and go with you;"—little thinking that this would be a final parting, and that ſhe was to ſee her beloved huſband alive no more;—but ſo the wiſe diſpoſer of all events had determined it ſhould be. Mr. North went to Wakefield, where he met, and dined with all his children. After dinner he walked out to ſeveral places, and returned to his ſon's houſe. He complained that he was not very well;—ſat down in a chair;—leaned back, and lifted up his eyes to heaven, and expired. So true it is, "In the midſt of life, we are in death,"—and ſo neceſſary it is to be always ready! Thus died this faithful, and uſeful ſervant of God, in the 75th year of his age; but as good

Mr. White,

Mr. Whitefield uſed to ſay, "Sudden death to him, was no doubt ſudden glory."

Some years ago, being upon a viſit at York, his miniſtry was attended with an uncommon bleſſing. The power of God was ſo deeply felt, that many were obliged to cry aloud for mercy. Some prudent perſons being preſent, they deſired him to try to ſtop them;—but as he was perſuaded that it was the work of God, he refuſed. How many were awakened at that time, I have not been able to learn.

Thus one chriſtian friend is called away after another, and yet we are ſpared a little longer;—no doubt, with a gracious deſign;—may this be fully anſwered, ſo that whenever Chriſt may call, we may be found ready to meet him!

Paſs a few ſwiftly fleeting years,
And all who now in bodies live,
Shall quit like him, the vale of tears,
Their righteous ſentence to receive.
But all, before they hence remove,
May manſions for themſelves prepare,
In that eternal houſe above,
And, O my God! ſhall I be there?—
Jesus, thy perfect love reveal,
My Alpha and Omega be;
And I thy bleſſed words ſhall feel,
And witneſs them fulfill'd in me.
Nothing hath fail'd of all the good;—
My Saviour hath perform'd the whole;—
I know it in my heart renew'd,
I know it in my happy ſoul.

I am, affectionately your's in Christ Jesus,

John Pawson.

We have ſelected the following Discourse, on account of its great importance, and peculiar utility at the preſent period, when ſo many Profeſſors of Religion are in a *Wilderneſs State*, and require every poſſible aſſiſtance to further their progreſs to the *Promiſed Land*. The comparatively ſmall number of our Readers, who are in poſſeſſion of Mr. Wesley's firſt four volumes of Sermons, have undoubtedly read this invaluable piece of experimental Religion, with pleaſure and profit, and conſequently will highly approve of its being put into the hands of many thouſands of their brethren, who have no other opportunity of becoming acquainted with it, but thro' the channel of the Methodist Magazine.

A SERMON

A SERMON

On the WILDERNESS STATE,

By the Rev. *JOHN WESLEY*, A. M.

JOHN XVI. 22.

"Ye now have sorrow: But I will see you again, and your joy no man taketh from you."

1. AFTER God had wrought a great deliverance for Israel, by bringing them out of the house of bondage, they did not immediately enter into the land which he had promised to their fathers, but *wandered out of the way in the wilderness*, and were variously tempted and distrest. In like manner, after God has delivered them that fear him from the bondage of sin and satan; after they are "justified freely by his grace, thro' the redemption that is in Jesus," yet not many of them immediately enter into the *rest* which *remaineth for the people of God*. The greater part of them wander more or less, out of the good way into which he hath brought them. They come, as it were, into a *waste and howling desert*, where they are variously tempted and tormented. And this, some, in allusion to the case of the Israelites, have termed, *A wilderness state*.

2. Certain it is, that the condition wherein these are, has a right to the tenderest compassion. They labour under an evil and sore disease; tho' one that is not commonly understood. And for this very reason, it is the more difficult for them to find a remedy. Being in darkness themselves, they cannot be supposed to understand the nature of their own disorder. And few of their brethren, nay, perhaps, of their teachers, know either what their sickness is, or how to heal it. So much the more need there is for the enquiry,

I. What is the nature of this disease?

II. What is the cause? And,

III. What is the cure of it?

I. What is the nature of this disease, into which so many fall, after they have believed? Wherein does it properly consist? And what are the genuine symptoms of it? It properly consists in the loss of that faith which God once wrought in their heart. They that are *in the wilderness*, have not now that divine *evidence*, that satisfactory *conviction of things not seen*, which they once enjoyed. They have not now that demonstration of the Spirit, which before enabled each of them to say, *The life I live, I live by faith in the Son of God, who loved* me, *and gave himself for* me. The light of heaven does not now *shine in their hearts*, neither do they *see him that is invisible:* But darkness is again on the face of their souls, and blindness on the eyes of their understanding.

ſtanding. The Spirit no longer "*witneſſes with their ſpirits, that they are the children of God*;" neither does he continue, as the Spirit of Adoption, "*crying in their hearts, Abba, Father.*" They have not now a ſure truſt in his love, and a liberty of approaching him with holy boldneſs. *Tho' he ſlay me, yet will I truſt in him*, is no more the language of their heart; but they are ſhorn of their ſtrength, and become weak and feeble-minded, even as other men.

2. Hence, 2dly, proceeds the loſs of love, which cannot but riſe or fall, at the ſame time, and in the ſame proportion, with true, living faith. Accordingly, they that are deprived of their faith, are deprived of the love of God alſo. They cannot now ſay, "Lord, thou knoweſt all things: Thou knoweſt that I love thee." They are not now happy in God, as every one is, that truly loves him. They do not delight in him as in time paſt, and "ſmell the odour of his ointments." Once, all their "deſire was unto him, and to the remembrance of his Name." But now even their deſires are cold and dead, if not utterly extinguiſhed. And as their love of God is waxing cold, ſo is alſo their love of their neighbour. They have not now that zeal for the ſouls of men, that longing after their welfare, that fervent, reſtleſs, active deſire of their being reconciled to God. They do not feel thoſe *bowels of mercies* for the ſheep that are loſt, that tender "compaſſion for the ignorant, and them that are out of the way." Once they were *gentle towards all men*, meekly *inſtructing* ſuch as oppoſed the truth, and *if any was overtaken in a fault*, "reſtoring ſuch a one in the ſpirit of meekneſs." But after a ſuſpenſe perhaps of many days, anger begins to regain its power. Yea, peeviſhneſs and impatience thruſt ſore at them, that they may fall. And it is well, if they are not ſometimes driven, even to "render evil for evil, and railing for railing."

3. In conſequence of the loſs of faith and love, follows, thirdly, loſs of joy in the Holy Ghoſt. For if the loving conſciouſneſs of pardon be no more, the joy reſulting therefrom cannot remain. If the Spirit does not witneſs with our ſpirit, that we are the children of God, the joy that flowed from that inward witneſs, muſt alſo be at an end. And in like manner, they who once *rejoiced with joy unſpeakable, in hope of the glory of God*, now they are deprived of that *hope full of immortality*, are deprived of the joy it occaſioned: As alſo of that which reſulted from a conſciouſneſs of *the love of God* then *ſhed abroad in their hearts*. For the cauſe being removed, ſo is the effect: The fountain being dammed up, thoſe living waters ſpring no more, to refreſh the thirſty ſoul.

4. With loſs of faith and love and joy, there is alſo joined, fourthly, the loſs of that peace, which once paſt all underſtanding.

ing. That sweet tranquility of mind, that composure of spirit is gone. Painful doubt returns: Doubt whether we ever did, and perhaps, whether we ever shall believe. We begin to doubt, whether we ever did find in our hearts the real testimony of the Spirit: Whether we did not rather deceive our own souls, and mistake the voice of nature for the voice of God? Nay, and perhaps, whether we shall ever hear his voice, and find favour in his sight. And these doubts are again joined with servile fear, with that *fear* which *hath torment*. We fear the wrath of God, even as before we believed: We fear lest we should be cast out of his presence; and thence sink again into that fear of death, from which we were before wholly delivered.

5. But even this is not all. For loss of peace is accompanied with loss of power. We know, every one who has peace with God, thro' Jesus Christ, has power over all sin. But whenever he loses the peace of God, he loses also the power over sin. While that peace remained, power also remained, even over the besetting sin; whether it were the sin of his nature, his constitution, the sin of his education, or that of his profession: Yea, and over those evil tempers and desires, which till then he could not conquer. *Sin* had then *no more dominion over him*: But he hath now no more dominion over sin. He may struggle indeed, but he cannot overcome; the crown is fallen from his head. His enemies again prevail over him, and more or less bring him into bondage. The glory is departed from him, even the kingdom of God which was in his heart. He is dispossessed of righteousness, as well as of peace and joy in the Holy Ghost.

II. 1. Such is the nature of what many have termed, and not improperly, *The Wilderness State*. But the nature of it may be more fully understood by enquiring, secondly, What are the causes of it? These indeed are various. But I dare not rank among those, the bare, arbitrary, sovereign will of God. He "rejoiceth in the prosperity of his servants:" He delighteth not to afflict or grieve the children of men." His invariable will is our sanctification, attended with "peace and joy in the Holy Ghost." These are his own free gifts: And we are assured, *the gifts of God are*, on his part, *without repentance*. He never repenteth of what he hath given, or desires to withdraw them from us. Therefore, he never *deserts* us, as some speak: It is we only that *desert* him.

2. The most usual cause of inward darkness, is sin of one kind or another. This it is which generally occasions what is often a complication of sin and misery. And, first, Sin of commission. This may frequently be observed to darken the soul in a moment; especially if it be a known, a wilful, or presumptuous sin. If,

for inſtance, a perſon, who is now walking in the clear light of God's countenance, ſhould be any way prevailed on to commit a ſingle act of drunkenneſs or uncleanneſs, it would be no wonder, if in that very hour he fell into utter darkneſs. It is true, there have been ſome very rare caſes, wherein God has prevented this, by an extraordinary diſplay of his pardoning mercy, almoſt in the very inſtant. But in general, ſuch an abuſe of the goodneſs of God, ſo groſs an inſult on his love, occaſions an immediate eſtrangement from God, and a *darkneſs that may be felt.*

3. But it may be hoped, this caſe is not very frequent; that there are not many, who ſo deſpiſe the riches of his goodneſs, as while they walk in his light, ſo groſsly and preſumptuouſly to rebel againſt him. That light is much more frequently loſt, by giving way to ſins of omiſſion. This indeed does not immediately quench the Spirit, but gradually and ſlowly. The former may be compared to pouring water upon a fire: The latter to withdrawing the fuel from it. And many times will that loving Spirit reprove our neglect, before he departs from us. Many are the inward checks, the ſecret notices he gives, before his influences are withdrawn. So that only a train of omiſſions, wilfully perſiſted in, can bring us into utter darkneſs.

4. Perhaps no ſin of omiſſion more frequently occaſions this, than the neglect of private prayer; the want whereof cannot be ſupplied by any other ordinance whatever. Nothing can be more plain, than that the life of God does not continue, much leſs increaſe, unleſs we uſe all opportunities of communion with God, and pouring out our hearts before him. If therefore we are negligent of this, if we ſuffer company, buſineſs, or any avocation whatever, to prevent theſe ſecret exerciſes of the ſoul, (or, which comes to the ſame thing, to make us hurry them over in a ſlight and careleſs manner,) that life will ſurely decay. And if we long or frequently intermit them, it will gradually die away.

5. Another ſin of omiſſion, which frequently brings the ſoul of a believer into darkneſs, is the neglect of what was ſo ſtrongly enjoined, even under the Jewiſh diſpenſation, "Thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him: Thou ſhalt not hate thy brother in thy heart." Now if we do *hate our brother in our heart*, if we do not *rebuke* him, when we ſee him in a fault, but *ſuffer ſin upon him*; this will ſoon bring leanneſs into our own ſoul; ſeeing hereby we are *partakers of his ſin.* By neglecting to reprove our neighbour, we make his ſin our own. We become accountable for it to God: We ſaw his danger, and gave him no warning. So, *if he periſh in his iniquity*, God may juſtly *require his blood at our hands.* No wonder then, if, by thus grieving the Spirit, we loſe the light of his countenance.

6. A third cauſe of our loſing this is, the giving way to ſome kind of *inward ſin*. For example: We know, every one that is *proud in heart is an abomination to the Lord*; and that, altho' this pride of heart ſhould not appear in the outward converſation. Now how eaſily may a ſoul filled with peace and joy fall into this ſnare of the devil? How natural is it for him to imagine, that he has more grace, more wiſdom or ſtrength, than he really has? To *think more highly of himſelf than he ought to think?* How natural, to glory in ſomething he has received, as if he had not received it? But ſeeing God continually *reſiſteth the proud, and giveth grace* only *to the humble*, this muſt certainly obſcure, if not wholly deſtroy, the light, which before ſhone on his heart.

7. The ſame effect may be produced by giving place to anger, whatever the provocation or occaſion be: Yea, though it were coloured over with the name of *zeal* for the truth, or for the glory of God. Indeed all zeal, which is any other than the flame of love, is *earthly, animal, deviliſh*, It is the flame of wrath: It is a flat, ſinful anger—neither better nor worſe.—And nothing is a greater enemy to the mild, gentle love of God, than this: They never did, they never can ſubſiſt together in one breaſt. In the ſame proportion as this prevails, love and joy in the Holy Ghoſt decreaſe. This is particularly obſervable in the caſe of *offence*; I mean, anger at any of our brethren, at any of thoſe who are united with us, either by civil or religious ties. If we give way to the ſpirit of offence but one hour, we loſe the ſweet influences of the Holy Spirit: So that inſtead of amending them, we deſtroy ourſelves, and become an eaſy prey to any enemy, that aſſaults us.

8. But ſuppoſe we are aware of this ſnare of the devil, we may be attacked from another quarter. When fierceneſs and anger are aſleep, and love alone is waking, we may be no leſs endangered by *deſire*, which equally tends to darken the ſoul. This is the ſure effect of any fooliſh deſire, any vain or inordinate affection. If we "ſet our affection on things of the earth," on any perſon or thing under the ſun; if we deſire any thing but God, and what tends to God; if we ſeek happineſs in any creature; the jealous God will ſurely contend with us: For he cannot admit of any rival. And if we *will* not *hear* his warning *voice*, and return to him with our whole ſoul; if we continue to grieve him with our idols, and running after other gods, we ſhall ſoon be cold, barren and dry, and *the god of this world* will *blind* and darken *our hearts*.

9. But this he frequently does, even when we do not give way to any poſitive ſin. It is enough, it gives him ſufficient advantage, if we do not "ſtir up the gift of God, which is in us;" if we do not *agonize* continually *to enter in at the ſtrait gate*;

if we do not earneſtly *ſtrive for the maſtery*, and *take the kingdom of heaven by violence*. There needs no more than not to fight, and we are ſure to be conquered. Let us only be careleſs or *faint in our mind*; let us be eaſy and indolent, and our natural darkneſs will ſoon return, and overſpread our ſoul. It is enough therefore, if we give way to *ſpiritual ſloth*: This will effectually darken the ſoul. It will as ſurely deſtroy the light of God, if not ſo ſwiftly, as murder or adultery.

10. But it is well to be obſerved, that the cauſe of our darkneſs, (whatſoever it be, whether omiſſion or commiſſion, whether inward, or outward ſin,) is not always nigh at hand. Sometimes the ſin, which occaſioned the preſent diſtreſs, may lie at a conſiderable diſtance. It might be committed days, or weeks, or months before. And that God now withdraws his light and peace, on account of what was done ſo long ago, is not, (as one might at firſt imagine,) an inſtance of his ſeverity, but rather a proof of his long-ſuffering and tender mercy. He waited all this time, if haply we would ſee, acknowledge, and correct what was amiſs. And in default of this, he at length ſhews his diſpleaſure, if thus, at laſt, he may bring us to repentance.

(II.) 1. Another general cauſe of this darkneſs, is *ignorance*; which is likewiſe of various kinds. If men know not the ſcriptures, if they imagine there are paſſages either in the Old or New Teſtament, which aſſert that all believers without exception, *muſt* ſometimes be in darkneſs, this ignorance will naturally bring upon them the darkneſs which they expect. And how common a caſe has this been among us? How few are there, that do not expect it? And no wonder, ſeeing they are taught to expect it: Seeing their guides lead them into this way. Not only the myſtic writers of the Romiſh Church, but many of the moſt ſpiritual and experimental in our own, (very few of the laſt century excepted,) lay it down with all aſſurance, as a plain, unqueſtionable ſcripture-doctrine, and cite many texts to prove it.

2. Ignorance alſo of the work of God in the ſoul, frequently occaſions this darkneſs. Men imagine, (becauſe ſo they have been taught, particularly by writers of the Romiſh Communion, whoſe plauſible aſſertions too many Proteſtants have received without due examination, that they are not always to walk in *luminous faith*; that this is only a *lower diſpenſation*; that as they riſe higher, they are to leave thoſe *ſenſible comforts*, and to live by *naked faith*, (*naked* indeed, if it be ſtript both of love and peace and joy in the Holy Ghoſt!) That a ſtate of light and joy is good; but a ſtate of *darkneſs* and *dryneſs* is better: That it is by theſe alone we can be *purified* from pride, love of the world, and inordinate ſelf-love; and that therefore we ought neither to expect nor deſire, to *walk in the light* always. Hence it is,

(tho'

(tho' other reaſons may concur,) that the main body of pious men in the Romiſh Church, generally walk in a dark uncomfortable way, and if ever they receive, ſoon loſe the light of God.

(III.) 1. A third general cauſe of this darkneſs, is temptation. When the candle of the Lord firſt ſhines on our head, temptation frequently flees away, and totally diſappears. All is calm within: Perhaps without too, while God makes our enemies to be at peace with us. It is then very natural to ſuppoſe, that we ſhall not ſee war any more. And there are inſtances, wherein this calm has continued, not only for weeks, but for months or years. But commonly it is otherwiſe: In a ſhort time, *The winds blow, the rains deſcend: And the floods ariſe* anew. *They* who *know not either the Son or the Father*, and conſequently, hate his children, when God ſlackens the bridle which is in their teeth, will ſhew that hatred in various inſtances. As of old, "he that was born after the fleſh, perſecuted him that was born after the Spirit;" even ſo it is now; the ſame cauſe ſtill producing the ſame effect. The evil which yet remains in the heart, will then alſo move afreſh: Anger and many other *roots of bitterneſs*, will endeavour to ſpring up. At the ſame time, ſatan will not be wanting, to caſt in his fiery darts: and the ſoul will have to *wreſtle*, not only with the world, *not* only *with fleſh and blood, but with principalities and powers, with the rulers of the darkneſs of this world, with wicked ſpirits in high places.* Now when ſo various aſſaults are made at once, and perhaps with the utmoſt violence, it is not ſtrange, if it ſhould occaſion, not only heavineſs, but even darkneſs in a weak believer. More eſpecially, if he was not watching, if theſe aſſaults were made in an hour when he looked not for them: If he expected nothing leſs, but had fondly told himſelf,—"The day of evil would return no more."

2. The force of thoſe temptations which ariſe from within, will be exceedingly heightened, if we before thought too highly of ourſelves, as if we had been cleanſed from all ſin. And how naturally do we imagine this, during the warmth of our firſt-love? How ready are we to believe, that God has *fulfilled in* us *the* whole *work of faith with power?* That becauſe we *feel* no ſin, we *have* none in us, but the ſoul is all love? And well may a ſharp attack from an enemy, whom we ſuppoſe to be not only conquered, but ſlain, throw us into much heavineſs of ſoul, yea, ſometimes into utter darkneſs. Particularly when we *reaſon* with this enemy, inſtead of inſtantly calling upon God, and caſting ourſelves upon him by ſimple faith, who *alone knoweth how to deliver his out of temptation.* Theſe are the Cauſes of this ſecond darkneſs.

[*To be concluded in the next.*]

An Account

An Account of the Life and Death of ELLEN FOULDS, daughter of James Foulds, of Great-Harwood, near Blackburn, Lancashire, who died on Friday, May 12, 1797, aged 10 years. Communicated by her Mother to Mr. WOOD.

ELLEN FOULDS was born at Padiham, April 18, 1787. When about three or four years old, she gave proofs of a good understanding, both respecting temporal and spiritual things. Her parents fearing God, took her with them to hear his word, and to meetings set apart for social prayer. They also endeavoured to inform her judgment, and cultivate it for piety, that she might feel the importance of religious subjects, setting before her the nearness of death, and the awfulness of eternity.

Their ardent wishes for her spiritual improvement, and incessant and well-directed attempts to promote it, were not in vain. She was often affected, and would ask them questions that both surprized and affected them. Having been taught what would be wrong in herself, she concluded the same must be so in others; and therefore when she heard any person curse or swear, she would frequently say, "I think, if they do not mend, they must go to hell." Here her parents saw the good effects of their labour in the Lord. Once, under a sermon, in which the preacher attempted to describe the torments of the wicked, she was so affected with the awful subject, that her eyes poured forth a flood of tears; she wept almost aloud in the congregation. When her mother was prevented at any time from attending the public means of grace, and it was inconvenient or improper for the children to go without her, she called them together and prayed with them at home, which was made a great blessing to them all.

When Ellen was about six years old, she was severely afflicted with the measles, and from that time was often much indisposed, and in general, was impatient under her affliction, and sometimes very ill tempered. But in her last sickness she manifested a different spirit, she seemed entirely changed, being very patient and uncommonly serious, especially during the two last months. Her deadness to the world was so great and evident, that things of a worldly nature scarcely appeared to attract her attention at all, or to lower her affections in the least from the things above:—Her whole desire apparently was after an eternal inheritance. Death, in all his gloomy terrors, had no frightful aspect to her, nor in all her affliction did she ever express the least desire to recover. And though at times she underwent very excruciating pains, yet she did not murmur, but seemed to welcome them as harbingers of her eternal peace and liberty.

Once her mother asked her the reason, Why she was so desirous to die? She answered, "I long to go to heaven." Her mother then asked her,—if she never had any fears of going to hell?

She

She replied,—"No." She put the same question to her again, and received the same answer. She then asked her,—if she thought she had never sinned? She said, "Yes, many and many a time; "but I think I shall be saved." She had an unshaken confidence that God would save her, that her exit out of this world would introduce her into the presence of God, to join the holy angels, and triumphant saints.

She loved prayer, and often wanted her father to pray by her. And at her request, her mother often read to her the account which the Evangelists give of the sufferings of our blessed Saviour;—this part of scripture she was much attached to, and received great benefit from it. One time in particular, when her mother read her the account of our Saviour's agony in the garden, she was much affected at his sufferings and condescending love to die for mankind; especially when she heard those words, *And his sweat was as it were great drops of blood falling down to the ground*, Luke xxii. 44. Then the humble, penitential, thankful tear bedewed her languid eyes, a pleasing rapturous smile sat on her pale countenance, and she seemed almost impatient of immortality, to live in the presence of her Lord and Saviour.

She was conscious that she loved her Redeemer, and had a saving interest in his sufferings, which enabled her to rejoice in hope of everlasting life, believing, confidently, that when her frail tabernacle should be taken down, and return to dust, her spirit would ascend to Jesus, and with all the joyful inhabitants of heaven, adore him for ever. And she gave sufficient proof of the reality of this, to all that attended her; for the nearer death approached, the brighter prospects she had of eternal glory, and the more was her joy encreased.

On the 10th of May, she said to her mother, "I think death "is near;—send for my father." On her mother's replying, that he would be home about eleven o'clock;—she said,—"But "if he does not come soon, he will be too late. But if I see him "no more, tell him,—be sure to live to God, when I am dead." At these words, her mother was much affected, and said, "The "Lord bless thee my lamb." To which she replied,—"I am "blest, and shall be blest; do not weep for me; and do not weep "when I am buried:—I shall go to heaven." And added,—"If "I had lived till I had been a woman, very likely I might have "gone through a deal of trouble, and perhaps might have been "wicked, and been lost at last; but if I die now, I shall be saved. This world will soon be over, and then some must go to "the right hand of God, and some to the left. Whatever you "do, be sure you live to God, and tell people when I am dead, "to be good. And let none of your children break the Sabbath." She talked as long as she could, till her strength failed her.

About

About two hours after this converſation, ſhe ſaid to her mother, "I have ſeen my two brothers!" (Richard and Thomas, who died near three years before.) Her mother intimated, that probably ſhe had been aſleep, and had dreamt about them. She anſwered, "I was not dreaming, nor have I been aſleep, but I have "ſeen them." Her mother aſked her, Where;—and what they were like? She replied, "They ſtood at the bed-feet;—and I "never ſaw any thing ſo white and glittering in all my life:—but "there were many more with them; and I think the others were "angels." Her mother believed ſhe was perfectly ſenſible and recollected when ſhe ſpake theſe words. In a little while after, ſhe ſaid,—"Look, mother, they are come again!" and pointing to the feet of the bed, ſaid,—"See, where they ſtand waiting for me!" On her mother's ſaying,—ſhe could not ſee them,—the child replied,—"You do not look right; I can ſee them;"—and repeated, as ſhe ſat up in bed,

"For me my elder brethren ſtay,
"And angels becken me away,
"And JESUS bids me come."

On Thurſday, the children ſhe had gone to ſchool with, came to ſee her, whom ſhe earneſtly exhorted to fear and love God. She told them,—never to utter any bad words, nor break the Sabbath; and many other cautions ſhe gave them. When they left her, ſhe bade them "farewell;" adding,—"May God bleſs you, and "bring you to heaven when you die." At night ſhe was very ill, and continued ſo till between five and ſix o'clock in the morning, when, being conſiderably better, and ſeeing her father kneeling at her bed-ſide, ſhe ſaid,—"Father, you have a great deal to do "in this world; but it will ſoon be over;—and whatever you "do, take care to live to God." Upon her mother's ſaying,—that ſhe thought her ſenſible; Ellen looked at her very earneſtly, and replied,——"Yea, I am ſenſible;—and whatever you "do, be ſure you live to God;—and tell people, when I am dead, "to be good." She likewiſe affectionately intreated her parents to take care of her brothers and ſiſters, that ſhe was going to leave behind, to bring them up in the fear of God, eſpecially her brother James.

She continued in the ſame comfortable frame of mind all the day; and a little before ſhe departed, ſhe ſaid to her father,—"I am happy." He replied, "Then thou art not afraid to die;" She anſwered,—"I am not." And ſoon after her happy ſpirit, quietly and peaceably left this vale of ſorrows, for the unutterable joys of paradiſe. May this account ſtimulate parents to be attentive and faithful to the ſpiritual welfare of their children, and be uſeful to the riſing generation.

Whitby, Sept. 14, 1799. THOMAS WOOD.

An

An Account of Mr. EDWARD GRAY, of Collierly, near New-caſtle-upon-Tyne; who died July 15, 1799.

By Mr. A. H. Matthewson.

IT is ſincerely to be wiſhed, that thoſe who have adorned their profeſſion by the uprightneſs of their conduct, have lived in piety, and died in peace, had kept ſome account of the incidents attending their pilgrimage thro' this world, that others might be more ſtrongly encouraged to follow their example. Among thoſe who claim our regard upon this ſubject, is Mr. Edward Gray, who was born in the pariſh of Whickham, near Newcaſtle upon Tyne, March 17, 1729. His parents were honeſt and induſtrious perſons, members of the Eſtabliſhed Church. They had a numerous family, to whom they gave as good an education as their circumſtances would admit of.

Edward, (their eldeſt ſon,) very ſoon gave proofs of that ſobriety, ſteadineſs, and diligence, for which he became ſo conſpicuous in maturer age. Thoſe amiable qualities attracted the notice and obtained him the patronage of a gentleman of conſiderable property in the neighbourhood, under whom he acted as ſteward; and his conduct was ſo exemplary, as at the death of his employer, recommended him to the notice of other gentlemen. His integrity raiſed him from obſcurity, and placed him in a ſituation, in which he enjoyed, the latter half of his time, all the comforts and conveniencies of life.

He ſeems, from an early period, to have poſſeſſed a tender conſcience, which kept him from thoſe groſs enormities into which many precipitately plunge. He long ſought ſalvation by works, and was ſcrupulouſly careful in performing every punctilio of what he conceived to be his duty; vainly imagining, by his own uprightneſs, to procure his acceptance with God; but the ſerious converſation of two religious perſons, was the mean of ſhaking this ſandy foundation, and gave him clearer views of the doctrines of Chriſtianity than he had hitherto enjoyed. I have heard him declare, that he never found ſolid peace and happineſs, till he had recourſe, like a humble ſupplicant, to the mercy of God, thro' the merits of Chriſt. The farther particulars of his converſion, I cannot relate, (he having out-lived all his contemporaries.) Yet, if we may judge from his future experience, it was rational, ſcriptural, and ſincere. No pecuniary proſpect could have biaſed him in favour of Methodiſtic Principles; the glory of God, and the good of his ſoul, were all he could have had in view. He was admitted into connection, at Burnop-Field, (then Sheep-Hill,) by Mr. Thomas Lee, in the year 1753; he ſoon became the leader of a claſs, a ſteward, and the chief pillar of that ſociety; and his attachment to the ſociety, and union with them, never ended, but with his life.

His usefulness in the Church was observed and acknowledged by all,—but himself. The support which he gave to the cause was liberal, and his solicitude for the welfare of every member, was very great. Often he has been instrumental in arousing the impenitent, softening the hardened, comforting the sorrowful, strengthening the weak, confirming and establishing those that were wavering. Tho' steady and upright himself, yet, he knew how to bear with human frailty, and to spread over the imperfections of a weaker brother, the cloak of charity. The natural warmth of his temper was so modulated by divine grace, and managed with circumspection, that tho' he was only a man, yet he was evidently, a man under the influence of the grace of God. It was next to impossibility to be in his company without feeling a desire to be both wiser and better. His piety and exemplary conduct, added weight to his exhortations or reproofs. The serenity of his heart was displayed in his countenance, always chearful, but never trifling; serious, but never gloomy. The most inflexible justice regulated his dealings. Truth was inviolably sacred. His word was his bond; and his integrity firm as a rock. Under his care the society flourished, and the work of the Lord prospered in his hand.

As his temporal concerns increased, his temptations multiplied; but the consolations of Christ abounded also in proportion. His business often led him into the company of those persons who pay little regard to religion, sobriety, or temperance; but Mr. Gray's resolutions, founded on religious principles, were not to be shaken by the frowns, the smiles, or the sneers of men. The most unlimited confidence was reposed in him by his employers. He possessed very great influence in the neighbourhood where he lived; and had he been, what tradesmen call, a speculative man,—had riches been more in his view, and integrity less at heart; could he have sacrificed his conscience to his interest, he might apparently have amassed a fortune. But his happiness was not derived from riches: He enjoyed a competency, and knew how to circumscribe his wants within the bounds of moderation. He possessed,—

> "An elegant sufficiency, content,
> "Retirement, rural quiet, friendship, books;
> "Ease, and alternate labour, useful life,
> "Progressive virtue, and approving HEAVEN."

In short, his treasure was in Heaven, and his heart was there also.

On January 13, 1798, it pleased God to put his resignation to the trial, by the death of his affectionate wife. Mrs. Gray had, for forty-one years, been a member in our connection, and was a wife, worthy of such a husband. She languished near twelve months previous to her decease, and maintained a patience which only religion can inspire. The blow was long expected before it was struck; and many wondered that it was no sooner given.

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The day before her death, ſhe was extremely ill, and the neighbours were called in to ſee her die. Mr. Gray retired from her room, and prayed. When he returned, ſhe had recovered a little, and ſaid,—"My dear, have you been praying me back again?" He replied,—"No. I have been commending you to God. I have been bleſſing him for his kindneſs in giving you to me; and now, when he is going to reſume his gift, I have delivered you up into his hands." She expreſſed much ſatisfaction, was confident of her acceptance with God, and next day died in peace.

Mr. Gray had been repeatedly, during the courſe of his life, attacked with a bilious complaint, attended with ſtones in the gall-bladder; but having recovered, he enjoyed, for many years, a tolerable degree of health, which was greatly preſerved by that courſe of temperance which he invariably purſued. October 8th, 1798, a Love-Feaſt was held at Burnop-Field; Mr. Gray was preſent, and exceedingly happy: The pleaſure of his mind ſhone in his countenance, which always wore, in my view, a reverential aſpect. He exerted himſelf more than uſual, which, with the heat of the day, and the number of people preſent, made him perſpire rather profuſely, and not being ſufficiently cautious afterwards, he caught cold, which was next day followed with a return of his old complaint. His pain was violent, and his condition dangerous. His family were alarmed, and his ſurgeon recommended the advice of a phyſician. They accordingly applied to one who preſcribed for him: The medicine was attended with ſome good effect; but though eaſed of his pain, and conſiderably better, yet he ſtill continued very weak. The long and ſevere winter in 1798 and 1799, by confining him entirely to his room, prevented his receiving the benefit of the open air, and of courſe kept him in a debilitated condition; but he conſidered it as an exerciſe of his patience; and divine grace made it not only ſupportable, but happy. Inſtead of repining, he bleſſed that God who gave him ſtrength according to his day, and repeatedly declared to me, that he would not give, what he had gained by his affliction, for ten thouſand worlds. He prayed and praiſed continually. He read much in the Bible, and Dr. Watts's Treatiſe on the Happineſs of ſeparate Spirits. He enjoyed ſuch a heaven upon earth in communion with God, that he "longed to depart, and be with Chriſt." He often ſaid, that,—"if ever it ſhould pleaſe God to reſtore him to health, he ſhould be afraid of entering the world again, leſt he ſhould in any meaſure loſe his preſent joy."

During this winter, his charity glowed with particular fervour. Many letters he wrote to me, during his confinement, ordering various neceſſaries of life to be ſent to the diſtreſſed poor; but always enjoined me to the ſtricteſt ſecrecy reſpecting the donor. He ſometimes concluded his letter with,—"tell no-body, not

even your wife:" But all our care could not prevent the receivers from ſuſpecting whence they came; and generally, when they partook of his bounty, they exclaimed, "O may God preſerve the life of our good old maſter!"

His brother, Mr. Thomas Gray, a member of the ſame ſociety, was taken ill about two months after himſelf, and when they were both confined by affliction, many religious letters paſſed between them, which ſhewed the ſtate of their minds, and their concern for each other's eternal welfare.

Mr. Thomas Gray was often, during his illneſs, much harraſſed with doubts and fears reſpecting his acceptance with God; but before he expired, which was in March, he was fully convinced that he was a child of grace, and an heir of glory.

After many interchanges of convaleſcence and relapſe, in the months of May and June, Mr. Gray experienced ſuch a continuance of good health, that his friends were inclined to hope, that God had heard and anſwered the many prayers that had aſcended to heaven on his account. The yellow colour which had long covered his body was removed, his fleſh returned, his ſtrength increaſed, and he bade fair for a longer term of life: but God's thoughts are not as our thoughts, reſpecting the life of our friends.

On Sunday morning, July 14, one of his ſon's-in-law came to ſee him, and going haſtily into his room, found him at prayer. Mr. Gray roſe up and ſaid, "You have juſt found me at your houſe. This morning I was ſo happy in prayer, that whether in the body, or out of the body I could not tell; but I was ſo engaged for myſelf, that I forgot all my family. I don't know when I was guilty of ſuch an omiſſion before. However, I went to prayer again, and have been preſenting all my children with their families, to God; and you have juſt come in when I was buſy at your houſe." It yields a pleaſing reflection to his children to think, that they have been often the ſubjects of ſuch prayers, and ought to afford more real ſatisfaction, than if large eſtates had been their's by right of inheritance. O that they all may follow him, even as he followed Chriſt!

This day he was ſo well as to attend the meeting twice. His appearance again in the houſe of God, after a long abſence, drew tears of joy from many eyes, and every countenance ſmiled to ſee him. Each member ſeemed to ſay, "The pillar of our Society yet remains. God, we truſt, will add to his life, as to Hezekiah's of old, other fifteen years." But alas! who can determine the future from the preſent, or tell what a day may bring forth? Though he was well and chearful till paſt 10 o'clock, that night when I parted with him; yet, before twelve hours were elapſed, his complaint returned; and he continued growing worſe all the Monday afternoon.

On

On Tuesday morning, July 16, he was something better, rose soon, and assigned to all his men their different employments. In the forenoon he still kept better, and intended visiting one of his sons; but about noon he again grew worse, and took his bed. He was now very sensible of his approaching dissolution. Formerly, at every attack of his disorder, he was anxious for his surgeon; but now he made no enquiry for him. He moaned, breathed quick, but made no complaint. Near 12 o'clock, the surgeon, who had been from home, came. Mr. Gray asked his opinion, whether he would recover? and desired him to be faithful in his answer. The surgeon replied, "You have had many attacks, but I fear this will be the last." He received the sentence with much composure, and said, "Then I am not deceived, for I thought so myself." He had a restless night, and early next morning he sent for me. I immediately went, and was struck with surprise to see him so greatly altered in so short a time. He desired me to pray. I prayed with fervour, found a near access to the throne of Grace; and he expressed great warmth of devotion. I asked,—if he had much pain? He answered, "No." I asked,—"How do you feel your mind?" He replied,—"I have no doubt of the mercy of God to me, thro' the merits of Christ. My trust is in the Lord. The remembrance of my past experience, yields me consolation. I now enjoy the comfort of that religion I have long professed; and, thanks be to God, I have not followed a cunningly devised fable." His numerous family of four sons, five daughters, and four sons-in-law, came around him, and like the children of Jacob, they received the last advice and benediction of their dying father. He had, a few days before, spoken his mind to them very freely: He begged of those of his children who made a profession of religion, to walk worthy of that vocation wherewith they were called;—never to bring a reproach upon the gospel;—but to hold fast the beginning of their confidence stedfast unto the end. He hoped that the others would be brought in also,—"But till that time arrive," he said, with tears streaming down his venerable face,—"if you have any regard for your father's memory, say nothing against religion." He now repeated the substance of many exhortations: He advised them to live in friendship and concord with each other, and to keep up union and communion with God. Each one present was melted into tenderness, and the sentiment of every heart appeared to be this,—"All that our father commands us, that we will do." Then, as if his work was finished, and his soul fully ready for another world, clasping his hands, and looking up to heaven, he said,——

"What is there here to court my stay,
Or hold me back from home;—
While angels beckon me away,
And Jesus bids me come."

About

About 11 o'clock, I viſited him again, and prayed with him. His extremities were now growing cold, and death was evidently approaching; yet his ſoul retained both its confidence and joy. At 3 o'clock in the afternoon, I ſaw him again, when he deſired me to read a chapter in the Bible. I aſked,—"Is there any particular chapter you with to hear?" He anſwered, "No: There is hardly a chapter but contains a promiſe, and all the promiſes are yea, and amen, in Chriſt Jeſus." I read the 14th, 15th, 16th, and 17th chapters of St. John's Goſpel. While I was reading, he ſeemed as if aſleep, and I gave over; but he preſently looked up, and ſaid,—"Read on; I am not ſleeping." I continued till I came to the 24th verſe of the 17th chapter, and read,—*Father, I will, that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me;* &c. Here he lifted up his hands, and ſaid,—"O what a privilege, to be intereſted in ſuch a prayer! Thanks be to God, I enjoy that privilege." The ſurgeon, who had attended him ſeveral times that day, now came in, and after examination, ſaid, that the circulation had ſtopt in all the extremities, and in moſt of the large arteries: A few hours, he thought, would put a period to his life. About 7 o'clock in the evening, he began to breathe ſlower, and attempted to ſpeak. His eldeſt ſon laid his ear cloſe to his father's lips, and heard him muttering,—"I'll praiſe:—I'll praiſe," aiming at that verſe which I had often heard him repeat,—

I'll praiſe my Maker while I've breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers;
My days of praiſe ſhall ne'er be paſt,
While life, and thought, and being laſt,
Or immortality endures.

A little after nine o'clock, he yielded up his happy ſoul to God, without a ſtruggle or a groan, in the 70th year of his age.

It would be difficult to find a man with a more ſanctified heart, or a more unblameable life. He was an affectionate huſband,—a tender parent,—and a faithful friend. He was religious without enthuſiaſm, and charitable without oſtentation. He lived the chriſtian;—he died the ſaint.—His life was pious;—his death was peace.—None who know the circumſtances of his exit, can forbear the wiſh,—"May my laſt end be like his!"

A. H. MATTHEWSON.

To

To the EDITOR of the METHODIST MAGAZINE.

Madeley, Oct. 18, 1799.

HAVING often found my soul refreshed in reading the Magazine, I wish to cast in a mite towards your labour of love. If the following accounts meet with your approbation, I hope they may be blest to the Reader. The first is of the Widow, mentioned in the volume of letters, who was fined 20l. for receiving my dear husband to preach in her house, called in derision,—*The Rock Church*.

MARY MATTHEWS, has been from the beginning, a steady walker, and an ornament to the profession she made, of being a follower of JESUS. When Mr. FLETCHER came first into this parish, she felt herself much prejudiced against him, from the accounts she heard; but at last, she had a desire to judge for herself. His subject, that morning, was,—"He that breaketh one of these commandments, is guilty of all."—She thought, "Then I shall not "be proved guilty, for I have kept the commandments, I am "sure." But no sooner did Mr. Fletcher begin to open them, one by one, but she saw herself condemned in each; and by the time he had concluded the sermon, she was deeply awakened, and groaned for a Saviour.

For two years, she earnestly sought the Lord; but feared that her sins were too great to be forgiven;—till one day, when her family were all gone to church, and she was left sick alone in the house, she took that opportunity to wrestle with the Lord; but found no answer. At last, being quite spent, she strove to compose her mind into recollection, and dropt into a doze. When she awoke, she beheld, with the eye of her mind, a representation of our Lord as hanging on the cross:—She saw the nails that held him there;—under him seemed a vessel as white as snow, into which a stream of blood flowed from his wounded side: It was said to her,—"For whom flows this stream?" In the same moment faith sprung up in her soul; her burden of sin dropt off;—and she cried out with joy, "For me, Lord!—for me!" Now did she bless and praise that God of all consolation, who had so graciously revealed the Saviour in her heart, and had brought her out of darkness into the kingdom of his dear SON. From this time, she walked with great steadiness in the ways of God, and was a pattern of meekness, industry, and patience.

The first Sabbath after I came to Madeley, my dear Husband brought me into the kitchen, where his people were assembled to take refreshment between the times of worship. He introduced me to them, saying, "I have not married this wife for myself only, but for your sakes also, &c." Mary was much affected, and

found

found her heart greatly united to us both. As we were giving out these words in the hymn,—

" The year of jubilee is come,
" Return ye weary wanderers home,"—

she felt the power of God surround her;—he spoke to her heart, that this should be the year of jubilee to her;—and gave her such a sense of the all-cleansing power of JESU's Blood, as she had never before known. From this time she experienced a greater conformity to the Mind that was in Christ; and often expresst, what a mighty change she felt in her state from that day.

One Sunday morning, at our meeting, some years after, (to which she had crept with great difficulty, on account of a wound in her leg,) she was observing the difference she felt in her soul, from what she had formerly done;—" For many years, (said she,) I " have not been without God: and yet I don't know how it was, " —there seemed a distance;—and I could hardly tell, whether " I was coming forward, or not. But now, my heart is all " praise. I have lain awake most of last night with the pain of " my leg; and I know not which to praise the Lord most for,— " the removal of the pain this morning, by which I am enabled " to get here;—or, for the sharpness of the pain in the night;— " for if it had been otherwise, I should have slept, and so have " lost a sweet visit from my dear Lord; and I had rather have had " that,—than all the ease in the world."

Since my dear Mr. FLETCHER's removal, she has often expresst what communion she felt with his spirit; and many times in her sleep, she seemed to be conversing with him. One day, when there was to be preaching at six o'clock in the Room, which he built in the wood, near which she lived, the brother who keeps the key, said, " Mary, I am afraid lest I should oversleep myself; " —will you open the door to-morrow morning?" She replied, " Yes;—give me the key;—the Lord will awake me in time!" About two in the morning she awoke, with an unusual sense of the presence of God. She thought, " I must arise, and pray." And old and feeble as she was, she came down stairs, broke up the fire, and lighted a candle, intending to spend the remainder of the time till six, in reading and prayer. " I took the hymn " book, (said she,) but being overcome with the power of God, " I let it fall from my hand, and leaning back in my chair, I " thought,—" God is about to do something with me: I will " lye still before him."—Immediately I lost all sense of outward " things, and found myself as if out of this poor trembling body: " It seemed as if I could have gone ten thousand miles in a mo- " ment. Then I found myself at the threshold of a glorious " place;—I could just look in. The first object which attracted " my eye, was the Lord JESUS, sitting on a throne. He ap- " peared exceedingly beautiful;—a glorious crown was over his head;—

" head ;—it did not seem to rest on his head,—but, as it were, " hovered over it, and turned as he turned. On one side of our " Lord, I saw a brightness I could not look on ; but turning my " eyes to the other side, I saw my dear Minister, Mr. Fletcher : " *He had a body* * ;—and such a resemblance of his former self, " that I should have known him among a thousand :—But it was " not like flesh and blood : I don't know how to describe it : I " never saw any thing like it :—But it was beautiful ;—and it was " a body too ;—the limbs and features were as before.—The body " of our Lord appeared the same ;—and so did several others " which I saw ; but I did not know *them*. My dear Minister " looked continually on the Lord JESUS, with such a smile, as " I cannot express. It seemed to me that I stayed hours. At " last he turned his face, and looked with a sweet smile on me, " reaching out his hand to me, as he used to do ;—and in a mo- " ment I came to myself, and heard the clock strike six."

During her last illness, she was kept in a sweet peace, though satan often strove to cast his fiery darts at her. But she told me, that in all her dark clouds, she always kept hold of the Saviour ; and that in her dreams, she had sweet sights of glory. One night, a little before her death, she felt some damps on her mind, and prayed the Lord to shew her,—if she was ready ;—or to make her so. She dreamt that night, that she saw the Lord JESUS, standing as in a circle ; and she was in the same circle with him. He smiled on her in such a manner, as filled her anew with joy and peace. The day before she died, she express much thankfulness, that the work was not yet to do ; and had a word for most who came near her, tho' she spake with much pain. The last hour of her life my Sally was with her ; I shall therefore give the relation of what passed at that awful period in her words.

" When I drew near to Mary's bed, she put out her hand with inexpressible joy, saying, " My dear friend, the Lord bless " you :—I am glad to see you once more :—I am almost at " home ! " I replied, " Yes ;—you will soon be safe landed ; hold out faith and patience a little longer, and you shall join that heavenly company who are now waiting to welcome you home :—I feel the presence of them now.—O how will my *dear Master* meet you with joy ! " She seemed filled with rapture at the thought, and express her full assurance that she should be among the glorified throng ; adding,—" We shall all " meet again to part no more. " She expressed much gratitude to my dear Mistress, saying, " May God for ever bless her : She " has been a kind friend to me. Tell her,—JESUS is very pre- " cious to me. May God bless and reward her for all her love " to me. Tell my son William, to go to dear Mrs. Fletcher, " that

* I give it in her own words.

" that he may receive advice and help, and be built up :—He has " been a dutiful loving child to me ;—God bleſs him." Brother Owen came in ; ſhe deſired we would both pray with her ;—the Lord was very preſent indeed ;—the room ſeemed filled with the heavenly convoy, waiting for her happy ſpirit. When we roſe from prayer, ſhe again took hold of my hand, ſaying, " My " dear friend, farewell ! God bleſs you !—Heaven bleſs you ! " God for ever bleſs you ! " And a few minutes after, with eyes and hands lifted up to heaven,—ſhe ſlipt away, without a ſtruggle." So died MARY MATTHEWS, in 1788, and the 75th year of her age. Her life was exemplary ; her death was happy. She had many trials in her own family ;—and in the beginning of her chriſtian race, much perſecution. She was brought before Magiſtrates for receiving the Goſpel into her houſe ;—but thro' all, ſhe ſtood,—" As an iron pillar ſtrong ;—And ſteadfaſt as a wall of braſs."

The next I ſhall mention, was alſo one of my dear huſband's firſt children :—She died in 1797.

MARY BARNARD, was deeply awakened, and earneſtly ſought the Lord, till he was pleaſed to ſet her at liberty in ſo clear and powerful a manner, that ſhe ſcarcely felt a doubt for four years. She could not read, and therefore frequently expreſt herſelf in a more ſimple way than others, who have their underſtandings more improved ; but a ſweet unction attended her words. After ſhe had enjoyed the pardoning love of God for four years, the Lord began to uncover her heart : She felt deeply her great unlikeneſs to God,—that all her ſoul was polluted with ſin, and quite unfit for the preſence of a holy God.—This brought her into great diſtreſs ;—and not clearly diſcerning the nature of juſtification, ſhe thought, that ſhe had been deceived. And not opening her mind to any one, hindered her of the help ſhe ſo much needed. However, ſhe took a good way,—ſhe cried to her heavenly Father, ſaying, " Lord, put a prayer into my mouth. I " don't know what my ſtate is,—nor what to aſk for : Put a " prayer into my mouth, that I may uſe it without ceaſing, night " and day."

The following Sabbath, my Huſband read the Collect for the laſt Sunday before Lent. Theſe words ſtruck her greatly,—" Pour into our hearts that moſt excellent gift of charity, without which all our doings are nothing worth." This, (ſhe ſaid,) " the Lord wrote on my heart, ſo that for nine weeks, whether " I was ſpinning, or whatſoever I was about, I continually cried, " —" *Lord, give me this moſt excellent gift of charity!*—*Miſtreſs*, " —I thought of *nothing elſe*;—I would not LET another thought " ſtay in my mind.—Well,—at the end of thoſe nine weeks, the " Lord did give it unto me, indeed ;—he applied that word with " power,—" Thou ſhalt walk with me in white."—My ſoul was " filled with love to every creature,—I felt all that evil gone.—

" He

"He made me *quite new*.—This is many years *a-gone*.—But he "always keeps me.—The blood of Jesus cleanses from all sin.— "I feel it *now*.—I don't know how to describe it.—But I think "the Lord has washed my soul as clean as the stones of the "brook.—One day I was thinking, how I have seen men climb "up trees;—at first they are in danger of slipping, or the "bough breaking;—but when they get up to the middle of "the tree, they sit down on a solid part of the trunk, in the midst "of the branches, and rest themselves;—just so it is with me:— "I seem to have got over the dangerous, difficult part;—and am "in such a quiet resting-place with my Lord, as I cannot tell how "to express.—*Mistress*, *dun* you know what a mill-post is?"—I "answered, "Yes, sister Barnard, I believe I do."—"Well, "(continued she,) when I was young, and could carry a *burn** on "my head, I used to stop, and lean my back against one of these "mill-posts, which stood in my road;—I was not afraid it would "break, or fall down:—Now,—that is just what I feel towards "the Lord Jesus Christ.—I lean all the weight of my soul on "Him, and there I rest. *I can feel no fear*, for I know he has my "cause in his hand. He has *shewn* me, and *told me*, that he "has cast my sins as a stone into the deep waters: but it is all "by faith;—all received from him: If I was to cease believing, "(and of course, I should cease obeying,) then the stone would "rise up again.—It is all Jesus Christ, from first to last:—and "he shall have all the glory."

She was near ninety, and very lame, yet would always come to Madeley on the Sabbath, when the weather would permit, if she possibly could; and was a constant attendant on the meetings at the Bank, where she lived.

In her last illness, she suffered much from a complaint in her knee, but her confidence remained unshaken. She sent me word by her son, (who has many years been one of our local preachers,) that she found the Lord, a God all-sufficient; and tho' absent in body, her heart was as much with us as ever. She declared to the last,—"The covenant is signed, and sealed, between my "Lord and me.—I am his by a marriage bond;—and he is mine: "—And now I set to my seal, that the blood of Jesus cleanses "from all sin." And with that testimony she sweetly sunk into the arms of God.

M. FLETCHER.

* That is, *a burden*. The Reader will observe, that MARY's own words are preserved in this conversation, as being more descriptive of her simplicity, and christian sincerity, than any that could be substituted for them.

An Account of the Shipwreck of his Majesty's Ship LA TRIBUNE, off the Harbour of Halifax, Nova Scotia, in the month of November, 1797. *

"LA TRIBUNE was one of the finest frigates in his Majesty's service, mounted 44 guns, and had been lately captured by Captain Williams, in the Unicorn frigate. She was commanded by Captain S. Barker, and sailed from Torbay the 22d of September 1797, as convoy to the Quebec and Newfoundland fleets. In lat. 49. 14. long. 17. 22. she fell in, and spoke with his Majesty's ship Experiment from Halifax, out twelve days. She lost sight of all her convoy October 10, in lat. 46. 16. long. 32. 11. On Thursday morning they discovered the harbour of Halifax about eight o'clock: And the wind being E. S. E. they approached it very fast, when Captain Barker proposed to the master to lay the ship to till they could obtain a pilot. The master replied, "that he had beat a 44 gun ship into the harbour, that he had been frequently there, nor was there any occasion for a pilot, as the wind was favourable." Confiding in these assurances, Captain Barker went below, and was for a time employed in arranging some papers he wished to take on shore with him; the master in the mean time taking upon him the pilotage of the ship, and placing great dependance on the judgment of a negro man, by the name of John Cofey, who had formerly belonged to Halifax. About 12 o'clock, the ship had approached so near the Thrum-Cap shoals, that the master became alarmed, and sent for Mr. Galvin, the master's mate, who was sick below. On his coming upon deck, he heard the man in the chains sing out, "by the mark five!" The black man forward at the same time singing out, "steady." Galvin got on one of the carronades to observe the situation of the ship; the master, in much agitation, ran up to the wheel and took it from the man who was steering, with an intent to wear the ship; but before this could be effected, or Galvin was able to give an opinion, she struck. Captain Barker instantly came on deck, and reproached the master with having lost the ship. Seeing Galvin also on deck, he addressed him, and said, that knowing he had formerly sailed out of this harbour, he was much surprised he could stand by and see the master run the ship on shore. Galvin informed the Captain he had not been on deck long enough to give an opinion.

"Signals of distress were immediately made, and answered by the military posts, and the ships in the harbour. Boats from all the

* This affecting Narrative is extracted from THE NAVAL CHRONICLE, No. VI. Printed for Messrs. Burner and Gold, Fleet Street; Cadell and Davies, Strand, &c. price 2s. 6d. a Work of considerable merit.

military

military poſts, from his Majeſty's ſhips, and the dock-yard, proceeded to the relief of La Tribune. The military boats, and one of the boats from the dock-yard, with Mr. Rackhum, boatſwain of the Ordinary, reached the ſhip; but the other boats, tho' making the greateſt exertions, were not able, the wind being ſo much againſt them, to get on board. The ſhip was immediately lightened by throwing all her guns, excepting one retained for ſignals, overboard, and every other heavy article, ſo that about half paſt eight o'clock in the evening the ſhip began to heave, and about nine ſhe got off from the ſhoals. She had before, at about five or ſix o'clock, loſt her rudder, and on examination, it was now found ſhe had ſeven feet water in the hold. The chain pumps were immediately manned, and ſuch exertions made, that they ſeemed to gain on the leaks, and, by the advice of Mr. Rackhum, the captain ordered to let go the beſt bower-anchor. This was done, but it did not bring her up. The captain then ordered them to cut the cable; and the jib, and fore-top maſt ſtay-ſail, were hoiſted to ſteer by. All this time the violent gale which had come on from the S. E. kept increaſing, and carrying them to the weſtern ſhore. In a ſhort time, the ſmall-bower anchor was let go, at which time they found themſelves in about thirteen fathom water: The mizen-maſt was then cut away.

"It was now about ten o'clock; and the water gaining faſt upon them, little hope remained of ſaving the ſhip or their lives. At this critical period, Lieutenant Campbell quitted the ſhip, Lieutenant North was taken into the boat out of one of the ports. Lieutenant James, of the Royal Nova Scotia regiment, not being to be found, was ſo unfortunate as to remain, and, to the great diſtreſs of his worthy parents and friends, ſhared the general fate. From the period when Lieutenant Campbell quitted the ſhip, all hopes of ſafety had vaniſhed; the ſhip was ſinking faſt, the ſtorm was increaſing with redoubled violence, and the rocky ſhore to which they were approaching, reſounding with the tremendous noiſe of the billows which rolled towards it, preſented nothing to thoſe who might ſurvive the calamity, but the expectation of a more painful death, from being daſhed againſt thoſe tremendous precipices which, even in the calmeſt day, it is almoſt impoſſible to aſcend. Dunlap, one of the ſurvivors, declared, that at about half paſt ten, as he could conjecture, one of the men who had been below came to him on the forecaſtle, and told him, it was all over. In a few minutes after, the ſhip took a lurch, as a boat will when nearly filled with the water and going down: Immediately on which Dunlap began to aſcend the fore-ſhrouds, and, at the ſame moment caſting his eyes towards the quarter-deck, ſaw Captain Barker ſtanding by the gang-way, and looking into the water, and directly after heard him call for the jolly-boat. At the ſame time he ſaw the lieutenant of marines running

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ing towards the taffrail, he ſuppoſed to look for the jolly-boat, as ſhe had been previouſly let down with men in her; but inſtantly, the ſhip took a ſecond lurch, and ſunk to the bottom; after which neither the captain nor any other of the officers were ſeen.

"The ſcene, ſufficiently diſtreſſing before, became now peculiarly awful! more than 240 men, beſides ſeveral women and children, were floating on the waves, making their laſt effort to preſerve their exiſtence. Dunlap, whom we have before mentioned, gained the fore-top. Mr. Galvin, the maſter's mate, after incredible difficulty, got into the main-top;—he was below when the ſhip ſunk, directing the men at the chain-pump, but was waſhed up the hatch-way, thrown into the waſte, and from thence into the water, and his feet as he plunged ſtruck a rock; on aſcending, he ſwam to gain the main ſhrouds, when he was ſuddenly ſeized hold of by three men; he now thought he was loſt; to diſengage himſelf from them, he made a dive into the water, which induced them to quit their hold; on riſing again he ſwam to the ſhrouds, and arriving at the main-top, ſeated himſelf on an arm-cheſt which was laſhed to the maſt. From the obſervations of Mr. Galvin from the main-top, and Mr. Dunlap in the fore-top, it appears, that near one hundred perſons were, for a conſiderable time, hanging to the ſhrouds, the tops, and other parts of the wreck; but from the extreme length of the night, and the ſeverity of the ſtorm, nature became exhauſted, they kept at all periods of the night dropping off, and diſappearing. The cries and groans of the unhappy ſufferers, from the bruiſes many of them had received, and as their hopes of deliverance began to fail them, were continued thro' the night; though, as morning appeared, from the few that then ſurvived, they became feeble indeed: The whole number ſaved from the wreck amounted to eight perſons, and ſeveral of them ſo exhauſted, as to be indifferent whether they were taken off or not. Mr. Galvin mentions, that about twelve o'clock the main-maſt gave way; at that time, he ſuppoſes there were, on the main-top, and on the ſhrouds, upwards of 40 perſons. By the fall of the maſt the whole were again plunged into the water, and of that number only nine, beſides himſelf, regained the top. The top reſted upon the main-yard, and the whole remained faſt to the ſhip by ſome of the rigging. Of the ten perſons who regained the main-top, four only were alive when the morning appeared: Ten were at that time alive on the fore top, but three of them had got ſo exhauſted, and had become ſo unable to help themſelves, that before any relief came they were finally waſhed away; three others periſhed, and thus four only were finally left alive in the fore-top. The place where the ſhip went down was barely about three times her length to the ſouthward of the entrance into Herring Cove. The people came down in the night to the point oppoſite

to

to which the ſhip ſunk, and kept large fires, and were ſo near as to converſe with the people on the wreck.

"The firſt exertion that was made for their relief *was by a boy thirteen years old*, from Herring Cove, who ventured off in a ſmall ſkiff by himſelf, about eleven o'clock the next day; and this truly deſerving young lad, with great exertions, and at extreme riſk to himſelf, boldly approached the wreck, and backed in his little boat ſo near to the fore-top, as to take off two of the men, for the boat could not with ſafety hold any more; and here a trait of generous magnanimity occurred, which deſerves to be noticed. Dunlap, and Munroe, had, throughout this diſaſtrous night, providentially preſerved their ſtrength and ſpirits beyond their unfortunate companions, and had endeavoured to cheer and encourage them as they found their ſpirits ſinking; they were now both enabled to have ſtepped into the boat, and thus to terminate their own ſufferings, but their other two companions, tho' alive, were unable to help themſelves; they lay exhauſted on the top, wiſhed not to be diſturbed, and ſeemed deſirous to periſh as they lay. Theſe generous fellows heſitated not a moment to remain themſelves on the wreck, and to ſave, though againſt their will, their unfortunate companions; they lifted them up, and by the greateſt exertions got them into the little ſkiff, and *the manly boy* rowed them triumphantly to the Cove, and inſtantly had them conveyed to a comfortable habitation. After ſhaming, by his example, older perſons who had larger boats, he put off again in his ſkiff, but with all his efforts he could not then approach the wreck: His example, however, was ſoon followed by thoſe of the Tribune's jolly-boat, and by ſome of the boats of the Cove; with their joint exertions the eight men were preſerved, who, with four that eſcaped in the jolly-boat, made the whole number of ſurvivors of this fine ſhip's company.

"An inſtance occurred, which, tho' it may appear unnatural, after the diſtreſſing ſcene we have related, is ſo deſcriptive of that cool thoughtleſſneſs of danger which ſo often diſtinguiſhes our Britiſh Tars, that it would be inexcuſable to omit it. Daniel Munroe, one of the ſurvivors, had, as well as Dunlap, got into the fore-top. Suddenly he diſappeared; and it was concluded he had been waſhed away with many others; when after an abſence from the top of about two hours, he raiſed his head through the lubber hole, to the ſurpriſe of Dunlap, who enquired where he had been; he ſaid, he had been cruiſing for a better birth: After ſwimming about the wreck for a conſiderable time, he had returned to the fore-ſhrouds, and crawling in on the cat-harpins, had actually been ſleeping there more than an hour, and appeared to be greatly refreſhed."

Dr.

Dr. GILLIES's Historical Collections.

[*Continued from page* 177.]

FOURTHLY. Altho' the Emperor Julian, did not openly perſecute the Chriſtians himſelf, yet he encouraged others to do it. He obſerved, that the Chriſtians gloried in martyrdom; he would not therefore gratify them with that honour. But tho' no public warrants were iſſued, he left his officers to uſe their diſcretion in thoſe places that were far from court. They underſtood their maſter's mind, and were not backward to uſe their power. Several examples of this are upon record in Theodoret's Church Hiſtory. They killed Cyril, a deacon, who had broken a Heatheniſh image in the Emperor Conſtantine's reign; and, after putting him to death, they ate of his liver. They acted a terrible tragedy on the perſon of Marcus Arethuſius, a grave man, who had overturned a Heathen temple, and deſtroyed images, in that reign. They tormented his body, hung him up in a baſket greaſed with honey, that the waſps and flies might torment him in the hot ſun: Yet he would not yield to any of their propoſals, but gloried in his ſufferings. Publia, a noble woman, for ſinging, "The idols of the nations are ſilver and gold, the work of men's hands," was cruelly beaten. Yea, not content to abuſe the living, their rage extended to the dead. They digged up the bones of John the Baptiſt, buried at Samaria, and having mixed them with the bones of beaſts, burnt them to aſhes, and then ſcattered the aſhes in the wind.

Fifthly. Julian endeavoured to weary out and diſcourage the clergy with bad uſage. To compaſs this more effectually, he ſeized their incomes, took away their allowances of corn, repealed the laws in their favour, and made them liable to bear burthens in civil courts. When all this would not do, he removed them either by fraud or force. Thus Athanaſius being brought home to Alexandria, after the death of the Emperor Conſtantius, was obliged by Julian to leave it again. He had a particular ſpleen at this honeſt man, as appears by his letter to Ecdicius, governor of Egypt, which is yet extant, where he ſays, "Tho' you write nothing of others, yet be ſure you ought to write of Athanaſius, that enemy of the gods, ſince you know our decrees againſt him. I ſwear by the great Serapis, that if, before the kalends of December, that enemy of the gods, Athanaſius, be not expelled, not only out of that city, but alſo out of Egypt, you ſhall be adjudged to loſe your troop, which is worth an hundred pounds of gold. It is very uneaſy to me, that by this man's induſtry, the gods are contemned. I can hear nothing more to my pleaſure, than that this wicked Athanaſius is expelled out of all

all Egypt, who has had the confidence, in my very reign, to allure ſome illuſtrious Greek women to baptiſm." The like orders he gave to the people of Alexandria. Athanaſius retired to ſhun the ſtorm; but with undaunted courage, ſaid to his dejected flock, "It is but a little cloud that will ſoon paſs away."

Sixthly. He gave all manner of aſſiſtance and encouragement to the Jews, in contempt of the Chriſtians. He hated both; but when he found the Jews were like to be inſtruments to promote his purpoſe, he called for them, ſpoke tenderly to them, pitied their miſerable and afflicted ſtate, releaſed the tribute put upon them, deſired the help of their prayers in his Perſian wars, and wrote to them a kind letter yet extant; in the end whereof he tells them, "This is what you ought principally to attend, that when I ſhall have ſucceſsfully managed my Perſian expedition, and the holy city Jeruſalem, which you have ſo long and ſo earneſtly deſired to ſee inhabited, ſhall be rebuilt by my endeavours, I may dwell in it, and together with you, offer up our joint prayers to the Supreme Being of the world." When the Jews told him the reaſon why they could not offer ſacrifices, was, "That the law had fixed theſe to a particular place at Jeruſalem, where their temple was ruined, and themſelves baniſhed;" he commanded them immediately to repair the temple, retrieve the cuſtoms of their anceſtors, and worſhip God according to the rites of their religion. The Jews were ſo glad of theſe orders, that they began to triumph over the Chriſtians, threatning to make them feel as terrible effects of their ſeverity, as ever they themſelves did feel from the Romans. When the news came abroad of rebuilding the temple, contributions were made by all hands: The very women ſold their ornaments and jewels to advance the work; what was wanting, the Emperor commanded to be furniſhed from his own treaſury. Alpius of Antioch, was overſeer of the work; tradeſmen were brought from all parts all materials were made ready, and the work begun. But Cyril, the biſhop of Jeruſalem, remembering Daniel's prophecy, and that of our Lord, told them, "Not one ſtone ſhould be left upon another." The event juſtified his prediction: For, it is certain that Providence defeated the deſign.

Seventhly. Julian endeavoured to extinguiſh all human learning among the Chriſtians, well knowing how naturally ignorance opens a door to contempt, barbariſm, and impiety. Theodoret tells us, *, that he diſcharged the children of Galileans from being taught poetry, rhetoric, and philoſophy; for, ſaid he, "We are killed by our own arrows; they take weapons out of our own books, whereby they fight againſt us." By theſe methods he de-

* Church Hiſt. Book iii. Chap. 8.

ſigned to introduce rudeneſs and ignorance among the Chriſtians, and to prevent them from being able to encounter the Heathens.

Eighthly. Above all men he highly honoured and rewarded philoſophers, and thoſe who were moſt likely to refute chriſtianity. It grieved him to ſee ſo many excellent books written in defence of our religion. He wiſhed the writings of theſe Galileans were baniſhed out of the world. He encouraged the ſophiſts, philoſophers, and orators, by penſions and privileges, to write againſt them. Any body who reads Julian's letters to theſe philoſophers, yet extant among his works, may ſee with what affection he writes to them, as his dear comrades, whom he would put in his boſom. The truth is, if wit, learning, or eloquence could have done it, he had driven our religion out of the world. But Divine Wiſdom broke all his meaſures.

Ninthly. He uſed the moſt popular arguments he could think of to perſuade the world to return to Paganiſm. This appears from his letter to the people of Alexandria, where he tells them, * "I ſwear by the gods, I am aſhamed of you, people of Alexandria, that any among you ſhould own himſelf a Galilean. Unmindful of the ancient happineſs of your country, when the world had communion with the gods of Egypt, and you lived in great abundance of all things. But thoſe who have brought in this new religion, what good can they do to your city? Have you no ſenſe of that bright ſun which ſhines upon you, that makes ſummer and winter, graſs and plants to grow? And of the moon that affords great advantages to your city? Dare you worſhip none of theſe gods, but only muſt believe in Jeſus, whom neither you nor your fathers knew." Theſe were the ſtrongeſt arguments he could adduce for Paganiſm; but they were too weak to perſuade a Chriſtian people to renounce the ſervice of the glorious God who made ſun, moon, and ſtars, to whom we are reconciled thro' Jeſus our bleſſed Redeemer, and to ſerve idols or devils to their own eternal deſtruction.

Finally. He tried all ſubtle arts to enſnare unwary Chriſtians to comply with Pagan ſuperſtition, to raiſe horror in their conſcience, or to undermine their reputation. To this end he uſed, as was noticed above, to place the images of the Heathen gods next to, or behind his own, that when the people came, to do obeiſance to the one, they might do it to the other. Thoſe who did it, he perſuaded to venture a little further. Thoſe who diſcovered the cheat, and refuſed, he charged with treaſon, and proceeded againſt them as delinquents. When the ſoldiers came to receive their donatives, the ancient cuſtom was to throw a piece of frankincenſe into the fire, in honour of the gods; which, though the Chriſtians deteſted, yet ſome, ſurpriſed by an inveterate cuſtom,

* Epiſt. ii.

did

did it: Who being reminded afterward of what they had done, horror ſeized their conſciences; they went to the Emperor, and threw back their donatives, publicly profeſſing themſelves Chriſtians. But he would not grant ſuch the honour of martyrdom, only he expelled them from the palace and the army. At other times, he uſed to defile the fountains and ſprings with Heathen ſacrifices, and ſprinkle all the fleſh and food in the market, with hallowed water offered to his gods, that ſo the Chriſtians might neither eat nor drink, but they muſt ſeem at leaſt to be partners in idolatry. Juventius and Maximus, two officers of the Imperial guards, expreſſed to the Emperor's face, a juſt diſlike of his actions and of his apoſtaſy. "Theſe are the things, ſaid they, which we lament and complain of privately, and now in your preſence, as the great blemiſhes of your reign. We were educated in true piety under Conſtantine, and his ſons, and cannot but now be uneaſy, when we ſee all places full of abomination, and our very meat polluted with filthy ſacrifices." Julian, notwithſtanding his gravity and philoſophic compoſure, was ſo nettled with this anſwer, that he commanded them to be firſt miſerably tortured, and then put to death; though he would not have it thought they ſuffered as martyrs for religion, but for their petulant carriage to himſelf.

Seven or eight months Julian ſtayed at Conſtantinople, uſing theſe methods to ſuppreſs Chriſtianity, and reſtore Paganiſm. Having ſettled his ſecular affairs, he croſſed the Helleſpont, and came to Peſſinus, a city of Galatia. Thence he paſſed through Cilicia, and came to Antioch, July, 362; from thence to Edeſſa. but would not enter the city, becauſe it was all inhabited by Chriſtians; from thence to Carræ, a city in Meſopotamia, April the 18th, where he entered the Pagan temple, and performed many execrable rites: which being finiſhed, he ſealed up the doors, and ſet a guard on them, giving orders that none ſhould open them till his return. When they were broke open upon the news of his death, there was found a woman hanging by the hair of her head, her hands extended, and her belly ript up, that a preſage of ſucceſs might be had by inſpecting her liver. The like ſeems to have been done at Antioch, where many cheſts were to be found in the palace filled with dead men's ſculls, and ſeveral dead bodies hid in the wells; which ſeem to have been the engines and monuments of his diabolic divination.

In the middle of Summer, he came within ſight of the Perſian army, and had a hopeful proſpect of victory; when venturing too far, without his armour, he was on a ſudden ſtruck with a horſeman's lance, which grazing on his arm, paſſed in at his ſide, and went to the lower lap of the liver. The lance being two-edged, he cut his fingers while he ſtrove to pull it out, and fainting with the loſs of blood and ſpirits, he ſunk down on his

horſe's neck. It is reported by Theodoret, That Julian, finding himſelf mortally wounded, took a handful of his blood, and throwing it up into the air, cried, "Thou haſt overcome, O Galilean!" His wounds being found dangerous, he was laid on a target, and carried into his tent, where he died about midnight, June 26th, 363, in the 32d year of his age, when he had not reigned full two years. *

SECTION II.

IN THE FIFTH, SIXTH, AND FOLLOWING CENTURIES, TO THE THIRTEENTH.

THAT the Reader may not be ſurpriſed to find ſo little ſaid upon ſuch a number of centuries, it is proper to obſerve, that this period does not afford much matter upon the ſucceſs of true Chriſtianity. A ſpecimen of ſuch accounts as are to be had, may be ſeen in MILLAR, Vol. II. Page 89, &c. to which the inquiſitive reader is referred. There are two paſſages in another part of that volume, that deſerve particular notice; one concerning the church of Malabar in the Eaſt Indies, Page 219, &c. another concerning the church of Abyſſinia in Africa, a large country, containing the great and higher Ethiopia, Page 274, &c. Of both which churches, it is remarkable, that they are very ancient, and that they condemn many of the errors and corruptions of the church of Rome.—The following paſſages relating to our own country, as they ſhew our early obligations to Divine Grace, I ſhall inſert at large, Vol. II. Page 93.

"There was a Chriſtian church with us in Scotland about the end of the ſecond century; for Tertullian, who wrote about that time, ſays, "Thoſe places of Britain that were inacceſſible to the Roman armies, have yielded ſubjection to Chriſt." And, Page 127, "The Chriſtianity that was in this iſland before the Saxon conqueſt, (that is, before the year 450,) was more pure than what came in afterwards. There were great conteſts between thoſe of the old ſtamp and thoſe of the new. The former lived in Wales and Scotland; the latter in the heart of England. In the year 601, there was a ſynod called, to which, Bede tells us, the biſhops or doctors of the next province of the Britons were ſummoned; in which Dinooth, abbot of Bangor, told him, "They owned no other ſubjection to the pope of Rome, but what

* An attentive obſerver of Divine Providence, will perceive in Hiſtory, ſacred or prophane, very numerous inſtances of juſt retaliation: Thus the vile apoſtate Julian, according to the horrid cuſtom of the heathens, had recourſe to divination by the appearance of the liver in a human victim, ſhortly after received the mortal wound in that part of his body. By this ſtroke, the Church of Chriſt happily emerged from the deepeſt affliction; and, had paſtors and people faithfully improved their day of grace, they would have eſcaped the more dangerous ſnares of proſperity and applauſe.

they

they were bound to by the Chriſtian duties of love and charity." And, Page 130, We have reaſon to believe that many of theſe old Britons and Scots were excellent perſons; and that God, by their means, kept up true Chriſtianity in this iſland to a greater degree than it would otherwiſe have been preſerved. Even Bede himſelf repreſents Aidan, Finan, and Colman, who were chief leaders of the Scots, and famous preachers in Northumberland, to have been eminent for their love of God and their regular life, and great obſervers of the works of piety and chaſtity, which they learned out of the holy ſcriptures. In a word, they ſtood up for the purity of Chriſtianity, as founded on the word of God, againſt the canons of the Romiſh councils."

[*To be continued.*]

LETTER III. *ON THE EDUCATION OF CHILDREN.*

Dear Sir,

AS the huſbandman watches the riſing blade, and rejoices in the genial ſhowers of ſpring; ſo will pious parents carefully inſpect the openings of ſacred Truth, in the underſtandings and affections of their children. We frequently expect too little from GOD; and perhaps, our defect is ſeldom more manifeſt, than in the expectations we have for our offſpring. When the huſbandman caſts in the ſeed, and covers it with the earth, he has no doubt of the deſcending ſhowers, and the vital influences of the ſun;—but how often do devout parents plentifully ſow the ſeed of divine Truth,—water it with their prayers and tears,—yea, and frequently ſee ſhowers of divine influence deſcending upon the affections of their offſpring, and yet neglect to look for the growth of the ſeed. They *deſire*, rather than *expect*, that Truth ſhould ſpring out of the earth, and righteouſneſs look down from heaven. I am ſure I have much to lament on this account. Yet there was one method, in this branch of religious education, which from its importance, I judged it my duty, and my privilege to adopt; and which I more particularly mention here, becauſe I have not obſerved it attended to elſewhere. I will explain and exemplify what I allude to, viz. To preſerve in writing, remarks on the progreſs which my children appeared to make in their acquaintance with ſacred things: By this means, I had an opportunity, not only of obſerving their progreſs in knowledge, but of reviewing the particular ſubjects which had made the greateſt impreſſion on their minds, and alſo of keeping in remembrance the ſeaſons in which divine grace appeared to influence them; yet as I think ſuch a method important, I will annex a few of the memorandums preſerved in this manner.

March

March 13. I purpoſe giving my eldeſt ſon a blank book, and will encourage him to make memorandums of what he can recollect of the ſermons he has heard. June 5th. Had ſome very profitable converſation with my ſon lately; his mind ſeems to open to divine things: I have reaſon to believe that he is drawn to ſecret prayer. June 26th. I find, in repeated inſtances, he can give a tolerable account of the heads of a diſcourſe. He has this day very perfectly recited the leading parts of three ſermons which he had heard, and diſcovers ſome information upon the ſubjects he hears: For inſtance, he was aſked, "How would you expect —Iſaiah lv. 1,—to be treated,—if a ſermon was to be preached from that text?" He replied,—"The waters, I underſtand, are the bleſſings of the Goſpel:—It would certainly be proper to ſhew,—1. "What theſe bleſſings are; 2dly, Who thirſt for "them?" Imperfect as theſe thoughts are, they manifeſt ſome acquaintance with the ſacred Word. I had, at different parts of this day, much ſerious converſation with him, in which I found great freedom and pleaſure, in ſhewing him, how God anſwered prayer, and gave peace to the conſcience.

July 3d. He gave me ſome account of what he had read and heard. On being aſked, "If he recollected any particular part in which he found his mind affected?" He replied,—"Inreading how Beveridge *lived*, I thought, if I neglected to live holy, I could not be ſaved."

Sept. 3d. In a converſation with my ſon this day, I had the pleaſure of obſerving, that his mind was opened to underſtand how chriſtian ſelf-denial, was a mean of promoting true happineſs. It was obſerved,—"Animals have a pleaſure in motion; and "young animals appear to be in a ſtate of happineſs when in "their gambols:—Thus, all who place their chief good in danc-"ing, racing, hunting, &c. are little ſuperior to them." He was then aſked, "Wherein the bliſs of angels conſiſted?" To which he replied, "In their goodneſs, and enjoying a ſenſe of their Maker's favour:" From hence it was inferred, he might learn, that thoſe who denied themſelves every animal gratification which offended God, certainly promoted their own happineſs.

Nov. 3d. The following converſation took place this day, which gives me hopes that my ſon's underſtanding is conſiderably enlightened, and his mind, in ſome degree, awakened to a ſenſe of divine things. Queſtion. Do you know that, as the human nature was defiled in conſequence of the original transgreſſion, no perſon can enter heaven unleſs a change takes place in his heart? Anſwer. I clearly underſtand that. Q. If you underſtand this,—have you reaſon to think, that ſuch a change, as prepares you for heaven, has already paſſed in your heart? A. No: I do not think there has. Q. Why do you ſuppoſe it has not? A. Becauſe, I think, if it had, I ſhould love better to read God's word.

Q. I

Q. I obſerve that you always kneel down night and morning;—Do you always ſay the ſame words? A. No: I do not. Q. What do you ſay? A. I aſk God to ſave my ſoul, as well as I can.

January 1. My children both wept, while we were reading and converſing about the deſtruction of ungodly men. My heart yearned over them. I found ſtrong deſires that God would preſerve them at ſchool, from the corruptions and temptations to which they there would be expoſed. I adviſed my eldeſt, to pray for direction,—to beware of evil example;—to be willing to be ridiculed for his regard to religion;—to reaſon with thoſe who might oppoſe him. He anſwered, He was called the preacher, &c. &c.

June 26. My eldeſt ſon aſſures me,—"That he finds ſome pleaſure in prayer;—does not confine himſelf to a form;—but endeavours to ſpeak to God, as to his Father, in Chriſt Jeſus;—that he has felt ſome pleaſure in ſeeking a bleſſing on his learning, and in praying for his father;—that when he thinks upon death, judgment and eternity, he hopes the Lord will be gracious to him, not becauſe he has never done wrong, but becauſe of his mercy in Chriſt Jeſus;—and that the Lord has given him a ſincere deſire to do his Will. May the bruiſed reed never be broken! The ſmoking flax never be quenched! Oct. 7th. I have not lately remarked the converſations I have had with my ſon; but what paſſed this morning, I wiſh to preſerve, juſt as it occurred.

Father. Did you underſtand the reaſon why I was ſo much diſpleaſed with you laſt night.

Son. No, I did not.

F. I will now tell you. I have lately thought, I ſaw ſome appearances in your diſpoſition which were unpromiſing, and laſt night I took that method to diſcover them to you: but will you tell me, what it is that makes ſatan oppoſe God?

S. He is deſirous of doing his own will, and unwilling to ſubmit to the will of God.

F. You have ſaid right;—and becauſe he cannot do his own will, he is filled with enmity and rage againſt God and his works: Hence, he is continually tormented with pride, wrath, and malice. But why are holy angels and ſaints in heaven, free from theſe tormenting paſſions?

S. Becauſe they ſubmit to the Will of God.

F. Obſerve, my dear, that when ſin entered into the world, the human nature ſunk into a degree of that Self-will, which prevails in hell. Hence, wicked men are ſaid to be haters of God;—and the carnal mind is enmity againſt him. Now, nothing but the ſanctifying grace of God, can deliver us from this enmity; but

but education, inſtruction, and reproof, are means which parents ſhould uſe with their children, in order to promote the ſanctification of their nature. In ſpring and ſummer, when you are walking in the garden, whether do you think it beſt to let the walks and beds be over-run with weeds, or diligently to pull them up as ſoon as they appear?

S. Certainly, as ſoon as they appear.

F. Keep this in view;—and obſerve, that your father has endeavoured to act in this manner. In general, he ſees you very affectionate and obedient;—he believes, it is your great endeavour to ſhew your love to him:—But he knows, that you partake of a corrupt nature;—that you bear about you that Self-Will, which is enmity to God: The preventing grace of God has hitherto greatly reſtrained it: Yet there are ſome circumſtances which ſhew, that it is in you, and render it my duty to make you ſenſible of it. Tho' the inſtances are few, and not very ſtriking, yet like the tender weeds in the flower-beds, they ſhould not be ſuffered to grow. Are you not conſcious yourſelf, that in ſome caſes in which you do not get your own will,—you behave with coldneſs, if not rudeneſs, to thoſe around you?

S. I am really ſenſible of this.

F. I have thought, that even to myſelf, tho' it was in a very ſlight degree, there has been in ſome particular inſtances, a want of reſpect. What paſſed yeſterday, had an appearance of this, and led me to act as I did, in order to ſhew you the root from whence ſuch tempers ſpring. But there is another ſubject I would enquire of you about. Have you, (in private,) read your Bible this week?

S. I have not ſince Sabbath-day?

F. Have you not neglected it, contrary to your own judgment?

S. Indeed, I have.

F. If your reflections upon this ſubject were put into language, would they not be ſomething of this ſort? 1. I have an indulgent parent, who often entreats me to ſpend a few moments in private, each day, in reading the ſcriptures with regularity. Tho' I love him much, and would not willingly offend him, yet I neglect this. 2. I have no reaſon to expect the ſalvation of my ſoul, while I neglect ſearching the book of God; yet I do neglect it. 3. I am convinced, that ſatan will do all he can, to prevent me from peruſing this book;—yet I yield to his ſuggeſtions. 4. God has written this word for my inſtruction, he commands me to ſearch it;—when I do not: I know I ſlight both his Goodneſs and his Power;—yet I neglect to ſearch this word. Do not ſuch reflections as theſe ſometimes ariſe?

S. They do.

F. Let

F. Let me aſk you another queſtion,—Do you know what a Teſtament is?

S. I underſtand it to be a Will.

F. Whoſe Will is contained in the Goſpels?

S. The Will of the Lord Jeſus Chriſt.

F. When is a Will put in force?

S. After the death of the perſon who made it.

F. Does his Will leave any benefits for you?

S. I underſtand, it entitles me to eternal ſalvation.

F. Were your father to bequeath to you a vaſt eſtate,—What would be thought of you,—if you ſhould never look over his Will, and claim your privilege?

S. I ſhould juſtly be thought very fooliſh, and very ungrateful.

F. I have been telling you, that you have in you a high degree of ſelf-will, which is ſinful. You cannot change your own nature;—but your Saviour's Will, not only gives you a right to eternal ſalvation, (upon your believing in him,) but contain alſo promiſes that relate to a deliverance from this unholy nature which troubles you: Such as theſe; "I will take away the heart of ſtone, and give an heart of fleſh;—I will write my laws upon their hearts, and put them in their minds." Theſe promiſes you want fulfilled in you;—but remember, you only can expect the accompliſhment of them in God's own way. Tho' you pray in ſecret, yet if you neglect to ſearch the ſcriptures, you cannot expect the fulfilment of the promiſes. I adviſe you to retire;—take pen, ink, and paper;—write down, as well as you can, the converſation we have had this morning;—and plead with God to bleſs it to you.

About an hour afterwards, I went into his room;—he threw his arms around me, and wept aloud.

F. Has God, indeed, broke your heart?

S. He has, indeed, Father.

F. Do you now deſire to be wholly his?

S. I do deſire to be his.

I found he had been writing;—and his own reflections had crowded upon him ſo powerfully, for his neglect, that he had ſunk into great diſtreſs, and ſolemnly promiſed the Lord, that he would no longer neglect his word. We ſpent ſome time in ſolemn prayer.

By ſuch remarks as theſe, I was enabled to preſerve a ſtrong recollection of the particular ſeaſons in which my children's minds

were affected with sacred things. But as impressions on an unenlightened judgment, are easily effaced; as soon, therefore, as they were capable, a proper Catechism was regularly taught them on the Sabbath.

Your's, &c.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

I have sent you a series of Extracts out of the LETTERS, which I have received from the Missionaries in the West-Indies. I hope they may prove both entertaining and instructive, and increase that excellent Missionary-Spirit which pervades the religious world. If they meet with the approbation of your Readers, I will furnish you, God willing, with more, from time to time.

I am, dear Sir, your affectionate Brother,

Falmouth, Feb. 6, 1800. T. COKE.

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[From Mr. FISH; dated Kingston, in Jamaica, June 18th, 1793.]

YESTERDAY was the Anniversary of that dreadful calamity which came on this Island,* and on Port-Royal in particular, in the year 1692, and which has ever since been kept as a Fast, by appointment of the House of Assembly. Our morning congregation was small; but that in the evening was one of the largest and most attentive I have ever seen in the Island; two young men excepted, who, being unwilling to *hear the rod, and who hath appointed it*, went out soon after the text was mentioned. The gospel is making a gradual progress amongst the People of Colour. And should the judgments of the Lord again come upon this Island, perhaps, even the Whites may *learn righteousness*. We obtained a warrant against those who disturbed us at the prayer-meeting, about the time of your arrival. However, as the persecutors were very willing to pay costs and

* The Calamity alluded to, is the EARTHQUAKE, which in two minutes destroyed most of the town of Port-Royal. The earth opened, and swallowed up numbers of houses and people. The water gushed out from the openings of the earth, and tumbled the people on heaps: Several ships were cast away in the Harbour. Many persons sunk down to the middle, and others appeared with their heads just above the ground, squeezed to death. The fall of the mountains made a terrible crack, and, at the same time, dreadful noises were heard under the earth. The principal streets, which lay next the Quay, with large warehouses, and stately brick-buildings upon them, all sunk.... damages,

damages, we dropped the profecution, and have not been diſturbed ſince.

[From Mr. FISHLEY; dated Port-Royal, Jamaica, March 26, 1795.]

I Truſt, through your advice and aſſiſtance, our preſent worthy miniſter will be enabled to give a happy account of his miſſion. He is, in my opinion, well adapted to it; as he is ſimple, loving, perſevering with all faithfulneſs, ſparing not himſelf: And, I hope, he will ſoon have work ſufficient to employ two or three more: For there are daily openings for him to preach to the poor Blacks, from thoſe, who were, not long ſince, avowed enemies to Religion. I therefore, with ſubmiſſion to your ſuperior judgment, think it highly neceſſary he ſhould have aſſiſtance as ſoon as convenient.

[From Mr. Mc VEAN; dated Kingſton, Jamaica, May 23, 1795.]

MAY the gracious Fear, the pure, fervent Love, and Holy Spirit of GOD, poſſeſs your heart entire; and fill your ſoul with holy joy and inviolable peace; and make you very ſucceſsful in the miniſtry which you have received of the Lord.

I take pen in hand to write to you; but hardly know what to ſay: Only this, that conſidering the place and ſtation I am in, and the ſtate of our ſocieties, I have great need of more grace, wiſdom, and love, than I poſſeſs: And yet, glory be to God! I am not diſcouraged. I feel his comforting preſence with me, tho' the moſt unworthy of all his ſervants; and I hope, I have an intereſt in your prayers.

I uſe my endeavours to remove prejudices from the minds of the people; and bleſſed be the LORD, to him alone be all glory and honour, I have met with great ſucceſs in this matter. I have introduced night-preaching on Thurſdays; and in ſtead of 20 or 30 hearers, as we uſed to have when preaching was at 4 o'clock, P. M. we have our chapel pretty well crowded;—I ſuppoſe eight or nine hundred hearers, many of them merchants and principal inhabitants; and all very quiet, and ſeemingly attentive. We were obliged to move our ſinging-meeting from the School-Room, (which at laſt could not contain a fourth part of the people that attended,) into the body of the chapel, and now the chapel is well-crowded at that meeting. May the Lord, in tender mercy, lay to his hand;—and build us all up for his glory. We greatly need miniſters that will ſpeak boldly, and cry aloud;—men that are alive to God, and who will venture their lives and their all for God, and for the poor Negroes.

[From Mr. Mc VEAN; dated Kingſton, Jamaica, July 14, 1795.]

BLESSED be GOD, we are increaſing in number. We have no ſtorms or perſecutions from without. Our chapel is frequently pretty well filled with quiet and attentive hearers. I hope many of our Society are growing in grace, in the love of God, and of one another. Our ſinging-meetings are prudently and piouſly conducted; and I believe are very edifying, and made a great bleſſing to many. Thro' the tender mercy of our God, and his good hand being upon us, we are increaſing in temporal bleſſings. Heaven and earth ſeem to *help the woman*. O for gratitude! O for love! O for a ſpirit of thankfulneſs to God for all his mercies! Glory be to his Name, for his wonderful works to the children of men! O, wretched man that I am! I am not half thankful enough! O for a heart overpowered, overwhelmed, and ſwallowed up with love to God!

[From Mr. Mc VEAN; dated Kingſton, Jamaica, July 21, 1796.]

AS I am going a long journey into the Mountains and Plains, I mean the Sugar Eſtates of St. George, and St. Thomas, I embrace this opportunity of writing you a few a lines, to inform you, what a good work the Lord has begun by the moſt vile and weak inſtrument, that in all the world, calls upon his Name.

About five weeks ago, I went, with permiſſion, to Spring-Garden, one of the largeſt and beſt Sugar Plantations on the Iſland, the property of the honourable Mr. Shirely. On this plantation there are about 20 White Men in offices, and ſix or ſeven hundred Browns and Negroes. At my firſt arrival, the proſpect appeared very gloomy and comfortleſs. All the Whites laughed at the idea of preaching to Negroes, inſomuch that Brother Francis, the leader, and two or three other brethren, who went with me, were greatly diſcouraged. However, I was reſolved to preach, and found an alarm as often as I could, before I returned, by night and by day, were it under the ſhelter of the trees, or expoſed to the burning ſun. But God was better to us than our fears. Colonel S. a great planter, and a very civil man, happened to dine there the next day. I had ſome converſation with him, and found that he was no enemy to the Goſpel. He expreſſed a deſire to hear me preach; and they offered me the great Hall; where all the Whites, and about 300 Blacks aſſembled. Solemnity and attention appeared on every countenance. All kneeled down to prayer. From that time the clouds diſperſed. I preached five or ſix times at Spring-Garden, and twice to the Maroons of Charleſtown, which is about 4 miles from Spring-Garden.

Garden. The Maroons were very kind and attentive. If the work at Spring-Garden profpers, I make no doubt but Mr. Shirely will give liberally for the fupport of it. But the little expences that attend it, muft, at prefent fall on ourfelves, as we cannot do without another horfe, in order to fupply many places we are invited to. Spring-Garden is 42 miles Northward, from Kingfton. I am now going Eaftward to Petersfield; from thence, to the eftate of Mr. Shirely, is about thirty miles hence. If the work will but fpread upon the Sugar-Eftates, the Gofpel will foon go over all the Ifland. God grant it.

[From Mr. M'VEAN; dated Kingfton, Jamaica, Sunday, May 21, 1797.]

HAVING finifhed, by the grace of God, the labours of this holy day, I am refolved, the Lord willing, early in the morning to fet out for the Mountains, and fpend a week among the poor fouls that are far from Kingfton, and perhaps, much farther from God. They have none to help them: God pity them!

Dear Sir, you would rejoice to fee the openings we have in this extenfive Ifland. We preach at Spring-Garden on the Northern fide of the Ifland, and have about fifty in fociety; and at Petersfield, on the Eaftern fide, we have about three hundred in fociety. Both thefe fugar-eftates belong to the Hon. Henry Shirely. He has two other eftates in Trelany, and the laft time he was in town, he defired me to write to you for a Minifter for them. He will build a chapel, a houfe for the Minifter, and will give between 140l. and 150l. falary. I hope, dear Sir, you will not delay in fending one. A thoufand fouls are worth caring for. Our Leaders go out in feveral places, but being men of families, they cannot go far. When I firft came here we had five Leaders;—but bleffed be God, now we have twenty, and work enough for them all,

POETRY.

PSALM XX.

1 FAITHFUL foul, thy LORD be near,
Throughout thine evil day;
Thee the GOD of Jacob chear,
The Name of JESUS ftay;
Arm thee with preferving Grace,
Be thy Safeguard and Defence,
Hear thee from his holy place,
And fend deliverance thence.

2 God

2 God be mindful of thy prayers,
Accept thy ſacrifice,
Treaſure up thy gracious tears,
And anſwer all thy ſighs;
Grant thee all thy heart's deſire,
All thy good deſigns approve,
Higher raiſe thy joys, and higher,
And perfect thee in love.

3 We will glory in thy Name,
O God, thy conqueſt ſing;
Thee, triumphantly proclaim,
Our Saviour and our King.
Now I know the LORD Moſt High,
Succours his Anointed One;
Still his Arm ſhall ſtrength ſupply,
And ſend ſalvation down.

4 Some in chariots put their truſt,
In horſes ſome confide;—
We of God will make our boaſt,
And in his Word abide:
Him we ever bear in mind,
All his faithful mercies claim,
Life, and ſtrength, and ſuccour find,
In JESU's conquering Name.

5 All our foes by thy right-hand,
Are ſuddenly brought down;—
We are lifted up and ſtand,—
And ſtand by faith alone:
Still on thee we caſt our care,
On thine only love depend;
King of Saints, regard our prayer,
And ſave us to the end.

PSALM XXIII.

1 JESUS, the good SHEPHERD is,
JESUS died the ſheep to ſave;
He is mine, and I am his;—
All I want, in him I have;—
Life, and health, and reſt, and food,—
All the Plenitude of GOD.

2 JESUS loves and guards his own,
Me in verdant paſtures feeds;
Makes me quietly lie down,
By the ſtreams of comfort leads;
Following him where'er he goes,
Silent joy my heart o'erflows.

3 He

3 He, in ſickneſs, makes me whole;—
Guides into the paths of peace;—
He revives my fainting ſoul,
'Stabliſheth in righteouſneſs,
Who for me vouchſaf'd to die,
Loves me ſtill,—I know not why!—

4 Unappall'd by guilty fear,
Thro' the mortal vale I go;
My eternal Life is near;—
Thee, my Life, in death I know;
Bleſs thy chaſt'ning, chearing rod.
Die into the arms of God!

5 Till that welcome hour I ſee,
Thou, before my foes doſt feed;—
Bidſt me ſit, and feaſt with thee,
Pour'ſt thy oil upon my head;—
Giv'ſt me all I aſk, and more,
Mak'ſt my cup of joy run o'er.

6 Love divine ſhall ſtill embrace,
Love ſhall keep me to the end;
Surely all my happy days,
I ſhall in thy temple ſpend,
Till I to thy Houſe remove,
Thy eternal Houſe above!

On the IGNORANCE of MAN.

BEHOLD yon new-born infant griev'd,
With hunger, thirſt, and pain;
That aſks to have its wants reliev'd,
It knows not to complain.

Aloud the ſpeechleſs ſuppliant cries,
And utters, as it can,
The woes that in its boſom riſe,
And ſpeak its nature,—man.

That infant, whoſe advancing hour
Life's various ſorrows try,
(Sad proof of ſin's tranſmiſſive pow'r!)
That infant, Lord, am I.

A childhood yet my thoughts confeſs,
Tho' long in years mature;
Unknowing whence I feel diſtreſs,
And where, or what, its cure.

Author

Author of good! to thee I turn!—
Thy ever-wakeful eye,
Alone can all my wants discern;—
Thy hand alone supply.

O let thy fear within me dwell,
Thy love my footsteps guide;
That love:—shall vainer loves expel;—
That fear,—all fears beside.

Not to my wish, but to my want,
Do thou thy gifts apply:
Unask'd, what good thou knowest, grant;—
What ill, tho' ask'd, deny.

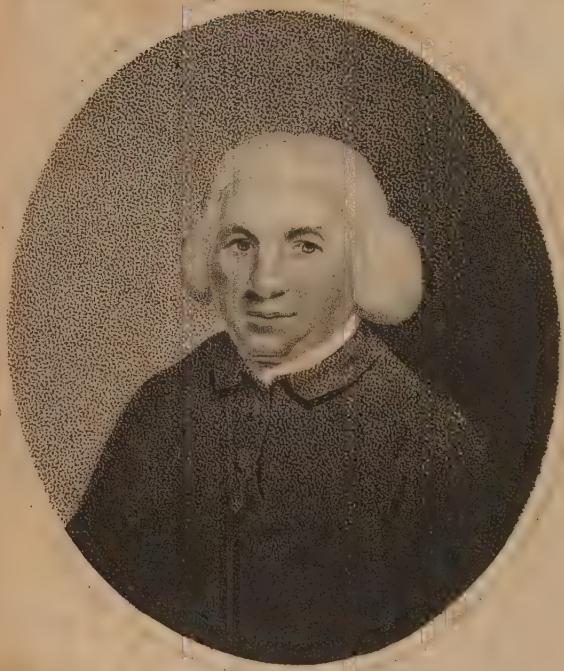
[MERRICK.

THE NECESSITY AND USE OF AFFLICTION.

SAY, would the teeming earth its treasures yield,
Or grateful plenty crown the smiling field,
If bright'ning suns unceasing warm'd the plain,
And vernal gales for ever fann'd the grain?
What fruit from rural labours would accrue,
If the till'd earth no change of season knew?
Needful alike, the varying seasons bring
The chilling winter and the genial spring;
And Earth's best products ask, that they may grow,
The aid of chast'ning frost and mellowing snow.
Such and so various is the deep-laid plan,
On which Heaven cultivates the mind of man.
The gifts of Heaven unsalutary prove,
Not duly temper'd with correcting love.
If fair prosperity continual shine,
Our virtues and our graces all decline;
Nor need we more soft showers and breezes warm,
Than the rude winter and the threat'ning storm.
Whate'er the mean, whate'er the trial prove,
The children own the Father's saving love;
With pious awe their mingled cup receive,
And taught by grace, unmurmuring believe.

[Mrs. COWPER.

GEO. STORY,
North-Green, Worship-Street, London.



Bellis sculp.

MR WILLIAM HUNTER Sen.

Preacher of the Gospel.

THE METHODIST MAGAZINE

For JUNE, 1800.

An Account of the LIFE and DEATH of Mr. GEORGE BAINBRIDGE,

PREACHER OF THE GOSPEL.

HE was born at Spring-End, in Swale-Dale, Yorkshire, September 22, 1774. When he was about two years of age, his parents removed into the neighbourhood of Brough, in Westmoreland. They brought up their son in the fear of the Lord, which in a great degree preserved him from the sinful practices, and vicious habits, that are but too frequently contracted by thoughtless youth. When he was about 13, he fell down a high precipice, and was in the greatest danger of being dashed to pieces; but the hand of Providence wonderfully preserved from harm, in the moment when he expected instant death. He owned the merciful interposition of GOD, and was much affected with a sense of the divine goodness. In 1788, under a sermon preached by Mr. Mark Willies, he was convinced of the necessity of being changed by the power of divine grace. The conviction wore off in some degree. But as he attended the preaching at times, he frequently felt the divine goodness penetrate his heart. In 1793, he was more powerfully awakened under Mr. Franklin; and soon after joined our society. For about a year, he suffered much distress of mind. He likewise met with opposition from his friends, who were prejudiced against the Methodists, by the insinuations and evil reports of their ignorant neighbours. But notwithstanding all these discouragements, he persevered in seeking the salvation of his soul, and gave himself up unto earnest prayer. He was not only concerned about his own state, but also felt for his friends and neighbours, whom he reproved for their sins, and exhorted them to turn unto the Lord.

In 1794, as he was going one day to his class, the Lord visited him with pardoning mercy. The change was so great, that it was visible in his countenance;—and his evidence was so clear and strong, that he never lost a sense of the divine favour. Soon after

his converſion, he began to preach. His experience was rational and ſcriptural;—equally remote from the extremes of formality and enthuſiaſm: He ſaw that religion did not conſiſt only in ſublime flights of affection towards GOD, or raviſhing tranſports of joy, but alſo in a ſteady union with the Lord, the will and affections being transformed into the communicable image of the Redeemer, and the life correſponding with the divine law.

Some weeks before his death, his friends remarked, that his converſation was uncommonly lively and affectionate; particularly one day, when he returned in company with ſeveral of them, from the preaching at a neighbouring village; he fervently exhorted them to diligence in the means of grace, and faithfulneſs to the light and truth which the Lord had given them.

Our brethren at Alſton, and Alſton-Moor, having for ſome time had an expectation of a viſit from him, he accordingly ſet out on that errand of Love, on the 16th of March, 1798. On the Lord's-Day morning and afternoon, he preached at Garrigall, from Heb. ix. 27, "It is appointed unto men once to die;"—and in the evening at Alſton, to a large congregation, from,—"Prepare to meet thy GOD." He ſeemed to have a little cold upon him; and the next day was a great deal worſe. The doctor viſited him in the afternoon, and found that he was affected with a putrid ſore-throat. Being aſked,—How he felt the ſtate of his mind? He anſwered, "I have not the ſhadow of a doubt reſpecting my acceptance with God." On Tueſday, a friend ſaid to him, "I hope you feel the Lord is precious to you?" He anſwered, "Yes; I feel great peace of mind." Next day, he ſaid, "I bleſs God, he has graciouſly finiſhed his work in my ſoul." At night, on Mr. B. telling him, to endeavour to compoſe his mind, and not talk much;—he anſwered, "There is nothing in my mind uncompoſed; I feel the love of God ſhed abroad in my heart."

On Friday 23d, he was very weak, but very happy; being confident that he was going to everlaſting felicity. He often ſaid,—"What a happineſs it will be, when we all meet in heaven to celebrate redeeming love!" As he was ſitting up in bed, a friend who ſtood by, ſaid to him, "Chriſt is a precious Saviour:"—"Yes, he anſwered, a very preſent help in time of trouble." At night he ſaid, with great power, "I will ſing victory over death and hell." On Saturday, he continued rejoicing in God. In the afternoon, he was more abundantly happy, than he had ever been;—it ſeemed as if heaven was open to his view, and that he beheld the angelic train waiting to conduct his departing ſpirit to the preſence of God. He cried out,—"Come away, come away! O what I hear! What I ſee! Bleſſed Jeſus,

come

come away!" On the Lord's-day evening, he reſigned his happy ſpirit to him who gave it, in the 24th year of his age.

Thus lived, and thus died, a moſt amiable young man, whoſe mental endowments, true piety, and diligent ſearch after uſeful knowledge, rendered him likely to be a burning and ſhining light in the Church of Chriſt;—but he, who had prepared him for a better world, in righteous wiſdom took him to it.

Barnard-Caſtle, A. MOSELEY.
July 20, 1798.

P. S. His mother has joined our ſociety at Brough, ſince the death of her ſon, and I believe is truly in earneſt for the ſalvation of her ſoul; his father alſo attends the preaching; and his death has had a good effect on his ſiſter and her huſband. May they follow him, as he followed Chriſt.

A SERMON on the WILDERNESS STATE.

[*Concluded from page* 209.]

III. IN the third place, we are to enquire, What is the Cure of ſpiritual Darkneſs?

1. To ſuppoſe that this is one and the ſame in all caſes, is a great and fatal miſtake: And yet extremely common even among many, who paſs for experienced Chriſtians: Yea, perhaps take upon them to be *teachers in Iſrael*, to be the guides of other ſouls. Accordingly they know and uſe but one medicine, whatever be the cauſe of the diſtemper. They begin immediately to apply the promiſes, to *preach the goſpel*, as they call it. To give comfort, is the ſingle point at which they aim: In order to which they ſay many ſoft and tender things, concerning the love of God to poor, helpleſs ſinners, and the efficacy of the blood of Chriſt. Now this is *quackery* indeed, and that of the worſt ſort, as it tends, if not to kill men's bodies, yet without the peculiar mercy of God, to *deſtroy both* their *bodies and ſouls in hell*. It is hard to ſpeak of theſe "daubers with untempered mortar," theſe promiſe-mongers, as they deſerve. They well deſerve the title, which has been ignorantly given to others: They are *ſpiritual mountebanks*. They do, in effect, make *the blood of the covenant an unholy thing*. They vilely proſtitute the promiſes of God, by thus applying them to all, without diſtinction. Whereas indeed, the cure of ſpiritual, as of bodily diſeaſes, muſt be as various as the cauſes of them. The firſt thing therefore is, to find out the cauſe, and this will naturally point out the cure.

2. For inſtance. Is it ſin, which occaſions darkneſs? What ſin? Is it outward ſin of any kind? Does your conſcience ac-

cuſe you of committing any ſin, whereby you grieve the Holy Spirit of God? Is it on this account, that he is departed from you, and that joy and peace are departed with him; and how can you expect they ſhould return, till you put away the accurſed thing? "*Let the wicked forſake his way; cleanſe your hands, ye ſinners; put away the evil of your doings.*" So ſhall your "*light break out of obſcurity: The Lord will return, and abundantly pardon.*"

3. If upon the cloſeſt ſearch, you can find no ſin of commiſſion, which cauſes the cloud upon your ſoul, enquire next, if there be not ſome ſin of omiſſion, which ſeparates between God and you? Do you *not ſuffer ſin upon your brother?* Do you reprove them that ſin in your ſight? Do you walk in all the ordinances of God? In public, family, private prayer? If not; if you habitually neglect any one of theſe known duties, how can you expect, that the light of his countenance ſhould continue to ſhine upon you? Make haſte to *ſtrengthen the things that remain:* Then your ſoul ſhall live. *To-day, if ye will hear his voice,* he will by his grace ſupply what is lacking. When you hear a voice behind you ſaying, "This is the way: Walk thou in it:" harden not your heart: Be no more diſobedient to the heavenly calling. Till the ſin, whether of omiſſion or commiſſion, be removed, all comfort is falſe and deceitful. It is only ſkinning the wound over, which ſtill feſters and rankles beneath. Look for no peace within, till you are at peace with God; which cannot be without *fruits meet for repentance.*

4. But perhaps you are not conſcious of even any *ſin of omiſſion,* which impairs your peace and joy in the Holy Ghoſt. Is there not then ſome *inward ſin,* which, as a *root of bitterneſs ſprings up* in your heart to *trouble you?* Is not your dryneſs or barrenneſs of ſoul occaſioned by your hearts *departing from the living God?* Has not *the foot of pride come againſt* you? Have you not *thought* of yourſelf *more highly than you ought to think?* Have you not in any reſpect "ſacrificed to your own net, and burnt incenſe to your own drag?" Have you not aſcribed your ſucceſs in any undertaking to your own courage, or ſtrength, or wiſdom? Have you not boaſted of ſomething *you have received, as tho' you have not received it?* Have you not gloried in any thing, "ſave the croſs of our Lord Jeſus Chriſt?" Have you not ſought after or deſired the praiſe of men? Have you not taken pleaſure in it? If ſo, you ſee the way you are to take. If you have fallen by pride, "humble yourſelf under the mighty hand of God, and he will exalt you in due time." Have you not forced him to depart from you, by giving place to anger? Have you not *fretted yourſelf becauſe of the ungodly,* or *been envious againſt the evil-doers?* Have you not been offended at any of your brethren? Looking at their, (real or imagined,) ſin, ſo as to ſin yourſelf againſt the great law of love, by eſtranging your heart

heart from them? Then look unto the Lord, that you may renew your ſtrength, that all this ſharpneſs and coldneſs may be done away, that love, and peace, and joy, may return together, and you may be invariably kind to each other, and "tenderhearted; forgiving one another, even as God for Chriſt's ſake hath forgiven you." Have not you given way to any foolish deſire? To any kind or degree of inordinate affection? How then can the love of God have place in your heart, till you put away your idols? *Be not deceived: God is not mocked:* He will not dwell in a divided heart: As long therefore as you cheriſh Delilah in your boſom, he has no place there: It is vain to hope for a recovery of his light, till you pluck out the right eye, and caſt it from you. O let there be no longer delay. Cry to him, that he may enable you ſo to do! Bewail your own impotence and helpleſſneſs: And, the Lord, being your helper, enter in at the ſtrait gate: Take the kingdom of heaven by violence! Caſt out every idol from his ſanctuary, and the glory of the Lord ſhall ſoon appear.

5. Perhaps it is this very thing, the want of ſtriving, *ſpiritual ſloth*, which keeps your ſoul in darkneſs. You dwell at eaſe in the land: There is no war in your coaſts, and ſo you are quiet and unconcerned. You go on in the ſame even track of outward duties, and are content there to abide. And do you wonder in the mean time, that your ſoul is dead? O ſtir yourſelf up before the Lord! Ariſe, and ſhake yourſelf from the duſt: Wreſtle with God for the mighty bleſſing. Pour out your ſoul unto God in prayer, and continue therein with all perſeverance. Watch! Awake out of ſleep and keep awake! Otherwiſe, there is nothing to be expected, but that you will be alienated more and more from the light and life of God.

6. If, upon the fulleſt and moſt impartial examination of yourſelf, you cannot diſcern, that you at preſent give way, either to ſpiritual ſloth, or any other inward or outward ſin, then call to mind the time that is paſt. Conſider your former tempers, words and actions. Have theſe been right before the Lord? "Commune with him in your chamber, and be ſtill," and deſire of him to try the ground of your heart, and bring to your remembrance whatever has at any time offended the eyes of his glory. If the guilt of any unrepented ſin remain on your ſoul, it cannot be but you will remain in darkneſs, till, having been renewed by repentance, you are again waſhed by faith in "the fountain opened for ſin and uncleanneſs."

7. Entirely different will be the manner of the cure, if the cauſe of the diſeaſe be not ſin, but ignorance. It may be, ignorance of the meaning of ſcripture; perhaps occaſioned by ignorant commentators; ignorant at leaſt in this reſpect, however knowing and learned they may be in other particulars. And in this

this caſe, that ignorance muſt be removed, before we can remove the darkneſs ariſing from it. We muſt ſhew the true meaning of thoſe texts, which have been miſunderſtood. My deſign does not permit me to conſider all the paſſages of ſcripture, which have been preſſed into this ſervice. I ſhall juſt mention two or three, which are frequently brought to prove, that all believers muſt, ſooner or later, *walk in darkneſs*.

8. One of theſe is Iſaiah l. 10. "Who is among you that feareth the Lord, and obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God." But how does it appear either from the text or context, that the perſon here ſpoken of ever had light? One, who is convinced of ſin, feareth the Lord, and obeyeth the voice of his ſervant. And him we ſhould adviſe, tho' he was ſtill dark of ſoul, and had never ſeen the light of God's countenance, yet to *truſt in the name of the Lord, and ſtay upon his God*. This text therefore proves nothing leſs, than that a believer in Chriſt muſt ſometimes *walk in darkneſs*.

9. Another text, which has been ſuppoſed to ſpeak the ſame doctrine, is Hoſea ii. 14. "I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her." Hence it has been inferred, that God will bring every believer *into the wilderneſs*, into a ſtate of deadneſs and darkneſs. But it is certain, the text ſpeaks no ſuch thing. For it does not appear, that it ſpeaks of particular believers at all. It manifeſtly refers to the Jewiſh nation; and, perhaps, to that only. But if it be applicable to particular perſons, the plain meaning of it is this, I will draw him by love; I will next convince him of ſin, and then comfort him by my pardoning mercy.

10. A third ſcripture, from whence the ſame inference has been drawn, is that above recited, "Ye now have ſorrow: But I will ſee you again; and your heart ſhall rejoice, and your joy no man taketh from you." This has been ſuppoſed to imply, That God would, after a time withdraw himſelf from all believers; and that they could not, till after they had thus ſorrowed, have the joy, which no man could take from them. But the whole context ſhews, that our Lord is here ſpeaking perſonally to the apoſtles, and no others; and that he is ſpeaking concerning thoſe particular events, his own death and reſurrection. "A little while, ſays he, and ye ſhall not ſee me," namely, whilſt I am in the grave: "And again, a little while, and ye ſhall ſee me," when I am riſen from the dead. "Ye will weep and lament, and the world will rejoice: But your ſorrow ſhall be turned into joy."—*Ye now have ſorrow*, becauſe I am about to be taken from your head: *But I will ſee you again*, after my reſurrection, *and your heart ſhall rejoice. And your joy*, which I will

will then give you, *no man taketh from you.* All this we know was literally fulfilled, in the particular case of the apostles. But no inference can be drawn from hence, with regard to God's dealings with believers in general.

11. A fourth text, (to mention no more) which has been frequently cited in proof of the same doctrine, is, 1 Pet. iv. 12. *Beloved, think it not strange concerning the fiery trial, which is to try you.* But this is full as foreign to the point as the preceding. The text literally rendered, runs thus: "Beloved, wonder not at the burning, which is among you, which is for your trial." Now, however this may be accommodated to inward trials in a secondary sense, yet primarily, it doubtless refers to martyrdom, and the sufferings connected with it. Neither, therefore, is this text any thing at all to the purpose, for which it is cited. And we may challenge all men to bring one text either from the Old or New Testament, which is any more to the purpose than this.

12. "But is not darkness much more profitable for the soul, than light? Is not the work of God in the heart most swiftly and effectually carried on, during a state of inward suffering? Is not a believer more swiftly and throughly purified by sorrow, than by joy? by anguish, and pain, and distress, and spiritual martyrdoms, than by continual peace?" So the *mystics* teach: So it is written in their books; but not in the Oracles of God. The scripture no where says, that the absence of God best perfects his work in the heart! Rather his presence, and a clear communion with the Father and the Son. A strong consciousness of this will do more in an hour, than his absence in an age. Joy in the Holy Ghost will far more effectually purify the soul, than the want of that joy. And the peace of God is the best means of refining the soul from the dross of earthly affections. Away then with the idle conceit that the kingdom of God is divided against itself; that the peace of God and joy in the Holy Ghost are obstructive of righteousness; and that *we are saved*, not *by faith*, but by unbelief; not by hope, but by despair!

13. So long as men dream thus, they may well *walk in darkness:* Nor can the effect cease, till the cause is removed. But yet we must not imagine, it will immediately cease, even when the cause is no more. When either ignorance or sin has caused darkness, one or the other may be removed, and yet the light which was obstructed thereby, may not immediately return. As it is the free gift of God, he may restore it, sooner or later, as it pleases him. In the case of sin, we cannot reasonably expect, that it should immediately return. The sin began before the punishment, which may therefore justly remain, after the sin is at an end. And even in the natural course of things, though a wound cannot be healed, while the dart is sticking in the flesh,

yet

yet neither is it healed, as soon as that is drawn out; but soreness and pain may remain long after.

14. Lastly. If darkness be occasioned by manifold and heavy, and unexpected temptations, the best way of removing and preventing this is, to teach believers always to expect temptation: Seeing they dwell in an evil world, among wicked, subtle, malicious spirits, and have an heart capable of all evil. Convince them, that the whole work of Sanctification is not, (as they imagined,) wrought at once; that, when they first believe they are but as new-born babes, who are gradually to grow up, and may expect many storms, before they come to the full stature of Christ. Above all, let them be instructed, when the storm is upon them, not to reason with the devil, but to pray; to pour out their souls before God, and shew him of their trouble. And these are the persons, unto whom chiefly we are to apply the great and precious promises: (not to the ignorant, till the ignorance is removed; much less to the impenitent sinner.) To these we may largely and affectionately declare the loving kindness of God our Saviour, and expatiate upon his tender mercies, which have been ever of old. Here we may dwell upon the faithfulness of God, whose *word is tried to the uttermost*, and upon the virtue of that blood, which was shed for us, to *cleanse us from all sin*. And God will then bear witness to his word, and bring their souls out of trouble. He will say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Yea, and that light, if thou walk humbly and closely with God, will shine more and more *unto the perfect day*.

Extract of the Life of Mrs. *ELIZABETH WILKINSON.* Who died in 1654.

SHE was born in Devonshire, and by her parents was religiously educated during her minority; after which she lived with an aunt, an old disciple of Jesus, above twenty years, during which time she had many opportunities of gaining true wisdom. She was observed from a child, to be willing to learn, diligent in reading, and swift to hear the word preached. She had the ornament of a meek and quiet spirit;—was humble, tender-hearted, and compassionate, to such as were in distress. Her disposition was so affable and sweet, that she gained much respect from all those that conversed with her. It was her usual custom, to introduce things of a divine nature as subjects of conversation; and oftentimes she turned the stream of impertinent conversation, into that which was solid, and tended to edification. After frequent watchings and much prayer, she found a gracious God answered her, to the joy of her heart, who gave her a large measure both of grace, and ability to use it to his glory. She abounded in love, faith, meekness, humility, and hope. It pleased the Lord,

Lord, for the trial of her graces, to exercise her in the school of affliction. But He sanctified the afflictions of the body to the good of her soul, and brought her out of the furnace as gold seven times purified.

Concerning her deportment to her relatives;—never did a wife more sincerely love her husband, she was careful to catechize and train up her children in the fear of God, and likewise to teach her servants the good ways of the Lord. Indeed, she was ready and willing, as opportunity offered, to do good to all, both in a temporal and spiritual way; so that the poor, the sick, the afflicted, and unexperienced, had a very great loss when she was called away by death.

It may not be amiss to give an account, taken out of a Narrative which she wrote of God's gracious dealings with her precious soul.

"It pleased the Lord, out of his mercy, to remove me from the dark place where I was born, and bring me into a religious family, when I was about twelve years of age. Reading in the Practice of Piety, concerning the happy state of the godly, and the miserable state of the wicked in death, and to all eternity, it pleased the Lord, that my heart was much affected; and I felt an earnest desire to devote myself to his service. But at that time, I fear, I did not go upon a right principle, for I did not eye the glory of God, but my own Safety. Soon after I had begun to set my face toward Sion, I was set upon by many temptations, and perplexing thoughts, which were exceedingly troublesome to me, and more especially when I was alone. The consideration of these things, brought such horror upon my mind, that I could not tell what to do. The little light I had, whether from grace or education, I could hardly tell, but it had to struggle with such atheistical thoughts as were most terrible to me. I was sensible that it was a fearful sin to suffer such thoughts to lodge within my breast; and I desired, from the very ground of my heart, to be freed from them; and I had continual reasoning in my mind against them; and yet for a long time, my trouble was very great. I could not acquaint any one with my state of mind, because I did not think that it was so with any other person.

"No sooner was I freed from these troubles, but new ones sprung up; for the very remembrance of that horrible sin of Atheism, left such a terror upon my spirits, as made me fear that I had sinned the sin against the Holy Ghost. And now my condition seemed to be not only for the present, but in my apprehension, for ever, most miserable. All other sins, though ever so great, yet I knew, upon true repentance, were pardonable; but this, which I lay under the fear of, I knew from the Word of God, would never be pardoned; which caused in me such conflicts of soul, as are

known to God alone; yet for their removal, the Lord in mercy, directed me to read Mr. Scudder's works, wherein are laid down the marks of that ſin; and while I was reading therein, the Lord was pleaſed to ſatisfy my miſgiving heart, by a clear manifeſtation that I had not committed that ſin; and I felt a hope, that though my ſins were many, yet they were pardonable; which excited me more chearfully and diligently to uſe ſuch means as were appointed for the attainment of this moſt deſirable bleſſing. And although I did not ſeem to diſcover any grace in my heart, yet the poſſibility of obtaining mercy, raiſed a comfortable hope in my mind, for a ſhort time.

"But ſoon after, new fears aſſailed my mind,—which were, that I was not one of thoſe for whom Chriſt died. The more I looked into my own heart, the more I ſaw of my ſin, and I was more beſet with many ſore temptations, which diſcouraged me from entertaining any hope, that God would ever accept of ſuch a vile ſinful wretch as I was. I likewiſe thought, how ſmall the number was of thoſe who would be ſaved, in compariſon of thoſe who would be loſt; and my repentance, I feared, came ſhort of that which the Goſpel requires. As for faith, I could not find the leaſt meaſure of it in my ſoul. Yet when I was moſt perplexed with fears and doubts, even then did the Lord graciouſly dart ſome beams of hope into my ſoul. One time, while I was reading ſomething in Mr. Scudder's "Chriſtian's daily walk,"—the Lord brought it home to my ſoul with ſuch joy and comfort, as neither tongue can tell, nor pen expreſs; but this joy remained not long, for I ſoon loſt the ſenſe of it;—yet the remembrance of it was ſweet to me for ſome time. But all my former fears ſoon returned, and my diſtreſs was greater, thro' a conſciouſneſs that I was under the wrath of the Almighty; and I had nothing to ſupport me under my doubts and fears, but a faint hope that the Lord might ſome time have mercy upon ſuch a ſinner as me.

"Theſe exerciſes of mind I went thro' when I was about ſixteen years of age. The two next years I was exerciſed with various diſpenſations, being removed to a place where there was very little powerful preaching, and but very ſmall helps for my poor ſoul, except in the uſe of private means. But even here, the divine goodneſs was manifeſted, in ſupporting me under my fears, and keeping my ſoul alive in the midſt of famine. I was then removed to a place where I had the opportunity of hearing the word of God preached by Mr. Bateman, whoſe labours were crowned with the converſion, ſtrengthening, and building up of many ſouls in their moſt holy faith. Through his preaching, the Lord gave me ſuch bleſſings, that I ſeldom went away without receiving ſome comfort, tho' I frequently came with many doubts upon my mind: The Lord ſo directed him, as if his ſermons had

had been for me in particular, and as if he was acquainted with all the feelings of my heart. Sometimes the Lord directed me to a promiſe, which yielded me comfort; but thoſe promiſes made to believers, tho' I highly prized them, yet I durſt not apply them to myſelf, thinking, they only belonged to the children of God; but ſuch declarations as the following, were a ſtay to my ſinking ſpirit;—"If we confeſs our ſins, he is faithful and juſt to forgive us our ſins:" "If any man ſin, we have an Advocate with the Father:" And,—"Ho, every one that thirſteth, come ye to the waters." Nevertheleſs my doubts and fears were ſo many, that my conſolations ſeldom laſted long. The ſenſe of original ſin and actual tranſgreſſions, cauſed ſuch fears to remain upon my mind, that I durſt not ſay, "Lord, increaſe my faith;"—but I could earneſtly cry,—"Lord, work faith in me." One time I was brought near to the gates of death, and finding my ſpirits ſink, I poured out my deſires unto the Lord in prayer, and he graciouſly anſwered me, by removing all my doubts and fears; he gave me ſuch ſtrength and ſupport againſt the apprehenſions of death as I never had in all my life before. Many ſuch viſits have I found from the Lord, when I was in the greateſt extremity, in ſo much that I hoped, I ſhould never have queſtioned the love of God any more. But by ſad experience I found, that when theſe impreſſions were worn off, I was ready to fall into unbelief again.

"Theſe frequent changes in my mind, made me often think of that which was laid to Solomon's charge, "thou forgot the Lord that appeared to thee twice." I found it the hardeſt thing to believe, that I ever went about. The Lord ſometimes gave me a glimpſe of his love, which made me long after the full enjoyment of it; ſo that I felt a reſtleſs deſire that he would take away the heart of unbelief, which ſo much diſhonoured him, and oppoſed my peace and happineſs. My heart being brought to this frame, I was more willing than ever, to open the ſtate of my mind to ſome ſpiritual friends, who I deſired to deal faithfully with me, acquainting them with the whole of my experience, as clearly as I could. By thus communicating my mind to thoſe that feared God, I found was made a great bleſſing to me;—my hopes were confirmed, my fears removed, and my faith ſtrengthened. Hearing ſermons, and reading ſuch books as came cloſeſt to the conſcience, were likewiſe exceeding helpful to me in the time of diſtreſs. At length the Lord was pleaſed to ſave me from all my fears, to give me a clear evidence that there was a divine change wrought in my heart, will, and affections. The meaſure of peace and comfort which I now feel, I aſcribe to the glory of his grace, who hath made me accepted in his beloved Son, which is ſuch a mercy as I can never be ſufficiently thankful for. I know when I look into my heart, there is matter of great humility and fear, leſt the Lord ſhould withdraw the influences of his grace; but when I view the rich mercy of God in Chriſt Jeſus, and the

exceeding great and precious promiſes he hath made over to me thro' the merits of his Son, I feel an encouraging hope, that he will ſprinkle clean water upon me, and enable me to love him with all the powers of my ſoul."

This is the account of God's gracious dealings with this pious woman. From the beginning of her laſt ſickneſs, ſhe apprehended that ſhe would ſhortly be removed to a better country; and her longing deſire was,—to be diſſolved, that ſhe might be with Chriſt. She often repeated, "There the weary are at reſt;—come, Lord Jeſus, come quickly." Her laſt words were,—"I have finiſhed my courſe." She ſlept in Jeſus, Dec. 8, 1634.

Account of Mrs. MARY GREAVES.

SHE was born at Ratcliff, near Nottingham, about the year 1756. Her parents were ſtrict in their morals, and regularly attended the ſervice of the eſtabliſhed church. She was trained up in the ſame way, which the tractableneſs of her diſpoſition eaſily admitted of, yet it cannot be remembered that ſhe knew any thing more of Religion than the form, till ſhe arrived at her twentieth year. About that time, being ſuddenly ſeized by affliction, ſhe was greatly alarmed. Theſe impreſſions ſoon wore off. Her fear of death was removed by returning health, and her convictions for ſin preſently diſappeared, for want of proper cultivation. About twenty-two, ſhe was married to Mr. Greaves, and afterwards became the mother of ten children, ſeven of whom were living at the time of her deceaſe. For ſome years after her marriage, ſhe remained ignorant of God, and the true ſtate of her mind, as afore-time, till ſhe began to attend preaching at the Methodiſt Chapel, where it pleaſed the Lord to ſhine upon her darkneſs, and to guide her feet to the paths of peace. She ſaw and felt the neceſſity of an inward change, rejecting her vain pretences to righteouſneſs, and truſting wholly to the infinite merit of the Lord Jeſus. She was "drawn by the lure of his love," to ſeek refuge in him; and proved him to be all that the prophets and apoſtles have deſcribed, THE ALL-ATONING LAMB, and the precious Saviour of her ſoul.

Underſtanding the privileges and advantages of chriſtian fellowſhip, ſhe united herſelf to the ſociety, and continued a ſteady member thereof to the laſt; eagerly embracing every opportunity to increaſe in the knowledge and love of God. And her claſs-leader obſerved, that whatever ſhe attained to, ſhe ſeldom loſt it. This may be called a noble teſtimony, if we conſider the unſteadineſs of ſome profeſſors of religion, whoſe experience ſeems ever varying, without varying much for the better. If ſhe knew of any that walked diſorderly, it cauſed her to grieve for them, and

and for the dishonour done to the cause of truth. She saw, that while its professed supporters betrayed their trusts, others, thro' prejudice, would have small inducement to turn to God. And whenever there was occasion to speak of such occurrences, she would do it with great sorrow and feeling of mind.

She had very exalted views of the holiness of God. Few persons contemplated more the divine purity than she did. It was, almost, her continual theme. The manner in which she generally expressed herself at her class was,—"God is holy;—Heaven is a holy place;—and I must be made holy before I can enter there."

When in company with her friends, her conversation was very spiritual, tending much to the building up of herself and them in christian holiness. She desired entire sanctification, and sought it diligently with her whole heart. Her thirsting soul could not be satisfied with any thing short of this; because she believed, it was absolutely necessary in order to prepare her for the presence of God. She considered the prize she had in view, not as the laboured exercise of the creature to bring the mind into a certain habit, but as the gift of God, thro' our Lord Jesus; and consequently to be received by faith. Such a salvation, received in a moment, to be increased and perfected by a constant conformity to her blessed Lord, was what she aimed at, and what, thro' the goodness of God, she clearly attained. This was a little before her last illness. Speaking to her sister some time after, upon this subject, she observed among other things, That she was enabled to live continually to the glory of God, to resist the temptations of satan, and to be holy in all manner of conversation.

She had symptoms of a decline long before she was confined to her chamber; and she felt from her increasing weakness, that her sickness would be unto death. To an intimate friend she said,—"I shall not be long here:—I shall soon stand before a holy GOD."

The grace of God shone clearly in her resignation, meekness, and humility of spirit;—in her great desire to keep and promote peace, as far as her influence extended;—and especially in the concern she expressed for the welfare of others. Her heart was deeply affected with the dreadful situation of all such as despise the goodness of God; and in a peculiar manner, for her own children. In the night-season, when the family have been found asleep, she has been frequently engaged in wrestling, importunate prayer with God, for their salvation, and for that of her relations; and some times has been so carried out, as to be heard by persons who occasionally passed by her dwelling, and were filled with astonishment at the ardour and affection of her soul.

About

About the commencement of the laſt year, her diſorder rapidly increaſed. At the beginning of her confinement, her feelings were painfully exerciſed concerning her family; but the conflict was of ſhort duration. She had an uncommon degree of faith given her for their converſion, and often ſaid, "I can believe for them all, and freely give them up to the care of my God." Once, when a friend was preſent, her youngeſt child came into the room, and in a fond manner, threw its arms around its mother's neck. The friend enquired,—What her feelings were reſpecting her children? She anſwered, "I have not the leaſt doubt but that my bleſſed Redeemer will ſave them all;"—and added with great emphaſis, "Yes;—he will." *

Her proſpects of eternal glory were exceeding clear, which proved ſuch a ſource of conſolation, as ſurpaſſed all her expectation. The beams of the Sun of Righteouſneſs ſhone upon her mind, and ſcattered every cloud from her believing ſoul; ſo that when a kindred ſpirit took leave of her by ſaying, "Farewell, my dear ſiſter, I hope we ſhall ſee each other in heaven." She replied, with great confidence, "I am ſure we ſhall."

When any of her friends viſited her who were ſtrangers to the power of godlineſs, ſhe would intreat them, in the tendereſt manner, to come to Jeſus Chriſt; thankfully ſpeaking of the bleſſedneſs ſhe was poſſeſſed of, and of his willingneſs to impart the ſame to them. To her brother-in-law, ſhe ſaid, "O my dear brother John,—ſeek this love of God! I deſire that you may ſee the neceſſity of it, and taſte its ſweetneſs. I beg, I pray,—that you would ſeek the ſalvation of your ſoul, that it may be well with you for ever." Being aſked, "What her feelings were, or had been, concerning the ſeparation of ſoul and body?—She anſwered, "Dying is heavy work for the body; but thro' the overflowing of this love of God, it appears ſupportable;—and I am delivered from all dread of it." The ſame perſon enquiring at another time, how ſhe was? She ſaid, "Not a wave of trouble rolls acroſs my peaceful breaſt:" And ſmiling added,—"Oh this perfect love!—This perfect love!"—"But, ſaid he, How do you feel in the dead of night,—the family aſleep,—yourſelf about to launch into eternity,—and all things ſolemn about you?" She replied,—"I have conſtant peace. The laſt night I was awake, I was ſurrounded with ſuch glory as I cannot deſcribe:—It ſeemed ſomething like the glory of the moon:—And I was ſo filled with joy, that ſuch a ſcene appeared delightful to me."

She frequently ſung or repeated that hymn which begins with,

"Now I have found the ground wherein,
"Sure my ſoul's anchor may remain;

* At that time, one of her children had then obtained mercy, and another ſince her death.

"The

" The wounds of Jesus for my sin,
" Before the world's foundation slain,
" Whose mercy shall unshaken stay,
" When heaven and earth are fled away."

And the words of St. Paul, " Thanks be to God who giveth us the victory thro' our Lord Jesus Christ," often fell from her praising lips.

Her peace continued to flow as a river to the last, and so abundant was the mercy of God in supporting her in her passage to the grave, that, many who beheld it, were both delighted and astonished. Her general reply to those who enquired after her state was, " Not a wave of trouble rolls, Across my peaceful breast." And her advice to the children of God was, " Don't travel slowly to heaven, but run as fast as you can."

She continued in this resigned, grateful, and affectionate frame of mind, till she ceased to breathe. About an hour before she expired, inquiry being made, If she was happy? She said, " Yes." Soon after she tasted a little coffee, and then said,—— " Take it away, I will have no more, till I come to the kingdom of God." And sweetly closing her eyes, retired to the paradise above.

Her character as a christian was unsullied;—her disposition was mild and tender;—her words few and well chosen;—and her death was generally lamented. Even such as were averse to religion, freely acknowledged her excellency. In her the church of God lost an useful Member, her family an affectionate Parent, and the world a shining Light.

JOHN S. PIPE.

An Account of Mrs. SUCKLEY, of Wakefield.

THE Scriptures exhibit to our view many excellent characters, and recommend them as worthy of our imitation, that we may be encouraged to renounce the world, with its pomps and vanities, and—" present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Our design in publishing to the world, the holy lives and happy deaths of many of our friends in the present age, is to induce others to take up their cross, and become followers of them, who through faith and patience, now inherit the promises. Some of the dispensations of heaven seem to us, both dark and mysterious; in contemplating them we are lost in astonishment: Nevertheless, we are well assured, that God, the supreme Disposer of events, is too wise to err, and too good to be unkind; " Though clouds and darkness are round about him, yet righteousness and judgment are the

the habitation of his throne." What we know not now, we shall know hereafter.

Mrs. SUCKLEY, apparently, was a person intended by Providence to recommend religion to the world. Her natural disposition was amiable and greatly improved by education, but more abundantly so, by the sanctifying power of divine Grace: And, though much exposed to the fashions and customs of the world, yet she was dead to them. Her relations and friends admired her piety, and even the enemies of religion were obliged to acknowledge, that it appeared amiable in her. She was the eldest daughter of Mr. Lang, of Wakefield, in Yorkshire. At an early period she evinced a love for the means of grace and the word of God, and a most sincere regard for good people.

In 1791, she received the spirit of bondage to fear, and was made deeply sensible of the necessity of being born again, in order to enjoy the divine favour in this life, and eternal glory in the life to come. The following Letter wrote at that time to one of her friends, expresses the sensations and labours of her mind:

Wakefield, Nov. 21, 1791.

"I know my dear friend will be impatient to learn what advance I make in a religious life; and I am sure you will be sorry to hear that I have not yet found peace with God: But I can assure you, that I am mourning for that fulness of joy, which none but a christian can experience. I hope you will pray for me; and also inform me, What it is, that prevents me from receiving the blessing I so much desire? I think it is unbelief. I attend to my duty as far as I know it: I use private prayer as often as I have opportunity. I am conscious I am not so fervent as I ought to be; perhaps that may be the hindrance. I feel a little comfort when any person speaks to me about the great Love of GOD to man, manifested to the world by Jesus Christ."

Though she could not rejoice in God, from a knowledge that he had adopted her into his family, yet she rejoiced with those who were enabled to witness his power to save; and in the same letter she adds,—"O what inexpressible pleasure it affords me to inform you, that a poor woman I visit, is set at liberty from the chains of her sins, and enjoys much of the love of God."

It appears evident, that she had a clear discovery of the Gospel way of salvation: Nevertheless, persons in her situation are more ready to look upon their own unworthiness, than to contemplate the love of God in Christ Jesus; which consequently exposes them to great discouragement. This seems to have been her case, for she was so afraid of saying too much, that frequently she did not fully declare what the Lord had already done for her. In the month of March, 1793, Mr. Nelson, and a few friends, being

at

at prayer in her father's houſe, the Lord manifeſted himſelf to her, as a reconciled Father, and a pardoning God; ſhe was conſtrained to declare,—"The right hand of the Lord is exalted;—the right hand of the Lord doth valiantly; therefore the voice of rejoicing and ſalvation is in the tabernacles of the righteous." The views which true believers have, muſt produce emotions ſuitable to the objects which are contemplated; and when, in the goſpel glaſs, they behold the Glory of the Lord, and are changed into the ſame image, we are not at all ſurpriſed to hear ſuch perſons ſay,—"Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul." This, Mrs. Suckley was enabled to do, and in accents which beſpoke the joy and happineſs which overflowed her believing ſoul. Having entered, by Chriſt the door, into the way of holineſs, we find her, for twelve months, walking in the light of the reconciled countenance of God; taking his word for her rule, and his Spirit for her guide. Nevertheleſs, ſcripture and experience convinced her, that there was a greater liberty to be enjoyed, than that which ſhe had attained; and being obliged at times to be much in the company of perſons who were lovers of the world, ſhe ſuffered ſome loſs thereby; her peace being much diſturbed, and communion with God interrupted. However, ſhe did not reſt in this diſagreeable ſtate; but fixing her eye upon the power and promiſes of GOD, ſhe fervently applied to the Throne of Grace for full deliverance from all inbred corruptions; and one day, being at a claſs meeting at Birſtal, the Lord gave her the deſire of her heart. Then ſhe could ſing with inexpreſſible delight,

"JESUS, all-atoning Lamb!
Thine, and only thine, I am:—
Take my body, ſpirit, ſoul;—
Only thou poſſeſs the whole.
All my treaſure is above;—
All my riches is thy Love:—
Who,—the worth of Love, can tell?
Infinite, unſearchable!"—

She was diligent in attending the means of grace, and on all occaſions manifeſted a willingneſs to be taught by the weakeſt follower of the Lord Jeſus. Her conduct and converſation on all occaſions gave full proof that ſhe really poſſeſſed patience, meekneſs, humility and love. The poor and afflicted ſhe ſought out, and adminiſtered relief to their bodies and ſouls, according to her ability.

In 1797, Mr. Suckley paid his addreſſes to her. In this important affair ſhe conducted herſelf with chriſtian prudence and filial duty. Mr. Suckley's affairs obliged him to reſide in North America for ſome time; and the thoughts of leaving her native

country and friends, seemed more than she could bear: But having three brothers in that country, one of whom was married, together with the approbation of her parents and friends, reconciled her mind to the union; and they were married at Wakefield in August, 1797. In the month of October following, Mr. and Mrs. Suckley embarked at Liverpool for America. The disagreeable occurrences they met with in the voyage, and her fortitude and resignation under them, are described in the following Letter written by herself.

Baltimore, Nov. 18, 1797.

"Soon after we left Liverpool, our ship sprung a leak, and we were obliged to put into Ireland. From whence we sailed on the 5th of Sept. On the 23d of October, we spoke with a ship which sailed from Liverpool about the same time that we did: They told us, that they had been boarded by a French privateer, but being laden only with salt, the enemy let them go again. They likewise informed us, that some ships which sailed from Liverpool on the same day that we did, had been boarded by the privateer, and one of them was sent to France.

"We praised the Lord for his mercies. The leak which at the time seemed an unfortunate circumstance, now appeared providential, and saved us from falling into the hands of the enemy. We now thought ourselves out of danger, as we expected to be in Chesapeak Bay in little more than a week. But the Lord knows what is best for us. His grace alone can sanctify the means, and make our afflictions profitable. On the 29th, two brigs appeared in sight. About three in the afternoon they parted from each other, and one of them made directly towards us. Our ship being heavy leaden, the brig soon came up with us, and hoisted English colours. At five o'clock she fired a gun. Our Captain then judged it necessary to back his sails and haul to. A person addressed us in good English, and after a few questions, ordered our captain to hoist out his boat, and bring his papers on board the privateer. It was now near sun set; and the suspence we were in during the absence of our boat was solemn. However we could still trust in the Lord, being certain that he would suffer nothing to happen to us, but what would be for our good.

"The boat returned filled with Frenchmen, and all our sailors except two, and the captain, were sent on board the privateer, and the ship declared to be a prize. In the evening, the head of our ship turned for the West Indies, and we had reason to fear that the Privateer intended to carry us into Porto Rico, where the Spanish admiralty condemned almost every prize. But according to my day, so was my strength; the Lord supported me, and I was quite well. We were now informed that a sail was approaching us.—Instantly a pleasing hope sprung

up

up in our minds, that perhaps, the Lord would influence the captain of the privateer to order us on board that veſſel. We retired into our ſtate-room to prayer, and the Lord was graciouſly preſent with us. He heard our cry, and delivered us out of the hand of the enemy. About noon, a ſignal was made for the paſſengers to be put on board the ſtrange veſſel. We could not get to the trunks which contained the beſt of our clothes and houſehold furniture; but while we were putting up ſuch things as were at hand, there came on a moſt violent ſtorm of wind and hail, ſo that it ſeemed impoſſible that our boat could come a long-ſide the ſhip without being daſhed to pieces. But at the time we were ready, it cleared up, and became calm and ſmooth, till we got on board her; when the ſtorm again commenced, and continued for 24 hours without any abatement."

After thus providentially eſcaping out of the hands of the French, they arrived at Baltimore; and were kindly received by their American friends.

On the 4th of Sept. 1798, Mrs. Suckley was ſafely delivered of a fine boy, and appeared to be in a hopeful way of recovery. But the Almighty was pleaſed, in a few days after to remove her from this tranſitory world of vanity and afflictions, to the manſions of everlaſting Reſt. The account of her Death we ſhall extract from a Letter wrote to her parents by her afflicted huſband.

Baltimore, Sept. 15, 1798.

"I wrote to you, on Sunday laſt, a particular account of the ſtate of my dear wife. I was then ſupported by a fond hope of her ſpeedy recovery; this encouragement aroſe from the abatement of the fever; and alſo from the tranquil and happy ſtate of her mind: altho' ſhe herſelf ſeemed to have given up all expectation of recovery, and was ready and even deſirous to depart and to be with Chriſt, who had made her a partaker of his great Salvation, and given her the victory over all her enemies.—She was enabled to triumph over pain and ſickneſs, in the proſpect of death, whoſe ſting was taken away.

"While ſome prayed with her on Sunday evening, ſhe was earneſtly engaged in thankſgiving and rejoicing in God, and manifeſted a deſire to mingle with the glorified ſaints above. Soon after ſhe ſung with a ſtrong voice her favourite anthem, "With angels and archangels," &c. calling upon all around her to praiſe God for his unmerited goodneſs to her. Pain and ſickneſs were nothing to her.—She looked upon all her ſufferings as leſs than nothing, when compared with the eternal weight of glory that awaited her. Sunday night, ſhe had ſome refreſhing ſleep, and was much better on Monday morning. During that day, ſhe ſeemed as one who had entirely done with this world;—all her hopes and affections were in heaven: But notwithſtanding the doctors did not give me much encouragement, I ſtill had

great hopes of her recovery. She continued in a very low ſtate all that day; and her ſoul was, (for a ſhort time only) under a cloud:—But ſhe never loſt her confidence. In the afternoon ſhe dozed a good deal; the fever very conſiderable, and at times cauſed her to be a little delirious, during the evening and all night; at which time ſhe ſpoke with great ſpirit and vivacity. Tueſday morning we thought her much better, but ſhe obſerved that was frequently the caſe before death, and that ſhe ſhould ſoon drink the *new wine* with her Saviour in her Father's kingdom.

"I pray that God will ſupport you and my dear mother in reading what follows; which has brought deep affliction on my ſoul: Incomparably greater than all the afflictions that I ever before experienced. Oh that her happy life, and ſtill more happy death, may be ſanctified to our eternal good; and not to ours only, but to thoſe of her brothers and ſiſters, her friends and relations, and all, who hear of it; as it has been to many of her beholding friends. On Tueſday, excepting ſome intervals in the morning, the delirium continued;—ſhe dozed frequently for a ſhort time together, and when awake ſhe talked very lively until the evening. Her ſtrength gradually decayed, until a few minutes after twelve o'clock, when her happy ſpirit took its flight into eternal bliſs.

"I am bereaved of the moſt invaluable friend and companion, and feel the loſs ſeverely. I have no doubt but our union has been a bleſſing to us both. Our happineſs and mutual affection daily increaſed while together, and I believe there was not the leaſt coolneſs, or anger, or diſtruſt, between us, from the time of our nuptials. All our inconveniencies, diſappointments, or loſſes, were borne very lightly, through the comfort of our own ſociety and friendly intercourſe. Theſe endearing circumſtances make my loſs the greater: But the Lord gave, and the Lord has taken away, and I muſt ſay, "Bleſſed be the name of the Lord:" My loſs is her infinite gain."

Mrs. FLETCHER's Account of the happy Death of ſeveral pious Chriſtians.

[*Continued from page* 223.]

WILLIAM WESTON, was brought to the knowledge of the Truth a few years ago. He endured a long and heavy affliction with much patience. After he came out of the hoſpital, where he underwent a grievous operation, he told me, "The Lord was much with him, and had more fully revealed his love to him than ever he had experienced." He ſoon fell into his laſt illneſs, and ſuffered very much, but was amazingly ſupported.—The night before he died, he expreſt a great deſire to ſee my Sally once more. She had often viſited him. When he heard

heard his wife ſay, "Here is Miſs Sally come;"—he was ready to leap for joy. On her return, ſhe gave me the following account:—"My ſoul did praiſe the Lord, to hear him declare the Love of Jeſus;—frequently repeating,—"O! he is precious! He is precious to my ſoul." On aſking him, "Has the Lord viſited you ſince I was here laſt?" He anſwered, "Yes;—many—many times. God hath heard prayer for me;—and now I long to die." We ſeemed to enjoy a little heaven together, while we were converſing about many of our dear friends now in glory, ready to welcome him there. I reminded him of the obſervation my dear Maſter made in one of his letters from abroad,—"That, perhaps, (if he did not live to return to Eng-"land,) he might be permitted to accompany the miniſtering "angels who ſhould be ſent to convoy the ſpirits of his dear "pariſhioners into glory,"—William ſeemed tranſported with the thought. I added, "You are juſt going now;—and I truſt, I "ſhall be enabled to fight my paſſage thro', and then we ſhall "meet again on Sion's happy ſhore,—there to praiſe our dear "Lord together."—With a joyous ſmile, he ſaid,—"We ſhall; we ſhall." I read him the hymn,—"Come let us join our friends above," &c.—And then,—

"How happy every child of grace,
Who knows his ſins forgiven!
This earth, he cries, is not my place;
I ſeek my place in heaven."—

Tho' he could not ſpeak much, yet he gave the fulleſt demonſtration that he felt every part to be his own experience. When I repeated that verſe,—

"For you is prepar'd, The angelical guard,
A convoy attends,—
A miniſt'ring hoſt of inviſible friends!—
Ready wing'd for the flight, To the regions of light,
The horſes are come,—
The chariots of Iſrael to carry you home;"—

He ſtretched out both his arms, and with a look of earneſt, yet delightful deſire and expectation, cried out,—"O I long for that convoy to come for me!" I took my leave of him, ſaying,—"I ſhall ſee you no more in this world;—but we ſhall ſoon meet again;—and I pray the Lord may be with you in the dark valley, and ſweetly ſupport you with his preſence." He caught hold of my hand, ſaying, "Farewell:—God bleſs you for ever;—and dear Mrs. FLETCHER:—tell her,—I thank her for all her kindneſs to me;—but above all, for her words and prayers:—They have done me much good;—more good than my own. May God bleſs her:—Bleſs you both for ever." Soon after he died in peace,—in 1797.

The

The fourth I ſhall ſpeak of, is one of my own little houſehold.

MARTHA CLARK, who had lived with me near nine years. Being ill, ſhe left me in Auguſt, to try her native air. I received a letter from her, informing me, that her mind was quietly ſtayed on the Lord.—After which, ſhe dreamed that ſhe was here;—and opening our back door, ſhe imagined that ſhe ſaw the Lord Jeſus all in white, who told her, he had brought the chariot for her; (ſhe had been particularly bleſt in meditating upon theſe words,—"The chariots of Iſrael to carry thee home.") She told her brother next morning,—"I know I ſhall die ſhortly:" And added, "I have a *deal* to ſay to my dear friends at Madeley, more than I can write;—do you write it for me." He promiſed, that on ſuch a day he would write it all; but was at preſent buſy in his farm. Alas, we never got it;—for that morning, at ſix o'clock, the chariot of the Lord ſuddenly fetched her away. Oct. 16th, 1797.

MARTHA CLARK did ſo walk as truly to adorn her profeſſion while in my houſe. I do not remember, that there was one thing which I ever deſired her to put away, (as what I did not approve of,) or do, but ſhe immediately complied therewith. She was far from a worldly mind, being often ready to refuſe any little addition to her wages, when I ſaw it right to give it her. I never obſerved any thing in her that ſavoured of a goſſiping ſpirit. She never expreſſed a wiſh to viſit any neighbour; nor ever ſtopt when ſent of an errand, to hearken after news:—Home was her moſt pleaſant ſpot. And we can both ſay, that we never heard her ſpeak one light or trifling word, that either Sally or I can remember. She was one of few words; and was truly a pattern of ſobriety, and of a meek and quiet ſpirit.

The fifth of our little company that I ſhall mention, was one who was called many years before I came here; and was much eſteemed by my dear huſband:—

JOHN BROOK, has been a ſteady walker. He earneſtly pleaded with the Lord in behalf of his family, and has told me with tears, what gracious anſwers he ſometimes obtained. But he was not clearly awakened to the work of ſanctification till a few years after Mr. FLETCHER's death. He dreamed one night that he heard a voice ſay,—"John, are you ready to die?" He anſwered, he hoped ſo. Next day his mind was very uneaſy; he wiſhed he had anſwered better. Sometime after, he thought, in his ſleep, that he heard the ſame voice repeat the queſtion,—"Are you ready to die?" He then cried,—"Lord, ſhew me,"—am I ready?" Immediately ſuch a diſcovery of evil was laid open in his ſoul, that he cried out,—"Ah, Lord, there is all to do yet!—I have to begin." From that time he felt a ſtrong deſire to become a new creature, in the full ſenſe of the word;

and

and began to labour to take the kingdom of Heaven by violence. But ſtill he did not ſee clearly the way of faith. One night he dreamed, that my dear huſband came to him, and pointing to a wall, ſaid, "John, you muſt get up above the top of that wall." He replied, "Sir, I cannot:—its impoſſible?" Mr. Fletcher anſwered,—"Yes, John, you muſt, or you will periſh." With that he lifted up his heart to the Lord;—and began to riſe gently, till he was even with the top of the wall; on which he laid his hand to lean on it; when inſtantly, he dropt down again to the bottom, and awoke. This much diſcouraged him. But a ſecond time he dreamed the ſame, and as ſoon as he leaned his hand on the wall, dropt down as before. He had many thoughts about theſe dreams,—what they could mean? After a good while, (I forget how long,) he dreamt that Mr. Fletcher came to him, and as before, bid him riſe above the wall;—adding, "The reaſon, John, why you fell the other times was, becauſe you *leaned* on the wall.—If you but touch it, you ſpoil all." Then he again lifted up his heart by faith to the Lord, and gently roſe higher and higher, till he was above the wall, when he found himſelf in a moſt beautiful place, and his ſoul in profound peace. From this dream he ſaw more clearly, that the way into the holieſt, was by a conſtant believing look to the Saviour; and he learned that leſſon,—"By grace ye are ſaved, thro' faith."

During a very long and painful illneſs, he was kept in a ſweet calm peace. In the beginning, he was much tempted; but his confidence remained unſhaken; and in the latter end was greatly increaſed. His ſufferings were very great. A few minutes before his death, he ſaid to a neighbour,—"O Tommy, this calls for much faith and patience:"—After drawing his breath, he added, "but my confidence is firm."—Soon after he cried, "Come, Lord Jeſus;—and with the word *Hallelujah* in his mouth, he entered into the joy of his Lord. January, 1799.

The next night was buried our much eſteemed neighbour, ELIZABETH SMITH. She had been many years a hearer of my dear huſband;—but rather knew the mournful, than the joyful part of religion.—Nevertheleſs, her patience under cloſe and keen trials was really exemplary. One day when Mr. Downford, who was here on a viſit, was meeting my claſs, ſhe found a clearer ſenſe of the love of God than ſhe had before known. She lived ſome years after, and ſeemed to retain it. The laſt two or three times I met her in the claſs, ſhe appeared more lively, and encouraged, in ſeeking after holineſs. During her illneſs, which laſted a month, ſhe continually cried out for a clean heart, lamenting the unbelief ſhe felt:—"which, ſaid ſhe, is like a wall: O, "that this wall of unbelief were but removed, that I might have "my evidence more clear! O that the heart of ſtone were taken "away!" One night, about a week before her death, ſhe called haſtily to her ſon, telling him,—"the Lord has taken away

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quit the farm, which had been occupied by our progenitors for many generations. We made application to the head ſteward, but he turned a deaf ear to all our intreaties; the only reply we could procure was—"You muſt give up the Methodiſts!" Mr. Purdy then took a journey to London, in order to ſtate the caſe, and intercede with the landlord; but in this he was equally unſucceſsful; the ſame alternative being ſtill held out to him,—"It "is a ſmall thing:—but you muſt either ceaſe going amongſt "theſe Methodiſts, or quit the farm." However, as ſeveral of our relations had farms under the ſame landlord, and this having continued in the family ſo long, we ſtill flattered ourſelves with a hope that they would be reconciled; in conſequence of which, we ploughed and ſowed as uſual. But our enemies proved inexorable, and we were thruſt out, without the ſmalleſt recompence for ſeed or labour.

"The family of the ſteward, (who had the principal hand in our removal,) was viſited with awful judgments. Soon after theſe tranſactions, one of his children was found in a pond, drowned. On which occaſion he was heard to ſay, "I do not ſo much mind the life of my child, as that the Methodiſts will ſay, "*it is a* "*judgment from God!*" His wife replied, "a judgment indeed!" —She had taken part in the perſecution, but afterwards privately ſent to ſome of our friends deſiring to converſe with them. A ſecond child loſt her ſight: A third cut his throat;—and a fourth died raging mad. The father lived ſeveral years, but without ſhewing any diſpoſition more favourable to the cauſe of God.

"Mr. Purdy applied at various places for another farm; but the bare mention of his name, was ſufficient to procure him a refuſal. In conſequence of this, we were obliged to ſell off our ſtock; and ſuch was the ſpirit of the day, that none would let us a cottage, for fear of incurring the diſpleaſure of their neighbours. However, one of our relations was prevailed upon to take us in, which he did with fear and trembling; the neighbours crying out, "How dare you take in Mr. Purdy's family? You will loſe your farm and be ruined!" Mr. Purdy became a day-labourer for two years; but thoſe were the happieſt days we ever enjoyed; the ſpirit of glory and of God reſted upon us. The eyes of the Lord were over us, and his promiſe made good unto us: "For the needy ſhall not always be forgotten: the expectation of the poor ſhall not periſh for ever."

"At length, the farm we now live upon, (added ſhe,) was let to us, without regard to our religious profeſſion, and which we have now occupied with peace and proſperity for fifty years.—All the ſociety ſhared in the perſecution with us; one of them, three years ago, ended his days with us in peace. When Providence fixed us here, the Methodiſts preached at Crietch, five miles from hence, once a fortnight, on the ſabbath; and the Baptiſts on the other ſabbath, at Kirkby-Woodhouſe, ſix miles diſtance.

Mr. P. and I attended alternately at each place;—walking ten or twelve miles every Lord's-day, for more than twenty years, in all kinds of weather. The Lord was kind to us in ſending the Methodiſts to preach at Alfreton, where a ſmall ſociety was formed of which I was a member; and as my delight was with God's people, I made every poſſible thing give way, that I might meet with them, which proved a great bleſſing to my own ſoul: And, bleſſed be the Lord, I have lived to ſee more ſouls ſaved in one day in Alfreton, than in many years paſt. To this place I have walked upwards of twenty years, and, (with tears in her eyes,) "I am but a poor creature; but I am the Lord's, and he is mine."

Towards the latter part of her life, ſhe was ſo much afflicted with rheumatic pains, as to be under the neceſſity of riding on horſe-back. I have been preſent, at Mr. Oakley's, when ſhe has been brought in covered with ſnow, and ſpent with fatigue. While ſhe ſat panting, "I ſaid to her, "I wonder, ſiſter Purdy, you durſt venture out?" "My dear friend, (ſhe replied,) I do not mind the weather; nothing but impoſſibilities hinder me; and, (with tears of joy,) I bleſs God, who has once more enabled me to come and hear his word; but it will ſoon be over; and my ſufferings are nothing, compared with the ſufferings of my Lord!"

She tenderly felt for her four children. "Do help me, ſaid ſhe, to pray for my children. The Lord has ſaved my daughter Jane, but my prayer to God is, that they may all be ſaved." On being reminded, that "the promiſe is to you and to your children;" and "he who hath given you one, will hear your cry for the reſt," her hopes for the ſalvation of them all revived; and ſhe frequently ſpoke of that converſation to the laſt. Soon after, her daughter, Jane Oakley, being delivered of her eighth child, languiſhed a few months and died, (as ſhe had lived many years,) in the triumph of faith: in a ſhort time after, a ſon, and another daughter, left this vale of tears, in whoſe death there was hope. Simplicity, gratitude, and zeal, marked the whole of her chriſtian life; ſhe ſtood firm on the Rock; her confidence was never ſhaken; nor did ſhe ever loſe her firſt Love. She breathed the ſpirit of the goſpel: Her uniform life recommended her to all with whom ſhe had to do. All her outward enemies were overcome in the firſt conflict, (in the early part of her life;) nor did I ever hear that any one caſt a ſtone at her afterwards.

She was many months confined to her room, hovering over the grave. The woman who attended her, expreſſing her aſtoniſhment at her patience,—ſhe replied,—"I have ſomething within that makes me patient." When ſuppoſed to be dying, on recovering a little, ſhe ſaid, "I deſire to depart: I dread not the monſter death!" She then exhorted all that were preſent to ſeek the Lord, and added, "Bleſſed are they that walk in the light of his countenance."

Brother Waine, who visited her the day before her death, said to her, "Sister Purdy,—dying is awful work;—and after that the judgment:" She replied, "Yes; but death has lost its sting. Pray for me, that God may bless and receive me to himself." Another person asking her, How she was? She replied,—"I am going to my Father's house:" Then lifting up her hands, she cried out,—"Victory! Victory! through the blood of the Lamb!" The next day, the silver cord was loosed; and as life ebbed out, she was heard to say,—"Whom have I in heaven but thee!" and then expired; ending a life of seventy-eight years, October 15, 1799. She was the eighth person who has died out of that class in little more than three years; all of whom witnessed a good confession.

At her request, something was said from Phil. i. 21. "To me to live is Christ, and to die is gain." While her experience, sufferings, and death, were related in public, it might be said, from the floods of tears that were poured forth,—"Behold, how they loved her!" Mr. Purdy is in connection with the Baptists, and continues to praise God, for his goodness to him and his.

Bakewell, Nov. 14, 1799. JOHN NELSON.

Extracts from Dr. GILLIES's HISTORICAL COLLECTIONS.

[*Continued from page* 233.]

SECTION III.

In the thirteenth Century. Of the WALDENSES and ALBIGENSES.

WHEN the darkness of Popery had overspread the Christian world, so that princes employed their authority to establish the Romish idolatry, appointing for slaughter such as denied Transubstantiation, adoration of the Host, and the like; this occasioned many to detest this superstition as unknown to the apostles and primitive church. Particularly, there was one Berengarius, soon after the year 1000, who boldly and faithfully preached the truth; from whom the gospellers were, for some time, called Berengarians. About the year 1110, common notice being taken of their separating from the church of Rome, and their disowning so many of its tenets, they became very odious to the Romanists. Twenty years after, when they were grown into a very great multitude, they had one Peter Bruis, an eminent preacher among them, who taught long and publicly at Tholouse, under the protection and favour of a nobleman called Hildephonsus. From him they were, in those parts, called Petro-Brusians: For, in the year 1120, Peter Bruis published their tenets in a book called Antichrist, wherein he declared both the grounds of their doctrine, and the causes of their separation from the Romish church.

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In the year 1140, they were grown ſo numerous, that the pope began to ſet himſelf to extirpate them; for which end he ſtirred up the moſt learned of his followers to write againſt them; and warned princes to take heed of them, and to baniſh them out of their territories.

In the year 1147, they had one Henry, of Tholouſe, for their moſt eminent preacher; whereupon they began to be called Henricians: And becauſe they were well read in the ſcriptures, eſpecially in the Epiſtles of Paul, whom, by way of eminency, they called THE APOSTLE, alledging texts out of him, and would admit of no teſtimonies for the proof of religion, but only out of ſcripture, they were called Apoſtolics. And ſhortly after, God raiſed up Peter Valdo, a citizen of Lyons in France, who ſhewed himſelf moſt courageous in oppoſing the Popiſh inventions; and he was the more eagerly liſtened to, becauſe he was in high eſteem for his learning and piety, and his liberality to the poor. The Archbiſhop of Lyons, being informed, that Valdo uſed thus to inſtruct the people, boldly taxing the vices, luxury, and pride of the pope and his clergy, forbad him the ſame, upon pain of excommunication, and proceeded againſt him as an heretic. Valdo replied, That he could not be ſilent in a cauſe of ſo great importance, as the ſalvation of men's ſouls; wherein he muſt obey God rather than man. Then did the Archbiſhop ſeek to have him apprehended, but could not effect it, Valdo having many great friends, and being generally beloved, whereby he continued, (though cloſely) in Lyons three years.

Pope Alexander the Third, being informed, that divers perſons in Lyons queſtioned his ſovereign authority over the whole church, curſed Valdo, and his adherents; commanding the Archbiſhop to proceed againſt them by eccleſiaſtical cenſures, to their utter extirpation; upon which they were wholly chaſed out of Lyons. Valdo and his followers were called Waldenſes, who afterwards ſpread themſelves into divers countries. Valdo himſelf went into Dauphiny, converſing in the mountains of the ſame province, with certain rude perſons, yet capable of receiving his belief. His diſciples alſo ſpread into Picardy, whence they were called Picards. Againſt whom afterwards king Philip (enforced by the eccleſiaſtical perſons) took arms, and overthrew three hundred gentlemen's houſes that followed their party, and deſtroyed ſome walled towns, purſuing them into Flanders, whither they fled, and cauſing many of them there to be burnt to death.

This perſecution cauſed many of them to fly into Germany, and Alſatia, where they ſpread their doctrine; and ſhortly after, the Biſhops of Mayence and Straſburgh raiſed a great perſecution againſt them, cauſing five and thirty citizens of Mayence to be burnt in one fire, and eighteen in another, who with great conſtancy ſuffered death.

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At Strasburgh eighty were burnt, at the instance of the Bishop; yet multitudes of people received such edification by the exhortations, constancy and patience of the martyrs, that, in the year 1315, in the country of Passau, and about Bohemia, there were above eighty thousand persons that made profession of the same faith.

In the year 1160, some of them came into England, and at Oxford were punished in the most barbarous and cruel manner. And three years after, in the council of Towers, in France, viz. 1163, Pope Alexander the Third, made a decree, that these gospellers, and all their favourers, should be excommunicated; and that none should sell them any thing, or buy any thing of them. But, notwithstanding all these devices, they had churches in Bulgary, Croatia, Dalmatia, and Hungary.

Between the years 1176, and 1226, there was so great havoc made of these poor Christians, that the Archbishops of Aix, Arles, and Narbonne, being assembled, at the request of the inquisitors, to confer with them about divers difficulties in the execution of their offices, had compassion of the great number that were accused and cast into prison, saying, "We hear that you have apprehended such a multitude of the Waldenses, that it is not only impossible to defray the charge of their food, but to provide lime and stone to build prisons for them; we therefore advise you to forbear this rigour till the pope be advertised, and direct what he will have done in this."

Yet, notwithstanding all cruelties used against them, their enemies could never prevail to a total extirpation of them, but they still lay hid like sparks under the ashes, desiring and longing to see that, which now, through God's grace, their posterity do enjoy, viz. liberty to call upon God in purity of conscience, without being enforced to any superstition and idolatry: And so, instructing their children in the service of God, the Lord was pleased to preserve a church amongst them in the midst of the Romish corruptions, till the gospel was dispersed in a more general and public way, by the ministry of Luther and his fellow-labourers; at which time they received, with readiness the doctrine of the gospel, and so became more eminent in their profession of piety than formerly.

In the fourteenth Century.

§ IV. Between the years 1370 and 1380, Providence raised up Wickliff in England, to oppose the corruptions of the church of Rome. He had many followers, who were called Lollards, by way of contempt, yet continued down to the time of the reformation, both in England and Scotland. They were so inflamed with zeal, that no severities used against them could extirpate them. Several of our princes and great men favoured them, in opposition to the pope, and his tyrannical encroachments, of which they were weary. The scriptures were translated into our mother tongue,

tongue, and read by many; and such seeds of sacred truth were dispersed in various parts of the land as sprung up many years after, and helped to produce a plentiful harvest, when almighty God, to shew forth his glory, brought about the reformation from Popery.

In the fifteenth Century.

§ V. John Huss, while he was a student at the university of Prague, met with Wickliff's books, from whence he first got light and courage to profess the truth. In the year 1400, he was chosen pastor of a church, and, in 1409, rector of the university. He continued in the exercise of his ministry with great zeal, diligence and faithfulness, for the space of twelve years, instructing the people out of the holy scriptures, and living an exemplary life. He vigorously opposed the pope's proceedings, for which he was cited to Rome, to answer to such articles as should be laid against him. He sent his proctors to Rome, who appeared for him, answered the charge, and cleared his innocency: yet did the pope and his cardinals, condemn him for an heretic, and excommunicate him; which caused the Popish clergy, and some of the Barons of Bohemia, to oppose Huss, being thus excommunicated: and king Winceslaus banished him, but he was entertained in the country, and protected at Hussinets, where he preached in the parish church, and some places adjacent, against the Popish doctrine of merit of works, and against the pride, idleness, cruelty and avarice of the Romish court and clergy, multitudes of persons resorting to his ministry. Sometimes also he repaired to his church at Bethlehem, and preached there. But, upon the pope's death, the cardinals being divided, chose three popes, whereupon there was a council called at Constance, in the year 1414, to which council the emperor Sigismund commanded Huss to come, giving him his safe conduct for his coming, and return. When Mr. Huss came to Constance, he was cited to appear before some cardinals, to give an account of his doctrine; but he told them, that he came to do it before all the council; yet, if they would force him to do it before them, he doubted not, but Christ would strengthen him to chuse death for his Glory's sake, rather than to deny the truth, which he had learned out of the holy scriptures. After examination, they committed him to a filthy prison, where, by reason of the stink, he fell sick, and his life was in danger. In the mean time, his adversaries preferred articles against him, wherein they had forged many things of their own heads, wresting and perverting his sayings to a bad sense, that they might have whereof to accuse him; and thereupon desired of the council, that he might be condemned. Mr. Huss hearing of these their malicious proceedings, moved, that he might have an advocate; but that was denied him. Whilst he lay there in prison, when he had in

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ſome meaſure recovered his health, he wrote ſundry books. From that priſon he was removed by the biſhop of Conſtance to a caſtle on the other ſide of the Rhine, where, in the day time, he was ſo laden with fetters on his legs, that he could ſcarce go, and every night he was faſtened by the hands up to a rack againſt the wall. Hereupon many noblemen of Bohemia petitioned for his releaſe, at leaſt upon bail; but that was denied. They who were appointed for his judges, in his abſence heard his enemies, examined witneſſes againſt him, judged his doctrine not by the true touch-ſtone of God's word, but by the Popiſh canons; but when the council would have condemned him without hearing, the Emperor interpoſed, requiring that he ſhould be firſt heard; but, when he was brought before them, they made ſuch a confuſed noiſe railing upon him, that he could not ſpeak one word. When he ſaw the cruelty of his judges, the malice of his accuſers, the falſhood of his witneſſes, and the rage of all the council againſt him, breathing forth nothing but fire and faggots, he kneeled down, and commended his righteous cauſe to the Lord Jeſus Chriſt, begging forgiveneſs for his enemies; yet he earneſtly requeſted the council, even with tears, that they would convince him of any error by the word of God, and he would willingly retract it. But nothing prevailed; for they proceeded to condemn and degrade him; whereupon, kneeling down, he ſaid, "Lord Jeſus Chriſt, forgive mine enemies, by whom thou knoweſt that I am falſly accuſed; forgive them, I ſay, for thy great mercy's ſake." In degrading him, they pared off the crown of his head, and the ſkin, with a pair of ſheers: and to juſtify their proceedings againſt him, becauſe the Emperor had given him his ſafe conduct, the council made a decree, that *faith was not to be kept with heretics*. The Romiſh agents perſecuted him with ſuch eagerneſs, that his works were condemned to be burned with him. When he was brought forth to be burned, they put on his head a triple crown of paper, painted over with ugly devils; but, when he ſaw it, he ſaid, "My Lord Jeſus Chriſt, for my ſake, did wear a crown of thorns; why ſhould not I, then, for his ſake, wear this light crown, be it ever ſo ignominious? Truly I will do it, and that willingly." When it was ſet upon his head, the Biſhops ſaid, Now we commit thy ſoul to the devil. "But I, ſaid John Huſſe, (lifting up his eyes towards heaven) do commit my ſpirit into thy hands, O Lord Jeſus Chriſt! unto thee I commend my ſpirit, which thou haſt redeemed." As he was going to execution, they burned his books before his face, at which he ſmiled, and ſaid to the people, "Think not, good people, that I die for any hereſy, or error, but only for the ill-will of my adverſaries." When he came to the place of execution, he kneeled down, and with his eyes towards heaven, he prayed, and repeated certain Pſalms, and with a cheerful countenance, cried often, "Into thy hands, O Lord! I commend my ſpirit."

ſpirit." When he roſe from his knees, he ſaid, "Lord Jeſus Chriſt, aſſiſt and help me, that, with a conſtant and patient mind, by thy moſt gracious help, I may bear and ſuffer this cruel and ignominious death, to which I am condemned for the preaching of thy moſt holy goſpel." And as they tied his neck with a chain to the ſtake, ſmiling, he ſaid, "That he would willingly receive the ſame chain for Jeſus Chriſt's ſake, who he knew was bound with a far worſe chain." When the fire was kindled, he began to ſing, with a loud voice, "Jeſus Chriſt, the Son of the living God, have mercy on me!" And, at the third time that he repeated it, the wind drove the flames ſo into his face, that it choaked him. He ſuffered martyrdom in 1415. He told them, at his death, "That out of the aſhes of the Gooſe, (for ſo Huſſe in the Bohemian language ſignifies,) an hundred years after, God would riſe up a Swan in Germany, whoſe ſinging would affright all thoſe vultures;" which was fulfilled in Luther, juſt about an hundred years after.

2. Jerom of Prague, a man famous for virtue, learning, and eloquence, when he underſtood that the public faith was violated, his country ſlandered, and Huſſe burnt, he travelled to Conſtance, April the 4th, 1415. But no ſooner came he thither, but he underſtood, that watch was laid for him to apprehend him; whereupon the next day he went to Iberling, a city of the empire, and a mile from Conſtance. From thence he ſent to Sigiſmund, King of Hungary, and his Barons, but eſpecially to the council; moſt earneſtly requeſting, that they would give him a ſafe conduct freely to come and go, and then he would come in open audience to anſwer every man, if any would appear to charge him with any crime. But no ſafe conduct could be granted him; wherefore the Lords of Bohemia gave him their letters patent with which he returned again towards Bohemia. But, by the treachery and ſubtilty of his enemies, he was apprehended by the way in Hirſaw, and by the officers was carried before the duke, who preſently ſent him bound to Conſtance. Some of the Biſhops ſaid to him, Jerom, why didſt thou run away, and not appear when thou waſt cited? to which he anſwered, "Becauſe I could get no ſafe conduct neither from you nor the King; and perceiving that I had many bitter enemies in the council, I would not be the author of my own peril; but had I known of your citation, aſſuredly, though I had been in Bohemia, I would have appeared." As ſoon as he came to the priſon, one called to him at his window, ſaying, "Mr. Jerom, be conſtant and fear not to ſuffer death for the truth's ſake," to whom he anſwered, "Truly, brother, I do not fear death." But the priſon-keeper coming to the man, drove him away with ſtrokes from the window. Preſently the Biſhop of Rigen ſent for Jerom, ſtrongly bound with chains, and ſent him to a tower, where they tied him faſt to a great block, and his feet in the ſtocks, his hands

being also made fast upon them, the block being so high, that he could by no means sit thereon, but his head must hang downwards; where also they allowed him nothing but bread and water: but within eleven days, he fell very sick; yet thus they kept him in prison a year wanting seven days, and then sent for him, requiring him to recant, and to subscribe, that John Huss was justly put to death, which he did, partly for fear of death, and hoping thereby to escape their hands: after which they sent him back to prison, and kept him guarded with soldiers, yet not so strictly chained as before. Then they sent to examine him again; but he refused to answer in private, except he might be brought before the council; and they (supposing that he would openly confirm his former recantation) sent for him thither, May 25th, 1416, suborning false witnesses to accuse him; but he so cleared himself, and refuted his adversaries, that they were astonished at his discourse, and with shame enough were put to silence. He also concluded his speech with this, "That all such articles as Wickliff and Huss had written against the enormities, pomp and disorder of the prelates, he would firmly hold and defend even unto death; and that all the sins he had committed, did not so much trouble his conscience, as that act of his, in recanting what he had unjustly spoken, and in consenting to the wicked condemnation of Huss; and that he repented of it with his whole heart." This so enraged them, that they proceeded to condemn him; whereupon he said, "I, after my death, will leave a remorse in your consciences, and a nail in your hearts; and I cite you all to answer me before the most high and just Judge within an hundred years."

As he went to the place of execution, he sung some hymns; and coming to the place where John Huss was burned, he kneeled down, and prayed fervently. He was bound to the image of John Huss, and so fire was set to him, which he endured with admirable valour: for, standing at the stake bound, and the executioner kindling the fire behind him, he bade him kindle it before his face: "For (said he) if I had been afraid of it, I had not come to this place." The whole city of Constance admired his Christian magnanimity. At the giving up the ghost, he said,

Hanc animam in flammis offero, Christe, tibi!
This soul of mine, in flames of fire,
O Christ, I offer thee!

[*To be continued.*]

An

An Account of a dreadful FIRE, that happened on Friday the 8th of Sept. 1727, at the exhibition of a puppet-ſhow, in a Barn, at Burwell, in Cambridgeſhire, wherein eighty-one perſons periſhed, or received ſuch injury by the flames as to expire ſoon after. *

IN the evening of the 8th of Sept. 1727, about one hundred and forty perſons belonging to Burwell and the neighbouring villages, were aſſembled in the Barn to ſee the puppet-ſhow; the maſter of which was Robert Shepheard. The walls of the barn were 19 inches thick, built of ſtone, and cemented by mortar. The height of the walls was 9 feet. The height of the roof, which was entirely of thatch, was 17 feet. The length of the barn was 45 feet, and the breadth near 17 feet. About one third of the barn being empty, was ſet apart for the puppet-ſhow; the remainder of the barn was filled with oat-ſtraw, bound up in large truſſes, which reached to the height of the walls. Adjoining the barn, and only ſeparated by a partition of lath and plaiſter, was a ſtable with a hay-loft: between which ſtable, and the place where the multitude were aſſembled, were heaped the bundles of oat-ſtraw, and the barn and ſtable had one common thatched roof. In the ſtable were two horſes belonging to the maſter of the ſhow. About 9 o'clock, Richard Whitaker, an oſtler belonging to the owner of the barn, came with a candle and lantern to feed the horſes; finding that the ſhow was begun, he was deſirous of ſeeing it; but refuſing to pay a penny, (the price of the entertainment,) he was not permitted to enter the barn; upon which he repaired to the ſtable, went into the hay-loft with the candle and lantern, and threw down, thro' an opening, a quantity of hay into the rack. After Whitaker had foddered the horſes, leaving the candle and lantern negligently in the hay-loft, he climbed over the oat-ſtraw, in order to ſee the ſhow in the barn. While he was attempting this, the candle ſet the hay on fire; upon which he haſtened out of the ſtable, and running to the outſide of the barn, gave the alarm of fire. †

Mr. Thomas Howe, who was ſeated upon a beam in the barn, could from his ſituation take a view acroſs the ſtraw to the hay-loft, and ſaw the fire when it firſt began: it then appeared ſo

* This affecting Narrative is taken from the Account publiſhed by THOMAS GIBBONS, D. D. Dr. Gibbons examined the parish regiſter, and likewiſe received further intelligence of this event, from Mr. Thomas Howe, who being at that time about 16 years of age, was preſent in the Barn, and an eye-witneſs of the horrible cataſtrophe.—— Burwell lies 12 miles ſouth-eaſt of Cambridge, and 4 miles north of Newmarket.

† At the Aſſizes held at Cambridge, March 27, 1728, Richard Whitaker was tried for wilfully ſetting the barn at Burwell on fire. On his trial there not appearing any evidence of a wicked intention, but only negligence, he was acquitted.

ſmall, that he could have incloſed it in his hands: but the flame kindling in the hay-loft ſo near the roof, and the thatch being very dry, the preceding ſummer having been remarkable for its drought, and being covered alſo with old dry cobwebs, unhappily, the fire flew like lightning round the barn in an inſtant. This ſight threw the poor creatures engaged in the puppet-ſhow, into the greateſt conſternation and terror, and the moſt violent haſte to fly from the devouring element, which, as it had ſeized the roof over their heads, ſo they could not but imagine it muſt have alſo begun, or was beginning, upon the large quantity of ſtraw that was piled upon the ſame floor with themſelves, and projected almoſt as far as the door of the barn, the only avenue for their eſcape.

The multitude inſtantly ruſhed toward the door, which was only three feet in breadth, including the poſts. The door opened inwards, was faſt haſped by an iron ſtaple, and was blocked up by an oval table, upon which ſome ſlight of hand tricks had been exhibited as a prelude to the ſhow, and which, after there was no further uſe for it, was placed againſt the door to ſave room, as the place was rather too ſmall for the company: The flaps of the table likewiſe were let down, and the whole length of it was oppoſed between the people and the only way of deliverance from the tremendous deſtruction. The preſſure of the multitude in attempting to get to the door was ſo great, that they were preſently thrown in heaps one upon another.

At this dreadful criſis, Providence interpoſed for the ſalvation of ſome of the miſerable objects, by ſending to their relief Mr. Thomas Dobedee. He broke open the door, and literally, plucked ſome of them from the burning. He dragged out one man whoſe metal buttons on his breeches knees were melted by the fire. Mr. Dobedee continued his exertions, till he had nearly loſt his own life, the very hair of his head being ſinged by the flames. Two other men, who had firſt eſcaped out of the door, aſſiſted him in this awful work.

When the door was broke open, Mr. Thomas Howe leaped down from the beam on which he was ſitting, upon the crowd below, preſſed and cluſtered together, and lying upon one another, to the depth of three or four feet. At the time he jumped down, there was not one of the whole company about the door that was left ſtanding. † Caſting himſelf upon this ſhocking pile, he ſprang out

† That the whole company about the door ſhould lie proſtrate in an heap, may appear ſomewhat ſtrange; but it is a fact, not only atteſted by Mr. Howe, but by the pariſh regiſter, in which it is ſaid, "The "moſt of thoſe that did eſcape, were forced to crawl over the heads "and bodies of thoſe that lay in an heap at the door." This extraordinary circumſtance will appear the more credible, if we conſider, that the perſons neareſt the door, upon the alarm of their danger, would naturally,

out at the upper part of the opening made by the breaking of the door, and was not in the leaſt injured by the fire. Juſt before he deſcended from the beam, he ſaw Robert Shepheard, the maſter of the puppet-ſhow, come out from behind the curtain, and look about him: Shepheard retired again, and calling his wife by her name, ſaid, "*We ſhall certainly all be burnt!*"

Beſides the perſons who were ſaved by the exertions of Mr. Dobedee and his companions, there were others alſo who eſcaped the conflagration by ſpringing up and forcing their way over the heap of proſtrate bodies; among which number was a brother of Mr. Thomas Howe, who in this manner reached the outlet at the door-way, with two lads, that fixed themſelves upon him, and obſtinately clung to him, while he was attempting his eſcape:—All three of them were in this manner mercifully delivered from the flames.

In about half an hour from the commencement of the fire, the flaming thatch of a roof 17 feet in height deſcended upon the helpleſs creatures; and at the ſame time, the truſſes of ſtraw, their bands being burnt, rolled down upon them, in ſo many volumes of flame; and thus one ruin was heaped upon another. The horror, the anguiſh, the cries, the ſhrieks of the ſufferers were now ſoon ended in one univerſal ſilence and death. A cataſtrophe how inconceivably terrible! The calamity was further increaſed, by the flames from the barn being carried by a high wind to a great diſtance, which burnt down five houſes in the neighbourhood. In one of theſe houſes was an aged woman, confined to her bed, who was burnt to death, before any aſſiſtance could be afforded her. Thus one miſery roſe out of another, and none at that juncture could tell when GOD would ſet bounds to the raging element, and ſay to the inundation of fire, as he does to that of water,—"Hitherto ſhalt thou come, and no farther; and here ſhall thy deſolation be ſtayed."

The next morning preſented a hideous view of ſculls, bones, carnage, &c. The mangled relics were gathered up, ſhovelled into carts, and buried in two large pits dug for that purpoſe in the church-yard.

The conſternation and diſtreſs of the inhabitants of Burwell, and the neighbouring towns and hamlets of Swaffham-Prior, Reche, and Upware, each of which contributed its part to the number of ſufferers, was great beyond all imagination! Parents

naturally, in their eagerneſs to eſcape, ruſh to it;—that the next perſons to them, would in the ſame eagerneſs ruſh againſt them, and beat them down;—that the third ſucceſſion would ſerve the ſecond, as the ſecond had done the firſt, and ſo on, till the greater part of the company was proſtrate upon the ground, or lay one upon another;—while thoſe in the rear would naturally throw themſelves upon the reſt, and endeavour to force a paſſage over them.

bewailing

bewailing the untimely end of their children, who loſt their lives through fooliſh indulgence, and children mourning the loſs of their parents! What a multitude of faces pale with terror;—knees ſmiting one againſt another;—floods of tears running down their cheeks;—and with heart-piercing ſhrieks and groans, exclaiming, "*Alas! poor Burwell!*" Soon after, a ſermon was preached on the occaſion, by Mr. Alexander Edmondſon, Vicar of the pariſh, from Lam. iv. 8,—"Their viſage is blacker than a coal: they are not known in the ſtreets: their ſkin cleaveth to their bones: it is withered, it is become dry like a ſtick!"

The number of perſons who periſhed on this occaſion amounted to eighty-one;—fifty-three of whom were females. Among the ſufferers were the maſter of the ſhow, Robert Shepheard, with his wife, and daughter, (a child about nine years old,) and two of his ſervant men. Likewiſe an old man of ſeventy-four, and a lad deaf and dumb.

Mr. Thomas Royſton, the Diſſenting Miniſter in that place, called his family together for prayers, about the time the puppet-ſhow began, and afterwards locked up his doors, and retired to reſt. His daughters, who were very deſirous of ſeeing the entertainment, were hereby mercifully preſerved from periſhing in the fire, as in all probability they would, had they been preſent in the barn, as I do not find that ſo much as one female of the whole multitude eſcaped. Thus like the Iſraelites, in the night when the Lord ſmote the firſt-born of the land of Egypt, he ſprinkled his doors, by faith, with the blood of the Covenant, and faſt cloſed them, and ſo was ſaved, with his whole family from the general deſtruction. I am likewiſe informed, that a young man and woman of Exning, a village in the neighbourhood of Burwell, had got ready for the puppet-ſhow and were juſt ſetting out, when the young woman, at that inſtant, was ſeized with an ague; and by this means, both of them were prevented from going. What is ſtill more remarkable, the young woman had not a return of the ague afterwards. Such a narrow eſcape from death, contrary to the deſigns of the young perſons, appears to have been owing to an eminent interpoſition of divine Providence in their favour.

LETTER III. CONTINUED.

ON THE EDUCATION OF CHILDREN.

PREVIOUS to the following Letters in the Author's Manuſcript, there is an Introduction to a Catechiſm which he made uſe of for the inſtruction of his own children. But, as a Catechiſm, however excellent, would not, we preſume, be proper in a periodical publication, the introduction to it would of conſequence

sequence be improper. We hope the worthy AUTHOR will excuse us in this, and that our Readers will from hence be able to account for the apparent chasm in the matter contained in these Letters.

FROM THE FATHER TO HIS SON.

My dear Boy, — —.

I Know not that you will fully understand every thing in this Letter;—but I wish you to read it when alone; and lift up your heart to your FATHER, "who seeth in secret,"—that he may make it a blessing. May he bless you with the same emotions which led me to take up my pen. What sacred joy do I feel from a pleasing hope that you shall one day meet me in the kingdom of glory.

This world is one vast wilderness. It is said in Job, "The sinner travelleth in pain all his days." Restless cares, unholy desires, secret misgivings, inward horror and despair, prey upon the spirits of those who are living without God in the world: They have no peace, but are like the troubled sea: Destruction and misery are in their ways; the way of peace they have not known. But "Light is sown for the righteous, and joy for the upright in heart." When we are made new creatures, we have peace with God thro' our Lord Jesus Christ;—Redemption thro' his blood, the forgiveness of our sins: the world wears a new face; every creature of God is sanctified, and received with thanksgiving. I wish to tell you, (and I hope God will give you the experience of it,) that there is more solid happiness in the consolations which his Spirit imparts to those, who, with broken contrite hearts, seek his face,—in one moment, than in an age of pleasurable sin.

My greatest wish for you is, to see you *happy*. God is my witness how oft I plead for it. I rejoice that happiness is *his gift*. If you enquire,—What is it? I answer, "It is to feel his love shed abroad in your heart. Could I see you as wise, rich, and powerful as Solomon,—yet destitute of the love of God, you would only be wretched.

I write to you while I feel this sacred flame, that you may preserve this in your memory and plead with God that he would make you a partaker of it. What comfort would it give me, to see you happy in the favour of God! I feel a pleasing hope that he will mark you for his own;—that he will draw you to himself;—that you will soon learn,—"His ways are ways of pleasantness and his paths are peace." Be frequently alone. Speak to God as to a gracious father: tell him every desire of your heart. Read his word. Value his Sabbaths. Read good Mr. B's. life frequently on the Sabbath. You have the constant prayers of your affectionate father.

LETTER

LETTER II.

YOUR laſt gave me pleaſure, becauſe I thought I could diſcern a very great improvement in your writing. It is my prayer to God, that you may daily grow wiſer and better, and I truſt you will loſe no means of improvement, but remember, that "It is God who giveth the increaſe." I wiſh, my dear boy, may ſoon, very ſoon,—learn that "without him he can do nothing." A deep conviction of this, is that—*poverty of ſpirit*, to which is promiſed,—"the kingdom of heaven." You know the poor *are deſtitute*; they are ready to receive: Thus it is in ſacred things.—Thoſe who do not know their ignorance, will not apply to Jeſus Chriſt for inſtruction: Thoſe who ſuppoſe they can make themſelves wiſe, good and happy, will not beg of him to do it for them; but the "poor in ſpirit," who know that they are "miſerable, blind, naked;" and "utterly without ſtrength" they will mourn and pray for ſalvation. Surely ſuch will be amongſt the hungry, who are "filled with good things;"—whilſt thoſe who do not know their wants, will be amongſt the rich that are ſent empty away.—I have not time to add more; but am your affectionate father.

LETTER III.

My very dear Boy,

YOUR'S, received this day, gave me heart-felt pleaſure, as I believe you do not make greater profeſſions of duty and affection than what are genuine. I have long thought that you are ſo far above, what St. Paul calls,—"the ſpirit of the world," as to make no profeſſions without a real deſign to fulfil them;—that you are ſolicitous "to have your converſation with *ſimplicity* and *godly ſincerity*;—remembering, that for every *idle*, much more every *untrue* word, we muſt give an account. I have frequently rejoiced, that the grace of God has made your conſcience ſo tender, that you are ſcrupulouſly cautious, not to *miſrepreſent* ſubjects, and thereby *miſlead* others; whilſt you are prudent enough, not to put yourſelf into the power of deſigning perſons, by unneceſſarily expoſing what they have no right to know. You deſired me to write you a long letter. You ſee, by this, I am encouraging you to *reflect*, as you write, eſpecially to your father. I was not only pleaſed with your letter, becauſe of the affection which you avow for me, but becauſe you write to me with the reſpect and confidence, I wiſh you to do. Your affection I never diſputed, and the manner in which you conduct yourſelf, convinces me, that it is guarded with due reſpect. I am alſo pleaſed with the correctneſs of your letter. I purpoſe encloſing you an abſtract from Sulley's Memoirs, by which you will ſee how that great man ſpent his time.—I ſend it to ſhew you, that if you deſire to be beneficial to your fellow creatures, you

muſt

must use great diligence. Considering the pains which have been taken with you, I hope, very soon, to find you at the head of each class you are put into: I have little doubt of this, if you apply yourself closely. I expect that you will soon convince your teachers, that you thoroughly *understand* what you learn: If so, they will put you forward. You inform me, that you read from six, till eight, in the evening after school hours: If so, you ought, for your healths' sake, to be without doors, at some exercise, at noon. Your manner of spending your vacant hours, on Thursdays and Saturdays, I highly approve. Tell me, how you spend your sabbaths? Have you any very serious thoughts? Do you go to God in prayer, as to your heavenly Father? Do you read his word? Do you meditate upon it? Do you avoid hurtful conversation? I am your affectionate father.

LETTER IV.

My beloved Boy,

I Often think of you in my best hours. O! what consolation will it give me, to know that you have that blessed spirit which dwelt in good Mr. Barret, and Mr. Matthew Henry, when they were very little older than yourself! How did they spend their sabbaths,—in examining the state of their hearts before God! In secret prayer! In meditating upon the scriptures, and sacred things they read and heard!

How shall I mourn, if you return from school less serious than you went, and less disposed for sacred and useful employments. But I trust, God will preserve you. I have just been thinking upon some of the opportunities in which you accompanied me to visit the poor and afflicted, and at our family devotion;—in which seasons, I have found great pleasure in committing you, and your dear brother, to God, to instruct and save you. Do you ever recollect those times, when your mind was affected with the kindness of the Lord to you;—when you were all attention to the sacred truths you heard;—all desire to be wiser and better;—to be, what the Lord would have you to be? Do you feel these desires *now*? Do you, in your secret walks, meditate upon the special goodness of God to you, in giving you kind friends, and so many mercies? Do you, above all, plead with God, that his great mercy in giving his Son for you, may not be in vain? Do you read those pious books, I recommended to you? I am your affectionate father.

LETTER V.

My dear Boy,

YOU will, no doubt, be surprised and sorry that I left home before I came to see you; but as it was most convenient to myself

myself to do so, I am confident you will think that a sufficient reason. I do not forget daily, to entreat your heavenly Father, that you may be preserved from evil;—that no day,—no instruction may be lost to you;—that you may, in some degree, resemble him, who increased in wisdom and stature, and was in favour with God and man. Tho' the husbandman were to plough his ground and sow his seed with the utmost diligence, what would he do, were no rain to descend, no sun to shine? I have endeavoured to do the best I could for you; and it is my joy, that I can commit you to him who heareth prayer. Do not, my love, do not cease to pray for yourself; and shall I say, do not forget to pray for your father, that if the Lord will, he may be preserved to you, that a blessing may attend what he has in hand;—that as you grow up to manhood, you may assist your father, not merely in accumulating money; but in considering how we may most properly use what we have;—not in foolish and hurtful expences, but in being "eyes to the blind; feet to the lame; and in making the widow's heart sing for joy." It will be the greatest joy, I can have, next to the divine favour, to see you, and your brother, happy in God, humbly and zealously endeavouring to employ your time, your understanding, your education, your all, in doing his will, and promoting the holiness and happiness of all around you.

You remember, when Solomon came to the throne, God said to him, "Ask what I shall give thee." Do you recollect his answer? Was it riches? Was it power? Was it the necks of his enemies? No. Solomon's heart was enlarged with love to God and his fellow creatures. I would have you think seriously upon his answer, (see 2 Chron. i. 7 and 12.) What a noble mind! Did he suffer by being so unconcerned for his own ease, his own honour, his own interest; by having the good of others so much at heart? No. He got every thing,—"Because," saith God, "this was in thine heart;"—this love to others,—this concern for my glory;—"and thou hast not asked riches, wealth, or honour, nor the life of thine enemies,—neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee, and I will give thee *riches*, and *wealth*, and *honour*, such as none of the kings have had before thee." Tell me, what passage in the New Testament bears a meaning similar to this; as you may by such means increase your acquaintance with the scriptures.

As I conjecture you have nearly finished the abstracting the book I sent you upon the Evidences of the Truth of Scripture, I wish you to send me, the first convenient opportunity, a short sketch

ſketch of the five books of Moſes, an account of the principal events in each. That the Lord may abundantly bleſs you, prays your affectionate father.

[*To be continued.*]

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[From Mr. FISH; dated Kingſton, in Jamaica, September 23, 1797.]

BROTHER M. went into the country, intending only a circuit of about ten days: But finding many doors unexpectedly opened, and a pleaſing proſpect of abundant ſucceſs, he has now continued above three weeks, and will not return till after the next Sunday. Hitherto, my employment has been chiefly in town; where (including Port-Royal, at which place we have about twenty in ſociety,) we have conſtantly as much work as one miſſionary can attend to. Surely, if you ſaw the proſpect of ſucceſs, which we have in this part of the iſland, and knew how diſtreſſed we are for want of more help, you would ſend us at leaſt two or three fellow-labourers without delay. Only, it will be neceſſary to obſerve, that the ſocieties in the iſland, cannot at preſent, ſupport more than two Miſſionaries, without aſſiſtance from our friends in England.

It is now the time of the quarterly viſitation. I am ſorry to find, that it will be neceſſary to exclude ſome, on account of their immoral lives. I have not yet gone thro' all the claſſes, and therefore cannot be very exact in the account; but I ſuppoſe there will remain in Kingſton about 10 Whites, 60 Browns, and 250 Blacks. Of the country I can give no regular account, till brother M. returns.

My regard for the people of Kingſton is ſuch, that I could rejoice to ſpend my laſt breath in ſerving them. Tho' I have ſo much work, that ſometimes I ſcarcely know what to do firſt; yet it is all pleaſant and delightful: And tho' conſtantly engaged in public or private, abroad or at home, from four in the morning till ten at night, I bleſs God, I ſcarcely know what fatigue or wearineſs is: So graciouſly has the Lord renewed my ſtrength, during my voyage and ſince my return here.

[From Mr. BISHOP; dated Grenada, June 1793.]

I Thank GOD, I am enabled to tell you, that he has done wonders amongſt us lately. Many ſouls have been ſet at liberty, and we have now, in town, and at the Point, one hundred in the ſociety. Our Chapel is finiſhed, and will contain near four hundred perſons; but at times it is too little. I humbly

hope you will not forget us, but will apply to the Conference for a preacher: For if I have no one to help me, the cauſe will greatly ſuffer. I can penetrate but a little way into the country, till I have one to take my place in town and its environs. I hope GOD will be graciouſly pleaſed to ſtir up the hearts of ſeveral of our dear brethren to come over and help us. There is a great opening in the Weſt-Indies for the goſpel; and what a pity it is that we ſhould not embrace the bleſſed opportunity, and ruſh into every open door. Do, my dear brethren, when you aſſemble in Conference, think of us; and diſpatch us a few bold champions to aſſiſt us. Our ſituation calls loudly for aſſiſtance; and you know well, that if any help is ſent us, it muſt be from the Britiſh Conference. We had, thanks be to the Almighty, a bleſſed time at our Love-feaſt on Sunday. It is the ſecond we have had, ſince my arrival in this iſland.

I was this week with the gentlemen of Mr. Harvey's eſtate, who behaved very kindly to me; and I promiſed to viſit the eſtates ſhortly. Indeed I could form three circuits in this iſland, and ſhould have wherewithal to ſupply the preachers, if we only had them. May the Lord in tender mercy, continue to give me health of body and mind; for the work is great. Various, and at times many, are the trials of my poor mind; but GOD is very merciful. Having found help from above, I continue to this day; and I deſire to ſpend and to be ſpent for the good of precious ſouls. To remain in the body is more needful for them; but at times, I would prefer to be diſſolved, and to be with Chriſt, which is far better. My ſoul pities thoſe around me, who are deſtroying their own ſouls, whilſt thouſands of others are periſhing for lack of knowledge. My heart bleeds for them. O, my dear friend, pray for us! And may GOD deal graciouſly with us, and ſend ſome to call ſinners to repentance.

There are two little iſlands near us, which I am deſired to viſit, where there are neither miniſters nor preachers; and I hope to go there, if, when the preſiding elder viſits us, he can ſtay a few weeks in town, and at the Point. The St. Vincent's gentlemen get no great applauſe for their late unjuſt proceedings againſt our dear brother Lumb; and I hope, are aſhamed of their conduct by this time. It is a ſtain upon that iſland; but I truſt all will turn to the furtherance of the Goſpel.

N. B. *The Letter from which the foregoing Extracts are made, Mr. Biſhop did not live to finiſh; as appears from the following account, addreſſed to Dr. Coke by the Rev. Mr. Dent, and written on the ſame ſheet with Mr. Biſhop's Letter.*

June 18, 1793.

THUS far had our dear departed brother written about the firſt week in this month. On the 11th he was ſeized with a violent fever, and died at the chapel, about two o'clock on the morning

morning of Sunday the 16th. He was buried in the yard on the evening of the ſame day. His mental faculties were much deranged, from a very early ſtage; and tho' we had the aſſiſtance of three of the principal phyſicians, were never perfectly reſtored. Yet tho' thus afflicted, he bore his ſufferings with great patience, and prayed or exhorted, tho' in broken accents, to the laſt. I preached in the chapel, after the interment, to a very full congregation, on theſe words, which he had written on a paper of directions left with me a few weeks ago: "Bleſſed are the dead, which die in the Lord."

[From Mr. R. PATTISON; dated Grenada, Auguſt 26, 1793.]

I ſuppoſe that long before this comes to hand, you will have heard of the death of our dear departed friend and brother, Mr. Biſhop; who was truly indefatigable in the work, and whoſe labours were particularly bleſſed in this Iſland:—But not amongſt the French; for not one of them has received the Goſpel, or ſeems in the leaſt inclined at preſent. I was told by a pious woman in ſociety, who can ſpeak French and Engliſh, that after they had heard Mr. Biſhop preach, and were informed by him of the abſolute neceſſity of forſaking the vices they have been ſo long accuſtomed to, and the impoſſibility of obtaining abſolution from any but God, they immediately turned their backs on him, and ſaid, "We like our own religion beſt." Not one of them attended his preaching after, except at Goyave; and the chief reaſon of their attending him there, I am informed was, that they had quarrelled with their prieſt at that part of the Iſland.

Among the Engliſh, I think, there is a proſpect of a great and glorious work; notwithſtanding that ſatan has ſtirred up his emiſſaries to ſtop the progreſs of the Goſpel among the poor Ethiopians: An Act, two or three days ago, paſſed the aſſembly, eſtabliſhing the Romiſh Clergy, with the church of England, in every pariſh throughout the Iſland; allowing them £.200 per annum; and abſolutely prohibiting preachers of any other denomination whatever from exerciſing the functions of the miniſtry here; and in caſe ſuch miniſters preach in the Iſland, they are to be taken up, and treated as rogues and vagabonds. However, it met with much oppoſition; and it has not yet paſſed the council, which will ſit in three weeks. What may be the iſſue, God only knows.

After the death of Mr. Biſhop, our dear friend, the Rev. Mr. Dent, wrote to Mr. Baxter for a preacher. Mr. Baxter wrote to Mr. Harper to ſend one, there being three at St. Kitt's; who after receiving the letter, aſked me, if I was willing to go? I conſented; and immediately took my departure for Antigua, and from thence ſailed for Grenada. We ſtopped one day at St. Vincent's, which I ſpent with Mr. Clarke. He and I viſited the

the prison, in which Mr. Lumb was confined. I likewise was in the chapel; and felt strange emotions, that such a fine house of worship should be shut up, where the everlasting Gospel should be proclaimed. I arrived here on the 2d of August. The dear people shewed every mark of gratitude to God for a preacher. The Rev. Mr. Dent received me with all possible kindness, and cheerfully delivered up the care of the society into my hands, which he had kept together since Mr. Bishop's death, with the assistance of Mr. Hallett, who cast in his lot amongst us, under Mr. Bishop's ministry. He is savingly converted to God, is very zealous in the cause, and has been very useful to me in the work.

Mr. Dent is heartily engaged in the work. His labours have been made a blessing to many. Our congregations much increase, and the chapel is crowded, in general, an hour before preaching-time. The people hear with great attention, and seem as if they would be doers of the word. I have joined six since my arrival. Mr. Bishop preached once a fortnight at Goyave, and at the barracks of the Black Corps, a little beyond the town. The latter place I have attended twice, and intend to preach there once every week. I hope to form a society in Goyave, as soon as I can make it a part of my Circuit. I am informed that Mr. Carew will give us his church to preach in. There is a little Island about four hours sail from this, called the Isle of Rhonde, which is the property of Mr. M'Dowall, now in England; who, I am told, is desirous to have his Negroes instructed. Most of them are natives of Antigua, and I hear were in society there. I only wait for the manager's coming over here, as there is no conveyance but in his own vessel. Mr. Owens, when in Grenada, spent two days with them very agreeably. The poor Negroes would hardly let him leave them.

I heard this day of the death of Mr. Graham, in Barbadoes. I earnestly hope that the deaths of the preachers in the West-Indies, will not discourage our brethren from coming out: For I am sure the Islands, at this time, cry to those on your side the Atlantic, *Come over and help us!* Respecting myself, I bless God, I never enjoyed better health in England, than I continue to do in the West-Indies: And I likewise bless God, I never found my heart more engaged in the work, than since I have been in Grenada. I know *for me to live is Christ, and to die is gain.* I plainly see the preciousness of souls, and the uncertainty of our abode on earth. I wish to be a good steward of the grace of God, and to do what my hand findeth to do, with all my might. May a pure intention to please God be the spring of all my actions!

[*To be continued.*]

POETRY.

POETRY.

A PARAPHRASE on PSALM LXXIV. 16, 17.

[By Miſs WILLIAMS.]

The day is thine, the night alſo is thine; thou haſt prepared the light and the ſun.

Thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter.

MY GOD! all nature owns thy ſway,
Thou giv'ſt the night, and thou the day!
When all thy lov'd creation wakes,
When morning, rich in luſtre, breaks,
And bathes in dew the op'ning flower,
To thee we owe her fragrant hour;
And when ſhe pours her choral ſong,
Her melodies to thee belong!
Or when, in paler tints array'd,
The evening ſlowly ſpreads her ſhade;
That ſoothing ſhade, that grateful gloom,
Can more than day's enliv'ning bloom
Still every fond and vain deſire,
And calmer, purer thoughts inſpire;
From earth the penſive ſpirit free,
And lead the ſoften'd heart to Thee.

In every ſcene thy hands have dreſt,
In every form by thee impreſt,
Upon the mountain's awful head,
Or where the ſhelt'ring woods are ſpread;
In every note that ſwells the gale,
Or tuneful ſtream that cheers the vale,
The cavern's depth, or echoing grove,
A voice is heard of praiſe, and love.
As o'er thy work the ſeaſons roll,
And ſooth, with change of bliſs, the ſoul,
Oh never may their ſmiling train
Paſs o'er the human ſcene in vain!
But oft, as on the charm we gaze,
Attune the wond'ring ſoul to praiſe;
And be the joys that moſt we prize
The joys that from thy favour riſe!

A PARAPHRASE

A PARAPHRASE on the latter Part of the sixth Chapter of St. MATTHEW.

WHEN my breast labours with oppressive care,
And o'er my cheek descends the falling tear;
While all my warring passions are at strife,
O, let me listen to the words of life!
Raptures deep-felt his doctrine did impart,
And thus he rais'd from earth the drooping heart.

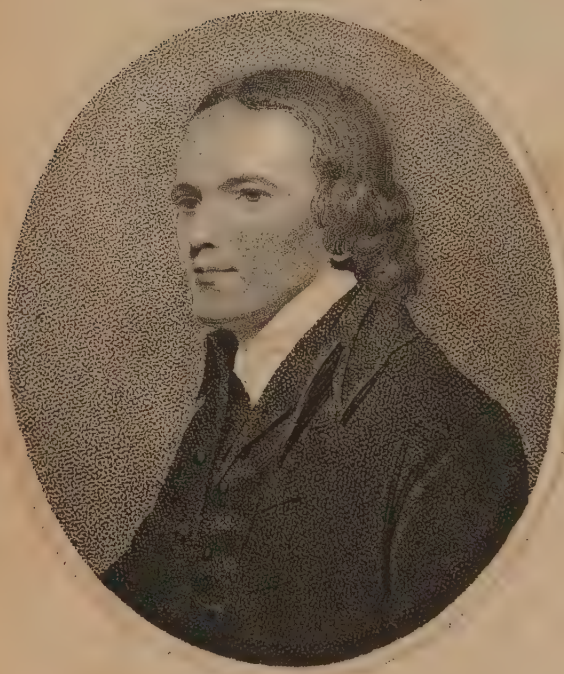
Think not, when all your scanty stores afford
Is spread at once upon the sparing board;
Think not, when worn the homely robe appears,
While on the roof the howling tempest bears,
What farther shall this feeble life sustain,
And what shall clothe these shiv'ring limbs again.
Say, does not life its nourishment exceed?
And the fair body its investing weed?
Behold! and look away your low despair—
See the light tenants of the barren air:
To them nor stores nor granaries belong;
Nought but the woodland, and the pleasing song;
Yet, your kind heav'nly Father bends his eye
On the least wing that flits along the sky.
To him they sing, when spring renews the plain;
To him they cry, in winter's pinching reign;
Nor is their music, nor their plaint in vain:
He hears the gay, and the distressful call,
And with unsparing bounty fills them all.

Observe the rising lilly's snowy grace,
Observe the various vegetable race;
They neither toil nor spin, but careless grow,
Yet see how warm they blush! how bright they glow!
What regal vestments can with them compare!
What king so shining! or what queen so fair!

If, ceaseless, thus the fowls of heav'n he feeds,
If o'er the fields such lucid robes he spreads;
Will he not care for you, ye faithless, say?
Is he unwise? or, are ye less than they?

[THOMPSON.

GEO. STORY,
North-Green, Worship-Street, London.



Ridley sculp

Mr. JOHN ASHALL,

Aged 32,

"Preacher of the Gospel."

THE METHODIST MAGAZINE,

For JULY, 1800.

Some Account of the DEATH of Mr. ROBERT GREEN, Preacher of the Gospel.

TO THE EDITOR.

Dear Sir,

THE Death of religious persons, whether considered as a test of their piety, or a display of the power and grace of our Lord Jesus Christ; whether as designed by God to awaken us to see the necessity of being ready also, or to encourage us to meet the king of terrors without fear, is perhaps, the most important subject that can be presented to our notice, or fix our attention. Angels, who are represented, as learning from the church, the manifold wisdom of God, cannot be supposed inattentive to this last scene; and the Psalmist tells us, that "*The death of the saints is precious in the sight of the Lord.*"

But the death of a Minister of Christ, must be peculiarly important. Were his sun to set under a cloud, it would considerably weaken the testimony he had borne, in his public ministrations, and private instructions; for, tho' he had drawn that testimony from the sacred Scriptures, yet he was supposed to have realized those truths in his own soul; to have spoken what he knew; and to have testified that which he experienced. On the other hand, a triumphant death, is the most authentic seal he can set, in this world, to the truth of his own testimony. It is saying, at a time, and in circumstances which preclude all suspicion of deceit, "I have not followed cunningly devised fables." Thro' the medium of your excellent Miscellany, this advantage becomes general; and all those who have heard the *living* testimony of the Minister of God, may also read his *dying* declarations.

It must, indeed, be acknowledged, that the people, amongst whom a servant of Christ finishes his course with joy, are peculiarly favoured. Happy they who know how to appreciate that favour;—who, considering the advantages it offers, and the duties it imposes, smooth his descent into the grave, by all the tender-

tenderneſs of chriſtian, brotherly love, while, by *his* patience, reſignation, and joyfulneſs, *their* faith and hope are increaſed and confirmed.

With ſuch an opportunity of improvement, has God lately favoured the Methodiſt ſociety in Bath, by ſending Mr. ROBERT GREEN, late ſuperintendant of the Newbury circuit, to die amongſt them. The edification which many of them received, they can teſtify: and it is only common juſtice to ſay, that tho' Mr. Green and his family, were utter ſtrangers to our friends here, yet they did every thing in their power to ſoften their ſorrows. Anxious to render the ſituation of a dying Miniſter of Chriſt as comfortable as they could, they tenderly waited upon him day and night, ſupplied his wants, and obtained a title, thro' the mercy of our Lord Jeſus Chriſt, to the bleſſedneſs implied in,—"I was a ſtranger, and ye took me in;—ſick, and ye viſited me."

Mr. Green came to Bath October 18, 1799, by the advice of ſome gentlemen of the faculty, who hoped that a complaint, which had baffled all their ſkill and efforts, might be removed by the uſe of the waters. It was too late; if indeed they could have been uſeful to him at any time. He drank the waters only once or twice; grew worſe daily, till the 6th of November; from which time, until his death, he was entirely confined to his bed. His diſorder being principally in his head, he was frequently delirious; but even then, no expreſſion eſcaped him unbecoming a chriſtian miniſter; and often, in the midſt of his wanderings, the mention of God, and the things of God, brought him to himſelf. His mind turned to the ſubject of religion, as to one, with which he was well acquainted, and in which his heart delighted.

This was the caſe one morning, when ſome friends ſtanding by his bed-ſide, and whiſpering, he conceived they were plotting to render him ridiculous, and ſaid, "Now don't treat me as "a fool; I don't like this plot." I ſaid, "You have nothing "to fear; there are none here but friends, who love you." "Love me!" ſaid he, "and why ſhould they love *me?*" It was anſwered, "Becauſe Jeſus Chriſt has loved you and them, "and has reconciled you all by the blood of his croſs." As if awaking from a dream, he ſaid "Ah dear! How I have "been wandering! Jeſus Chriſt has loved *me*, and has given "himſelf for *me*." It was aſked, "Are you happy in him "now?" He replied,—"Bleſſed be God, I am:" And continued for ſome time repeating,—"Bleſſed be God."

At another time, he thought himſelf falling down a precipice, and cried out. The nurſe, a ſerious woman, ſaid to him, "My "dear Sir, you need not be afraid; you cannot fall; you are "in bed." "In bed,"—repeated he;—I ſaid,—"Yes,—and,

"what

" what is ſtill better, in the hands of God :" He replied,—" I am in God's hands. *He* will never leave me; no, he will " never forſake me." I aſked,—" Shall we ſpend a little time " in prayer with you ?" He anſwered, " Yes ; by all means." I ſaid,—" What ſhall we aſk God to beſtow upon you ?" He anſwered, " *Glory*." We joined in ſolemn prayer, and his appropriate Amens, afforded us a ſatisfactory evidence, not only that he underſtood us, but that his heart was in union with ours.

But his delirium was not conſtant. God gave him frequent opportunities of declaring his confidence in him, and reſignation to his will, in clear and ſtrong terms, to the great profit of all who heard him. At one of theſe times, he ſaid,—" I don't " feel a murmuring thought at the diſpenſation of the Lord. " I know he cannot err : He does all things well." At another time, " Poor creatures that we are, how entirely de- " pendant we are upon God ! It is a mercy it is ſo. It would " greatly diſhonour him to ſubſtitute any thing in the place of " Jeſus Chriſt as a Saviour."

Juſt as he awoke on Wedneſday morning November 20, he ſaid, " *He* hath made us, and redeemed us." Mrs. Green ſaid, " Yes, and makes interceſſion for us ;" " Bleſſed be God," replied he,

" Not a cloud doth ariſe
" To darken the ſkies,
" Or hide, for a moment, my GOD from my eyes."

Mrs. Green ſaid,—" My dear, you are haſtening to eternal bliſs." He anſwered,—" Yes ; bleſſed be God :"—and continued for ſome time repeating,—" Eternal bliſs !" Soon after I came in, and reminded him of the words of the Pſalmiſt,—" My fleſh and my heart faileth, &c. He ſaid,—" He is the " ſtrength of *my* heart, and *my* everlaſting portion."

He now grew weaker and weaker every hour, ſo that tho' recollected a good part of Thurſday night, yet he was not able to ſpeak much. Towards morning, he ſaid,—" I ſhall praiſe HIM FOR EVER,—FOR EVER,—AND EVER. YES, I KNOW I SHALL." One of our leaders,—who ſat up with him, ſaid,—" GOD is Love." He anſwered,—" I KNOW HE IS." And ſoon after fell aſleep.

Thus died Robert Green, not quite thirty-three years of age : a young man of deep piety, good underſtanding, and promiſing abilities ; whom, it pleaſed GOD to call to his reward, in the dawn of his uſefulneſs. He has left behind him an amiable widow to whom he had not been married quite two years, and an infant, not more than three months old. How unſearchable are the ways of God.

I remain, dear Sir, your affectionate,
Bath, Jan. 7, 1800. WALTER GRIFFITH.

We moſt ſincerely recommend the following excellent Diſcourſe, to the ſerious attention of the Children of GOD. It is cloſely connected with Mr. WESLEY's Sermon on "*The Wilderneſs State*;" and indeed, is a kind of Supplement to it; which, we hope, will ſatisfactorily apologize for re-publiſhing it in the Magazine.

A SERMON On

HEAVINESS THRO' MANIFOLD TEMPTATIONS.

By the Rev. *JOHN WESLEY*, A. M.

1 PETER I. 6.

"Now, for a ſeaſon, if need be, ye are in heavineſs, thro' manifold temptations."

1. IN the preceding Diſcourſe, I have particularly ſpoken of that *darkneſs* of mind, into which thoſe are often obſerved to fall, who once walked in the light of God's countenance. Nearly related to this is the *heavineſs* of ſoul, which is ſtill more common, even among Believers. Indeed, almoſt all the children of God experience this, in an higher or lower degree. And ſo great is the reſemblance between one and the other, that they are frequently confounded together; and we are apt to ſay indifferently, "Such an one is in *darkneſs*; or ſuch an one is in *heavineſs*;" as if they were equivalent terms, one of which implied no more than the other. But they are far, very far from it. Darkneſs is one thing; heavineſs is another. There is a difference, yea, a wide, an eſſential difference, between the former and the latter. And ſuch a difference it is, as all the children of God are deeply concerned to underſtand; otherwiſe nothing will be more eaſy, than for them to ſlide out of heavineſs into darkneſs. In order to prevent this, I will endeavour to ſhew,

I. What manner of perſons thoſe were, to whom the Apoſtle ſays, *Ye are in heavineſs.*

II. What kind of heavineſs they were in.

III. What were the cauſes. And

IV. What were the ends of it. I ſhall conclude with ſome inferences.

I. 1. I am in the firſt place, to ſhew, What manner of perſons thoſe were, to whom the Apoſtle ſays, *Ye are in heavineſs.* And, firſt, It is beyond all diſpute, that they were believers, at the time the Apoſtle thus addreſſed them. For ſo he expreſsly ſays, ver. 5. "Ye who are kept through the power of God, by faith unto ſalvation." Again, ver. 7, he mentions "the trial of their faith, much more precious than that of gold, which periſheth." And yet again, ver. 9. he ſpeaks of their "receiving the end of their faith, the ſalvation of their ſouls." At the ſame time, there-

fore,

fore, that they were *in heavineſs*, they were poſſeſſed of living Faith. Their heavineſs did not deſtroy their faith: They ſtill "endured, ſeeing him that is inviſible."

2. Neither did their heavineſs deſtroy their Peace, the peace that paſſeth all underſtanding, which is inſeparable from true, living faith. This we may eaſily gather from the ſecond verſe, wherein the Apoſtle prays, not that *grace and peace* may be given them, but only, that it may *be multiplied unto them*; that the bleſſing, which they already enjoyed, might be more abundantly beſtowed upon them.

3. The perſons to whom the Apoſtle here ſpeaks, were alſo full of a living Hope. For thus he ſpeaks, ver. 3. "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again,"—me and you, all of us who are *ſanctified by the Spirit*, and enjoy the *ſprinkling of the blood of Jeſus Chriſt*, "unto a living hope, unto an inheritance,"—that is, unto a living hope of an inheritance, "incorruptible, undefiled, and that fadeth not away." So that notwithſtanding their heavineſs, they ſtill retained an hope full of immortality.

4. And they ſtill *rejoiced in hope of the glory of God*. They were filled with joy in the Holy Ghoſt. So ver. 8, the Apoſtle having juſt mentioned the final *Revelation of Jeſus Chriſt*, (namely, when he cometh to judge the world,) immediately adds, "In whom, though now ye ſee him not,"—(not with your bodily eyes,) "yet believing, ye rejoice with joy unſpeakable, and full of glory." Their heavineſs therefore was not only conſiſtent with living hope, but alſo with *joy unſpeakable*: At the ſame time they were thus heavy, they nevertheleſs rejoiced with *joy full of glory*.

5. In the midſt of their heavineſs, they likewiſe ſtill enjoyed the love of God, which had been ſhed abroad in their hearts;—"whom," ſays the Apoſtle, "having not ſeen, ye love." Tho' ye have not yet ſeen him face to face, yet knowing him by faith, ye have obeyed his word,—"My ſon, give me thy heart." He is your God, and your Love, and the Deſire of your eyes, and your *exceeding great reward*. Ye have ſought and found happineſs in him: ye "delight in the Lord, and he hath given you your hearts' deſire."

6. Once more. Tho' they were heavy, yet were they holy: they retained the ſame power over ſin. They were ſtill *kept* from this "by the power of God:" They were obedient children, not faſhioned according to their former deſires," "but, "as he that had called them is holy," ſo were they "holy in all manner of converſation."—"Knowing they were redeemed by the precious blood of Chriſt, as a Lamb without ſpot and without blemiſh," they had, thro' the *faith and hope which they had in God*, "purified their ſouls by the Spirit." So that,

upon

upon the whole, their heavineſs well conſiſted with faith, with hope, with the love of God and man, with the peace of God, with joy in the Holy Ghoſt, with inward and outward holineſs. It did no way impair, much leſs deſtroy, any part of the work of God in their hearts. It did not at all interfere with the *ſanctification of the Spirit*, which is the root of all true *obedience*; neither with the happineſs, which muſt needs reſult from *grace and peace* reigning in the heart.

II. 1. Hence we may eaſily learn, what kind of heavineſs they were in: The ſecond thing which I ſhall endeavour to ſhew. The word in the original is λυπηθεντες *made ſorry, grieved*, from λυπη, *grief or ſorrow*. This is the conſtant, literal meaning of the word: And this being obſerved, there is no ambiguity in the expreſſion, nor any difficulty in underſtanding it. The perſons ſpoken of here were *grieved*: The heavineſs they were in, was neither more nor leſs than *ſorrow* or *grief*; a paſſion, which every child of man is well acquainted with.

2. It is probable, our Tranſlators rendered it *heavineſs*, (tho' a leſs common word,) to denote two things; firſt, The degree; and next, The continuance of it. It does indeed ſeem, that it is not a ſlight or inconſiderable degree of grief which is here ſpoken of, but ſuch as makes a ſtrong impreſſion upon, and ſinks deep into the ſoul. Neither does this appear to be a tranſient ſorrow, ſuch as paſſes away in an hour: But rather, ſuch as having taken faſt hold of the heart, is not preſently ſhaken off, but continues for ſome time, as a ſettled temper, rather than a paſſion, even in them that have living faith in Chriſt, and the genuine love of God in their hearts.

3. Even in theſe, this heavineſs may ſometimes be ſo deep, as to overſhadow the whole ſoul, to give a colour, as it were, to all the affections, ſuch as will appear in the whole behaviour. It may likewiſe have an influence over the body: Particularly in thoſe that are either of a naturally weak conſtitution, or weakened by ſome accidental diſorder, eſpecially of the nervous kind. In many caſes, we find—"the corruptible body preſſes down the ſoul:" In this, the ſoul rather preſſes down the body, and weakens it more and more. Nay, I will not ſay, that deep and laſting ſorrow of heart, may not ſometimes weaken a ſtrong conſtitution, and lay the foundation of ſuch bodily diſorders, as are not eaſily removed. And yet all this may conſiſt with a meaſure of that *faith which* ſtill *worketh by love*.

4. This may well be termed a *fiery trial*: And tho' it is not the ſame with that which the Apoſtle ſpeaks of in the fourth chapter, yet many of the expreſſions there uſed concerning outward ſufferings, may be accommodated to this inward affliction. They cannot indeed, with any propriety, be applied to them that are *in darkneſs*: Theſe do not, cannot *rejoice*; neither is it

true,

true, that *the Spirit of glory and of God reſteth upon* them. But he frequently doth on thoſe that are *in heavineſs*, ſo that tho' *ſorrowful, yet* are they *always rejoicing*.

III. 1. But to proceed to the third point. What are the cauſes of ſuch ſorrow or heavineſs in a true believer? The Apoſtle tells us clearly, "Ye are in heavineſs," ſays he, "thro' manifold temptations:" ποικιλοις *manifold*; not only many in number, but of many kinds. They may be varied and diverſified a thouſand ways, by the change or addition of numberleſs circumſtances. And this very diverſity and variety, makes it more difficult to guard againſt them. Among theſe we may rank all bodily diſorders; particularly acute diſeaſes, and violent pain of every kind, whether affecting the whole body, or the ſmalleſt part of it. It is true, ſome who have enjoyed uninterrupted health, and have felt none of theſe, may make light of them, and wonder that ſickneſs or pain of body, ſhould bring heavineſs upon the mind. And perhaps, one in a thouſand is of ſo peculiar a conſtitution, as not to feel pain, like other men. So hath it pleaſed God, to ſhew his almighty power, by producing ſome of theſe prodigies of nature, who have ſeemed not to regard pain at all, tho' of the ſevereſt kind; if that contempt of pain was not owing partly to the force of education, partly to a preternatural cauſe; to the power either of good or evil ſpirits, who raiſed thoſe men above the ſtate of mere nature. But abſtracting from theſe particular caſes, it is in general a juſt obſervation, that

"Pain is perfect miſery, and extreme
"Quite overturns all patience."

And even where this is prevented by the grace of God, where men do *poſſeſs their ſouls in patience*, it may nevertheleſs occaſion much inward heavineſs, the ſoul ſympathizing with the body.

2. All diſeaſes of long continuance, though leſs painful, are apt to produce the ſame effect. When God *appoints over* us *conſumption*, or *the chilling* and *burning ague*, if it be not ſpeedily removed, it will not only *conſume the eyes*, but *cauſe ſorrow of heart*. This is eminently the caſe, with regard to all thoſe, which are termed *nervous diſorders*. And faith does not overturn the courſe of nature: Natural cauſes ſtill produce natural effects. Faith no more hinders the *ſinking of the ſpirits*, (as it is called,) in an hyſteric illneſs, than the riſing of the pulſe in a fever.

3. Again, when "calamity cometh as a whirlwind, and poverty as an armed man," is this a little temptation? Is it ſtrange if it occaſion ſorrow and heavineſs? Although this alſo may appear but a ſmall thing, to thoſe that ſtand at a diſtance, or who look and *paſs by on the other ſide*, yet it is otherwiſe to them who feel it. *Having food and raiment*, (indeed the latter word, σκεπασματα, implies lodging, as well as apparel,) we may, if the love of God

God is in our hearts, *be therewith content.* But what ſhall they do who have none of theſe? Who, as it were, *embrace the rocks for a ſhelter?* Who have only the earth to lie upon, and only the ſky to cover them? Who have not a dry, or warm, much leſs a clean abode for themſelves and their little ones? No, nor clothing to keep themſelves, or thoſe they love next themſelves, from pinching cold, either by day or night? I laugh at the ſtupid Heathen, crying out

Nil habet infelix paupertas durius in ſe,
Quam quod ridiculos homines facit!

Has poverty nothing worſe in it than this, that it *makes men liable to be laughed at?* It is a ſign this idle poet talked by rote of the things which he knew not. Is not want of food ſomething worſe than this? God pronounced it as a curſe upon man, that he ſhould earn it by *the ſweat of his brow.* But how many are there in this Chriſtian country, that toil and labour, and ſweat, and have it not at laſt, but ſtruggle with wearineſs and hunger together? Is it not worſe, for one, after an hard day's labour to come back to a poor, cold, dirty, uncomfortable lodging, and to find there not even the food which is needful to repair his waſted ſtrength? You that live at eaſe in the earth, that want nothing but eyes to ſee, ears to hear, and hearts to underſtand, how well God hath dealt with you: Is it not worſe to ſeek bread day by day, and find none? Perhaps to find the comfort alſo of five or ſix children, crying for what he has not to give. Were it not, that he is reſtrained by an unſeen hand, would he not ſoon *curſe God and die?* O want of bread! Want of bread! Who can tell what this means, unleſs he hath felt it himſelf? I am aſtoniſhed, it occaſions no more than heavineſs even in them that believe!

[*To be concluded in the next.*]

An Account of the DEATH of JAMES ALEXANDER.

The following is an Extract from a Letter of Mr. FARRELL, a Member of the Methodiſt Society in Weſtport, in the County of Mayo, Ireland.

JAMES ALEXANER, a pious young man, about ſeventeen years of age, went with ſome others in purſuit of the rebels; and after a dangerous and fatigueing march, they returned to Weſtport, where he was prevailed on to go with the reſt into a public houſe for refreſhment. They all laid by their arms, which were diſcharged before they came into the town, except one, which had miſſed fire twice. One Anderſon took up the gun to examine it, and laid it on the table, when, to his utter aſtoniſhment, it went off, and ſhot poor James, who had but a moment before changed ſeats with one of the company. After

receiv-

ing the wounds he fainted, and continued for some time quite insensible. On reviving a little, his brother William, a pious young man, asked him,—if he found peace in his mind? He opened his languid eyes, and answered,—"I know that God is my salvation in life and death." The doctor said, "He cannot live above an hour:"—but God was pleased in mercy to prolong his life for a few days. At times his mind was a little clouded. He lamented much at not having Mr. Shirley, (a pious Divine, under whose ministry he was converted,) convenient to him, and said, "O if I had Mr. Shirley now, he would, by his prayers and con-"versation, help me on my way to Zion." But the Lord was graciously pleased to remove his doubts and fears. After receiving the Sacrament, his mind was sweetly stayed on God, and he said,—"I long to be dissolved and to be with Christ." A few hours before he died, he called for all the family, and spoke in a very affecting manner to each of them. A little after he lifted up one of his hands, and waved it, saying,—"Victory, Victory!—I "have seen my Lord Jesus by the eye of faith, and the shining "ones ready to receive me." About half an hour previous to his death, his conflicts and sufferings were great; but upon going to prayer with him, he was calm, and his countenance became sweetly serene. He was heard to say,—"Glory! Glory!" and expired.

Our little society has by this stroke lost one of its greatest ornaments; his circumspect conduct endeared him to every one. The pains he suffered from the wound were exquisite, yet not a murmuring word proceeded from his lips; nor did he in the least blame the person who unhappily caused his death. It is remarkable, that he had a fore-boding of this event; for at the time of the rebellion here, he told Mrs. C. on seeing a gun, that he was almost sure he should lose his life by one; but when peace seemed in a measure restored, she laughed at him, and said,—"now you see you are a false prophet:" He answered, "I still think I shall fall by a gun."

The family are in the greatest distress on this melancholy occasion! How unsearchable are the judgments of God, and his ways are past finding out! But,—"though clouds and darkness are round about him; yet righteousness and judgment are the habitation of his throne."

An Account of Mr. ROBERT MACKIE, of GLASGOW.

TO THE EDITOR.

My dear Friend,

THE repeated Accounts which we have in the METHODIST MAGAZINE, of pious persons who adorned the Gospel by a holy life and conversation, and whose blessed end has been answerable

ſwerable thereto, I am perſuaded, have afforded great encouragement to thoſe who are walking in the ſame way, and, who with to arrive at the ſame end. Stimulated by this perſuaſion, I would add to the number of thoſe accounts, by tranſmitting to you a few Memoirs of a near relation of mine, who was in the ſtricteſt ſenſe of the word,—"a ſinner, ſav'd by grace." The circumſtances here related, I have collected from the preachers, and others who knew him well, together with what I have heard from his own lips.

In the year 1765, Mr. Thomas Taylor, was appointed to preach the Goſpel in Glaſgow. When he arrived at that city, he found his proſpects very dark and gloomy. There was no place to preach in; no friend to take him by the hand; nor any door open to receive, or welcome the ſtranger. The people in general, entertained ſtrong prejudices againſt the doctrine and diſcipline of the Methodiſts. Notwithſtanding theſe diſcouragements, Mr. Taylor ſet about his work as well as he could. He hired a private lodging, and opened his commiſſion in a place of public reſort, called the Green. Here multitudes attended the word, and not altogether in vain. Among the reſt, came Mr. ROBERT MACKIE, who had lived near fifty years without God, and without hope in the world. His life had been very irregular; drunkenneſs was his beſetting ſin, which of courſe led him into other evils. My poor aunt had lived a miſerable life with him, which would have been inſupportable, but for the comforts ſhe found in religion: One time in particular, aiming a ſtroke at her, in a fit of intoxication, he miſſed his aim, and hiting a ſhelf in the ſhop, broke his thumb, which, after his converſion, he could ſeldom look upon, but with tears. Indeed he was one whom the grave ſort of profeſſors had given up to a reprobate mind. But God, who is rich in mercy, had mercy in ſtore for him. Under the preaching of the word, divine light ſhone into his ſoul,—he became ſerious and thoughtful,—and invited Mr. Taylor to viſit him at his houſe. Mr. Taylor went, and found him under ſome concern for his ſoul, though his convictions, at that time, were not very deep. However, his boſom ſin was ſlain; and, I believe, never got the dominion over him from that time, to the day of his death.

In a ſhort time, ſeveral claſſes were formed in the city, and a place procured to preach in, which was furniſhed with a pulpit and ſeats by Mr. Mackie, and others. Mr. T. had now a pleaſing proſpect, and the Lord was better to him than all his fears. The ſociety increaſed, and with it ſomething of perſecution. On Sunday evenings a great rabble gathered at the door of the preaching-houſe, ſo that the hearers had ſome difficulty in making their way through them; and many of them had their clothes ſhamefully cut and ſpoiled, as they preſſed through the crowd.

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All that time Mr. Mackie continued attached to the cauſe, and conſtantly attended preaching; but had not joined the ſociety. Mr. T. having dined at his houſe one day, aſked him in the ſhop, as he was going through it,—"Mr. Mackie, will you not go to heaven with us?" This artleſs queſtion pierced like an arrow to his conſcience; he remained ſilent, reflecting with himſelf,—"If "I am not going to heaven, I am aſſuredly going to hell." He immediately retired into his room, and faſtening the door after him, continued there for ſome conſiderable time in an agony of diſtreſs, roaring for the diſquietude of his ſoul, and crying to the Lord for mercy. He joined the ſociety, but could find no reſt to his diſtreſſed ſoul, till near a year after, when, one afternoon, while he was engaged in earneſt prayer, the Lord anſwered for himſelf;—the light of heaven ſhone into his ſoul;—he clearly ſaw, by faith, the Lord Jeſus bearing his ſins in his own body on the tree. He felt his burden no more: he appeared to himſelf a new man,—and in a new world. He has often related theſe circumſtances to me with ſtreaming eyes, lifted up to heaven, accompanied with the ſtrongeſt expreſſions of gratitude to God.

When the evening came, it being claſs-meeting night, he went to meet with his brethren. Mr. Taylor not knowing what had happened, gave out that hymn which begins thus,—

"And have I now acceptance found,
"With thee, or favour in thy ſight?
"With thine omnipotence ſurround,
"And arm me with thy Spirit's might;"—

He ſo felt the force of the words, that he had no ſmall ſtruggle to contain himſelf while the hymn was ſinging, and till prayer was over. He then broke out in a rapturous declaration of what the Lord had done for his ſoul; and ſuch an energy attended his word, that every perſon preſent was remarkably affected. The neighbours hearing ſomething uncommon in the houſe, gathered to the door, and heard a part of his triumphant narrative; but being ignorant of the nature of the work of God in the ſoul of man, they made a ſtrange comment upon what they heard; and various reports were circulated through the city, with many falſehoods mixed with truth.

Thus was Mr. Mackie brought out of darkneſs into marvellous light, and from the power of ſatan to God. Some who knew his former courſe, ſaid,—he would not ſtand long;—however they were happily miſtaken; he held on his way, and, I believe, never loſt his evidence for one moment. He continued to grow in grace, and to live for eternity; and his outward conduct exactly correſponded with the profeſſion which he made.

He was ſoon appointed a leader of a claſs, and filled that important ſtation for near thirty years, with much benefit to himſelf, and advantage to his little flock. He was afterwards made prin-

cipal ſteward of the ſociety, which office he filled for twenty-four years; during which time he was particularly kind and attentive to the preachers, and pious ſtrangers.

One of the preachers, who knew him well, writes thus of him, —"His houſe, his heart, his purſe, were all open to promote the glorious work of God, in the ſalvation of periſhing ſinners. He filled up the domeſtic part of his life, as became a huſband, a parent, and a maſter, according to his chriſtian calling; and that of our elder in the Methodiſt Church in Glaſgow, for near thirty years; being of ſingular ſervice both in their temporal and ſpiritual concerns, till the Lord called him to his great reward."

For ſome time before his death, he was exceedingly weak and infirm; and it was with difficulty he could get to the chapel; yet he exerted all the remaining ſtrength he had upon ſuch occaſions, rejoicing to meet in the aſſembly of the ſaints. About the latter end of Auguſt 1793, he was confined to his bed. He was particularly happy, and reſigned to the will of God, during his confinement. On the 16th of Sept. he fell aſleep, rejoicing in hope of the glory of God.

Norwich, March 11, 1800. JAMES ANDERSON,

A ſhort Account of ANDREW THOMPSON, who was killed on Friday, January 24, 1800, at Bowlby Alum-Works, in the North-Riding of Yorkſhire, by falling from a Rock perpendicularly about 150 yards.

ANDREW THOMPSON was born near Alnwick. His parents were diſſenters, and gave him a religious education. But he ſoon found his heart was deceitful and wicked, and that parental inſtructions and diſcipline, were not of themſelves, ſufficient to regenerate his nature, and direct his life. He was naturally of an irritable temper, and, before his converſion to God, fond of the cup of intoxication, and guilty of profane ſwearing.

He received his firſt ſerious impreſſions at Eſton, in his former wife's days, who frequently gave him much uneaſineſs by encouraging ſmuggling. He joined our Society at Loſthouſe, about 15 years ago, and married his preſent widow about two years afterwards. He believed in the Methodiſt doctrines, approved of our diſcipline, and, from principle and choice, united himſelf to us.

His conduct, as a Chriſtian, and member of ſociety, was exemplary and uniform. No one attended the public means of grace, and claſs-meeting, more than he did. He viewed them as well calculated to promote his ſpiritual intereſt, and happily found them to anſwer that important purpoſe. His heart was ſincerely lifted up to God, thro' Chriſt, in the uſe of them, and the Lord

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poured his rich bleſſings upon him. He was clear in the doctrine of juſtification, by faith in Chriſt, realized that bleſſing in his own experience, had peace in his conſcience, acceſs to God, as his reconciled father, and rejoiced in hope of the glory of God.

About three years ago, his wife was afflicted with a nervous fever, which he was afraid threatened her life. When his great attachment to her, and fear that death would tear her away from him, led him to grieve beyond meaſure; but the Lord ſpared her to him, and raiſed her up again. From that time, he ſaw the neceſſity of being fully devoted to God, and enjoying more vital religion. He accordingly ſet about it, and was divinely aſſiſted to give the Lord his whole heart. And ever after, he was more ſingularly pious.

He was a man of much piety at home. His domeſtic piety ſupported his public religious profeſſion;—they were in uniſon with each other. He ſtudiouſly attended to the important duties of religion in his family. He uſhered in the day, by reading the ſcriptures, and offering up prayers, to the Lord, and concluded it in the ſame devout manner. His private devotions alſo, were great, fervent, and conſtant. In a morning, before he went to labour, he ſpent ſome time in pouring out his ſoul in prayer to God; and at night, when he returned, he retired awhile for prayer;—and again, while his children were taking ſupper;—and again, before he laid him down to reſt. This was his conſtant practice.

For ſeveral weeks before his death, the brevity of life, and the important concerns of eternity, were much impreſſed on his mind. He frequently ſaid to his wife. "I ſee a need of being ready for death every moment, that when death comes, I may have nothing to do but to die;" and often repeated a part of that ſolemn Hymn,

"Ye virgin ſouls ariſe,
"With all the dead awake!
"Unto ſalvation wiſe,
"Oil in your veſſels take,
"Up-ſtarting at the midnight cry,
"Behold, the heavenly Bridegroom nigh!"

There was ſomething peculiarly ſignificant and affecting, in his manner of leaving his wife in a morning. He ſaluted her in the moſt affectionate manner, and then, with great fervency of ſoul, begged the Lord to bleſs her, as tho' he were not to ſee her again in time.

The night before he was killed, his wife dreamed that a neighbour brought her a pair of black gloves; in the morning ſhe told him of it. He adviſed her not to mind it, and took his leave of her, (for the laſt time!) in his uſual manner. About eleven o'clock that forenoon, a large ſhot of earth, freeſtone, and ſnow, came down from an eminence, puſhed him off the rock where he was at work, and precipitated him at once into eternity. The

truth

truth of the dream was awfully verified, and a neighbour actually carried her a pair of black gloves. It is ſingular alſo, that during their courtſhip, ſhe dreamed ſhe ſaw him precipitated off the ſame cliff, but in another place. How will the Sceptic account for this?

There were ſeveral perſons with him at work at the time this happened, but they got out of the way of danger. When the danger was paſt, on enquiring, if all of them were preſerved, they miſſed him, and perceived he was puſhed off the cliff to the bottom, where they found him dead, with his ſkull much fractured, and ſeveral of his bones broken. The men were much affected, and exclaimed, "God has taken away the righteous,—him that was ready, and left us to repent!" And one of them, being on the jury, mentioned the ſame ſentiment to the Coroner. May they not delay their repentance, but timely improve the ſparing mercy of God, to the ſalvation of their ſouls.

Our worthy friend has left a good name behind him, which is better than great riches. The inhabitants of Lofthouſe, and its vicinity, have only one voice concerning him, namely, that tho' his death was ſudden, yet his end was peace, and his entrance into eternity glorious. He has left a widow and three children to mourn their loſs. May they inherit his bleſſing, imitate his pious example, and at laſt may they all rejoice together beyond the reach of death, or poſſibility of ſeparation. This awful circumſtance ſpeaks as with a loud voice, to the living, "*Be ye alſo ready: for in ſuch an hour as ye think not, the Son of Man cometh.*"

Whitby, Feb. 7, 1800. THOMAS WOOD.

An Account of the Death of Mrs. HONOUR BARNICOAT, of Falmouth, who died February 22, 1789.

MRS. BARNICOAT had often heard the Methodiſt Preachers, and more than once had been deeply convinced of ſin; but trifling with conviction, and omitting to unite with the people of God, her deſire for ſalvation died away. About the latter end of December 1788, it pleaſed the Lord to lay his afflicting hand upon her body, and at the ſame time to open the eye of her mind, to ſee clearly her loſt and undone condition. In January 1789, I firſt viſited her, and found her a genuine penitent indeed; ſhe felt the truth of David's words, "Thine arrows ſtick faſt in me, and thine hand preſſeth me ſore." She laboured under acute pain, having a complication of diſorders: But the diſtreſs of her mind exceeded her bodily afflictions; ſhe forgot her pain, for the great anguiſh of ſoul. She often ſaid, "I have not a part free from pain. But O! what is it to the anguiſh of my mind! Nor are both theſe one thouſandth part of what I deſerve! None

can

can tell my diſtreſs, but God and myſelf: O! what have I done! Why have I trifled away my time, and ſpent my days in vanity! My race is almoſt run, and can I expect God will receive me at the laſt hour! My ſins ſtare me in the face: What muſt I do to be ſaved? I am the chief of ſinners! Lord, ſave, or I periſh! Do you think there is any mercy for me? Sometimes I have a hope that God will pardon me:—At other times, I am almoſt in deſpair; my heart is as hard as a ſtone. I ſtrive to pray, but I cannot; the enemy tells me, it is quite too late; what will become of me, I cannot tell. O pray hard for me: I am undone!" I felt much for her diſtreſs, as it exceeded all I had ever ſeen, and threw my ſoul into an agony of prayer; indeed, I thought it was ſufficient to have ſoftened the heart of the moſt obdurate. I found there was no time to loſe, for ſhe was upon the brink of eternity, and on the verge of deſpair. I told her, that Jeſus died for ſinners, and invites thoſe who are groaning for reſt, to come to him.

In a few days, ſhe ſeemed to have a gleam of hope. On Sunday February 1, ſhe ſaid, "I believe the Lord will ſave me; I hear him ſay,—"The Lord, whom thou ſeekeſt, will ſuddenly come to his temple." O that the kind Phyſician would now come. I want an intereſt in Chriſt; nothing but this can ſatisfy me: But I cannot for a moment murmur at my diſtreſs. I have greatly ſinned againſt God, and muſt feel a godly ſorrow before I can obtain divine comfort." Thus ſhe continued, hoping and deſpairing, groaning and weeping, till the 8th of February following, when the Deliverer came indeed. The Lord manifeſted his love to her in a wonderful manner,—broke her bonds aſunder, and ſet her captive ſpirit free. Guilt and condemnation fled away, and her ſoul was filled with joy and peace. She cried out,—"Come, and I will tell you, what the Lord has done for my ſoul. Now I ſee, that he delights not in the death of a ſinner! Now I feel how willing he is to be reconciled, or he would not have been reconciled to me. O that all the world did but feel what I feel! Who could have thought of ſuch a *change?* The diſtreſs I have gone thro', none can tell: But now I can ſay,—"Jeſus is mine, and I am his." She continued abundantly happy. On the 10th of February, the Lord again viſited her ſoul. She broke out in a rapture, and ſaid,—"Now I am filled with love! I am ready to go! I long to be gone! I ſee the gates are open, and there is Jeſus ready to receive me!"

The next day ſhe ſaid to me,—"My pain is very great; but Jeſus ſuffered much pain and ſhame, and diſtreſs for me,—and I am willing to ſuffer whatever he ſhall pleaſe to lay upon me. My ſufferings will ſoon have an end;—I ſhall ſoon be for ever with the Lord. The enemy would perſuade me that I am deceiving myſelf; but I know Jeſus will not deceive me. I ſhall have reaſon to bleſs God to all eternity for my affliction." Now ſhe would

would hear of nothing but Jesus: He was all her delight: Her soul was swallowed up in him. To an intimate acquaintance, who attended her, and who had often suffered much persecution from her, on account of Methodism, she said,—"Come, let who will enter the room, you and I will talk of nothing but Jesus: He shall be all our song." To her weeping sisters she said,—"Do not weep for me, rather rejoice;—when I am gone, you will have a sister in heaven."

On Thursday and the following days, she suffered much affliction, but was exceeding happy. Never did the hart pant more for the cooling stream, than her soul panted for the paradise of God. She said, "I fear, lest in a moment, when I feel so much pain, I should murmur and grieve my God. O what a mercy that the Lord has taken away my guilt! What a poor distressed creature should I be, had I my bodily pains and a guilty conscience to grapple with! How shall I sufficiently praise him! This I know, I shall soon be with him, to praise him for ever. How I long to be there among those happy spirits! Methinks, the angels stand ready to convey me home!" Her happiness continued to increase, as her bodily strength decreased; and, as I had daily opportunities of visiting her, was an eye and ear witness to the same, and often was constrained to say, "Surely, God is in this place." The frequent and powerful manifestations of the love of God, raised her soul from earth; and she often declared in the most rapturous, yet solemn strains, the glorious views she was favoured with, of the heavenly Jerusalem.

On Monday the 21st, I found the symptoms of an approaching dissolution; her bodily pains were gone, and she seemed almost in a lethargy. I asked her, how she was? She answered, "I am very ill, but I am very happy. I have Christ! I have heaven, and what can I have more? I think I am just at home. I believe Jesus will not tarry long now. Well, I am quite resigned. His time is my time. I am willing to go now. I see the gates are open, and I shall soon enter in." While I sat by her side, she fell asleep, and soon began to talk in her sleep; I listened to hear what she said, and heard her repeat these words, "There is a difficult hill, but I shall soon reach the top; I see the gates are opening. I am coming.—

Open wide the temple-gate,
To which the just repair;
That I may enter in, and praise
My great Deliverer there.

When she had thus said, she broke out in a melodious strain, (still asleep,) and sang the two following verses, of the 132d Psalm;—

Arise,

Arise, O Lord, arise, I pray,
Into thy resting place,
Thou, and the ark of thy great strength,
The presence of thy grace.

Let all thy priests be clothed, Lord,
With truth and righteousness;
Let all thy saints with songs of praise,
Their joyfulness express.

Such a voice, and such a tune, I never heard, nor ever expect to hear, on this side eternity; and what most surprised all that were present was, they well knew, she never had any voice for singing, nor was ever known to sing a tune before in all her life. The power of God was present in a remarkable manner, and tears were seen on every face; and some of us, I believe, will never lose the impression. I waited some time till she awoke, and looking at me, she said, "O what have I seen! I have heard such singing as I never heard before." I answered, I think you sung too. O, said she, "I shall soon sing for ever!" As I did not expect to see her again on this side eternity, I took my solemn farewell. She fervently praised the Lord, that ever we saw each other; and expressed the fullest assurance of our meeting again, to part no more. The next morning, she was sensible her dissolution was at hand, and in the evening about five o'clock, she cried out,—"Come, Lord Jesus, come quickly!"—and fell asleep.

Falmouth, Oct. 23, 1789. John Fennell.

Dr. GILLIES's Historical Collections.

[*Continued from page 233.*]

WHEN those holy men were so unjustly burned at Constance, the adversaries were not satisfied with their blood, but took further counsel for the destruction of the whole nation; for, when fifty-eight of the chief Nobles of Bohemia, in the name of all the commons, in the year 1416, had sent letters from Prague to the council, complaining, that their pastor, an innocent and holy man, and faithful teacher of the truth, was unjustly condemned, the council, instead of answering them, wrote letters to some violent Papists, who were in authority, to assist their legate in oppressing these heretics. After this, the pope publicly excommunicated the Bohemians at Florence, exciting the Emperor, Kings, Princes, Dukes, &c. to take up arms against them, promising universal remission of sins to the most wicked person, if he did but kill one Bohemian. Hereupon great wars were raised against them; but it pleased God still to give them

the victory under their brave captain, Ziſca. But when the Popiſh party prevailed at any time, they exerciſed all manner of cruelty upon the ſervants of Chriſt; inſomuch, that at Cuttenburgh, where were deep metal mines, in the year 1420, they threw into one of them, 1700 perſons; into another, 1038; and into a third, 1334 perſons.

In 1459, there were divers godly people in Bohemia, miniſters, nobles, and commons, who, being much preſſed in conſcience about the ſuperſtitions in the church of Rome, obtained of their King, a place in the hill country, near Sileſia, to inhabit, where, throwing off all ſuperſtitious practices, they applied themſelves to the form of the primitive ſimplicity, calling themſelves brethren and ſiſters. The beginning of this church diſpleaſed the devil; and therefore he raiſed a ſudden and violent tempeſt to overthrow it: The prieſts in every pulpit ſtirring up the hatred of the people, and the King, by his edict, forbidding all paſtors to adminiſter holy ſervices without ceremonies; and withal, threatening death to thoſe that ſhould adminiſter to the brethren, called now by the hateful name of Piccards. And preſently after, came forth a new edict, that none of them ſhould be ſuffered to live in Bohemia. Upon which they were diſperſed among the woods and mountains, where yet they were ſcarce ſafe.

In 1468, there came out a new decree againſt them, requiring all the nobles of Bohemia, within their ſeveral juriſdictions, to apprehend as many as they could, and to proceed againſt them. Many therefore were apprehended, and put into priſon, where they were kept for a long time: But thro' the wonderful working of God, the more the enemies laboured to put out this ſpark, the more it brake forth into a great flame; for many of their Peers ſubmitted to the diſcipline of the brethren, building churches for them in their towns and villages; ſo that, in 1500, they had, in Bohemia, and the country around, near two hundred churches.

In the year 1510, the Biſhops, by their importunity, prevailed with the King, that ſharp remedies ſhould be uſed againſt thoſe growing evils, as they called them; whereupon an edict was made, that all the Piccards, without diſtinction of ſex, age, or quality, ſhould be ſlain. This mandate was brought to the aſſembly of ſtates at Prague, by two Biſhops; but divers of the nobles oppoſed it: So that eighteen months were ſpent in debate, before any thing was done; but, at laſt, by the cunning artifice of the Chancellor, and his bloody aſſociates, it was confirmed by the greateſt part of the Nobility, in preſence of the King; and a mutual confederacy was entered into, that it ſhould be proſecuted with an armed power: But God following ſome of the chief contrivers of it with ſundry judgments, it almoſt came to nothing.

Soon

Soon after, God ſtirred up, in Germany, undaunted LUTHER, that thunderbolt againſt the pope, whoſe writings brought many to embrace the purer doctrine of the goſpel, and to ſeek for the ordination of their miniſters from Wittenberg, rather than from Rome. In the mean time, the brethren being much encouraged by letters from Luther, Bucer, and Capito, went on conſtantly; and, thro' God's mercy, a great number was added to the church, till that fatal year 1547, at which time Charles the Fifth, putting in execution the decrees of the council of Trent, raiſed wars, againſt the Proteſtant princes in Germany.

Maximilian ſucceeded in the year 1562, who being of a peaceable diſpoſition, could by no means be induced, that any ſhould ſuffer for their faith.

After him, Rodolphus ſucceeded, in 1607, who treading in his father's ſteps, the church of Chriſt enjoyed peace under him; yea, pure religion ſo flouriſhed thro' the whole kingdom, that there was ſcarce one among an hundred that did not profeſs the Reformed Religion: But, alas! with liberty of religion, by little and little, men began to be licentious in their lives, and carnal ſecurity ſo increaſed, that ſome began to preſage, than an horrible tempeſt ſhould again overwhelm them.

In 1624, a decree came forth from the King, whereby all the miniſters of the goſpel were commanded to depart the kingdom by a peremptory day prefixed, becauſe, as was alledged, they were ſeditious men and ſeducers of the people: Yet, in moſt places, this edict was not known, till the time was almoſt, or altogether elapſed; ſo that the miniſters, not having time to communicate their counſels together, went into ſeveral provinces; and ſome were fain to hide themſelves in caves and dens, and thoſe either returned privately and viſited their auditors, or comforted ſuch as came to them in the mountains and woods, preaching and adminiſtring the ſacraments to them. But as ſoon as their enemies underſtood this, they publiſhed a new decree; wherein a puniſhment was threatened againſt thoſe that ſhould conceal the miniſters, and a reward promiſed to ſuch as ſhould betray them. Whereupon ſome of the miniſters were taken and caſt into priſon.

The next deſign of the enemy was againſt the nobles; their crime was, for taking up arms for Frederick, their lawful king, againſt an uſurper. All of theſe, in one night, and at one hour, were apprehended in their houſes, when they ſuſpected no danger, and by the captains were commanded to get into waggons. Some of them were carried to the caſtle of Prague, others to the major's houſe. Next day they proceeded to the trial. Two apoſtate Civilians were appointed to examine them, with ſome of the nobility, who tired them out with a thouſand impertinent queſtions, labouring to extort that from them whereof they were never guilty: Which one of them not able to endure, rending

his garments, and opening his breaſt, ſaid, "Tear into a thouſand pieces this body, and ſearch into my heart, and you ſhall find nothing there but what is expreſſed in my Apology. The love of religion and liberty made us unſheath our ſwords; but, ſeeing God would have Cæſar prevail, and hath delivered us into your hand, his will be done."

After ſome time, when none of the noblemen would yield, or acknowledge themſelves in an error, or ſue for mercy, they proceeded to execution. After ſentence was paſſed, it was ſent to Cæſar to conſider of it; and he was ſo troubled, that he ſlept none that night; and the next morning, calling his confeſſor, he ſaid to him, "I adjure thee, upon thy conſcience, to tell me whether I may with a ſafe conſcience pardon thoſe that are condemned? or whether I ſhould ſuffer execution to paſs on them?" The confeſſor anſwered, "O Cæſar! both are in thy power." Then did he, with his pen, pardon ſome, and left others to execution, with a great addition of ſhame and ignominy. Preſently after they were brought out ſingly to hear their ſentence; wherein ſome were condemned to death, others to perpetual impriſonment, others to baniſhment, and ſome were reſerved to Cæſar's further pleaſure. Then were each ſort of priſoners carried to their ſeveral priſons; the noblemen to the inward priſon of the caſtle, the citizens to the major's houſe; and, as they went, ſome villains were ſuborned to inſult over them, ſaying, "Why do they not now ſing, the Lord reigneth?" In the evening, the condemned men, who were twenty-ſeven in number, had notice given them of the day when they were to ſuffer; and therefore they were adviſed for the good of their ſouls, to ſend for Jeſuites; but they, not ſtaying till they were called for, flocked to them, uſing many perſuaſions, promiſing life, &c. if they would turn. But God ſo ſtrengthened them, that all theſe endeavours were vain.

They who were priſoners in the major's houſe, being called to ſupper the night before they were to ſuffer, comforted themſelves, ſaying, "That this was their laſt ſupper on earth;" but, to-morrow, ſaid they, "we ſhall feaſt with Chriſt in his kingdom." When it was told them, that the noblemen were coming to the ſcaffold in the market-place, where they were to ſuffer, they haſtened to the windows, and entertained their fellow-martyrs with ſinging the forty-fourth Pſalm, in which are theſe words, "For thy ſake we are killed all the day," &c. The night after they ſpent in pſalms, prayer, godly diſcourſe, and mutual exhortations, that, ſince it pleaſed God to call them before others, to this honour of martyrdom, they hoped, by their conſtancy, to confound the world, to glorify Chriſt, and to leave a good example to others. Early in the morning they waſhed their faces, and put on clean clothes, as if they had been going to a wedding, and cut off the collars of their doublets, that, when they came to the ſcaffold, there ſhould need no new making ready. Then preſently

ſently was a gun diſcharged, which was a warning for their bringing forth to execution: Whereupon theſe champions of Chriſt encouraged one another, praying, that each of them might be ſtrengthened, &c. Then came troops of horſe and foot to fetch them, the ſtreets, market-place, and houſes, being filled with multitudes of ſpectators. The martyrs being called forth, one by one, went to their death with an undaunted courage, haſting as if they had been going to a banquet.

When one was called for, he thus took his leave of the reſt, "Farewell, moſt loving friends! God give you the comforts of his Spirit, patience and courage, that what formerly with your mouths you have profeſſed, you may confirm by your glorious death. Behold, I go before, that I may ſee the glory of my Lord Jeſus Chriſt; you will follow me, that we may together ſee the face of our heavenly Father. At this hour all ſorrow departs from me, and joyful eternity ſhall ſucceed it." Then did the reſt anſwer,—"God above, to whom you are going, proſper your journey, and grant that you may paſs happily from this vale of miſery into that heavenly country. The Lord Jeſus ſend his angels to meet you! Go, dear brother, into thine and our Father's houſe, and we will follow after; preſently we ſhall meet in the heavenly glory: And this we are confident of, thro' him in whom we have believed."

The firſt was the lord Schlik, a man of admirable parts, about fifty years old: When he was condemned to be quartered, and his members to be ſcattered here and there, he ſaid, "The loſs of a ſepulchre is eaſy." Being exhorted by a miniſter to courage, he ſaid, "I have God's favour ſo, that no fear of death doth trouble me. I have formerly dared to oppoſe Antichriſt; and I dare now die for Chriſt." The Jeſuites troubling him when he came to the ſcaffold, he ſhook them off; and ſeeing the ſun ſhining bright, he ſaid, "Chriſt, thou Sun of Righteouſneſs, grant, that thro' the darkneſs of death, I may paſs into eternal light;" and having ended his prayers, he received the ſtroke.

The lord Wenceſlaus was next, about ſeventy years old, famous for learning, religion, and his travels thro' divers countries; his houſe was formerly plundered, even to his wearing apparel, he only ſaying, "The Lord hath given, and the Lord hath taken away." Holding forth his Bible, he ſaid, "Behold my paradiſe! It never yielded me ſo much nectar and ambroſia as now." On the ſcaffold, ſtroaking his long beard, he ſaid, "My grey hairs, behold what honour remains for you, that you ſhould be crowned with martyrdom!" And ſo, praying for the church, his country, his enemies, and commending his ſoul to Chriſt, his head was cut off.

The

The next was the Lord Harrant, a man that had gained much experience by his travels in Asia, Africa, and Europe: his crime was, that he had taken an oath to be true to Frederick, and durst not violate it. Being called to execution, he said, "I have escaped many perils by sea and land, and now suffer innocently in my own country, and by them, for whose sake, I, and my forefathers have spent our estates, and lives: Father, forgive them." Then he said, "In thee, O Lord, I have hoped! let me not be confounded." On the scaffold, he said, "Into thy hands, O Lord, I commend my spirit? In thee, O Lord, have I trusted from my youth! I am confident, that I shall be accepted by that ignominious death of my Saviour:" And falling upon his knees, he said, "To thee, O Lord, I commend my spirit! for thou, O God, just and true, hast redeemed me."

The next was Casper Caplitz, a knight of 86 years old. When the minister came to him after his condemnation, he said, among other things, "My death, indeed, is disgraceful in the eyes of men, but glorious in the sight of God; for God will account that death precious in his sight, which I suffer for his glory and truth." And when it was told him, That he might have his life, if he would ask pardon, he answered, "That he would ask pardon of him, against whom he had committed many sins all his life; but he never offended the Prince; and therefore would not give occasion to suspect that he had committed some crime for which he had deserved death, God forbid," therefore, said he, "that I should be separated from this holy company of martyrs." As he was going to the scaffold, being feeble with age, he said, "O my God, strengthen me, lest I fall down, and become matter of scorn to the enemies!" Being crooked with age, and hanging down his head, the executioner could not well come at his neck; whereupon the minister said to him, My noble Lord, as you have commended your soul to Christ, so now offer up your head chearfully to God, and lift up yourself towards heaven. Then lifting up his head as well as he could, he said, "Lord Jesus, into thy hand I commend my spirit!" and so his head was cut off.

The next was Procopius Dorzeki, who, after his condemnation, said to the minister, "I have had a great contention all night with old Adam, so that it made me sweat again; but thanks be to my God, by whom my soul hath overcome all temptations;" saying further, "O Almighty God, strengthen thy servant, that I may not be made a derision to mine enemies by any fear of death; and as thou wast wont to encourage thy holy martyrs, so I strongly believe thou wilt comfort me." When he was called forth to execution, he said, "Thanks be to God, who doth now call me to himself; to him I have lived, and for him I will die! for my Saviour therefore died and rose again, that he might be Lord both

both of the living and the dead. I know that my soul shall live, and my body shall be raised like to his glorious body."

Another was the lord Henry Otto, a man of great judgment; he having received the sentence of condemnation, said, "Kill my body, disperse my members whither you please; yet do I believe that my Saviour will gather them together again, and clothe them with skin; so that with these eyes I shall see him, with these ears I shall hear him, with this tongue I shall praise him, and rejoice with this heart for ever." Afterwards, when the minister came to him, amongst other things he said, "I was troubled; but now I feel a wonderful refreshing in my heart;" adding, with his hands lift up to heaven, "I give thee thanks, O most merciful Saviour! who hast been pleased to fill me with so much comfort. O now I fear death no longer, I will die with joy!" As he was going to the scaffold, he said to the minister, "I am sure that Christ Jesus will meet my soul with his angels, that he may bring it to an everlasting marriage, where I shall drink of a new cup, a cup of joy for ever. This death, I know, shall not separate me from him." And after he had prayed silently, he said, "Into thy hands, O Lord God, I commend my spirit! Have pity on me thro' Jesus Christ, and let me see thy glory." And so he received the stroke of the sword.

Another was the Lord of Rugenia, an excellent man, and full of zeal for God. When he was judged to die, he said, That it was more welcome to him, than if the Emperor had given him life, and restored him to his estate, with addition of more. Afterwards he said to the minister, "God is our witness, that we sought for nothing but the liberty of religion; and in that we are overcome, and condemned to die: We acknowledge, and find, that God will not have his truth defended by our swords, but by our blood, &c." When he saw divers called out before him, he said, "What is the matter, my God? Thou knowest that I resign myself wholly to thee. Ah! do not despise thy servant, but make haste to take me away." And when the sheriff came for him, he rejoiced, and said, "Praised be my God, that I shall now be taken out of the world, that I may be with Christ." On the scaffold, he comforted himself with that promise; *Father, I will, that where I am, my servants may also be, to behold that glory which thou gavest me.* He suffered martyrdom courageously.

The next was Valentine Cockan, about sixty years old. During his imprisonment, he was full of heavenly discourse; and, at the scaffold, he said, "Grant me, O God! to pass thro' this valley of death, that I may presently see thee; for thou knowest, my God, that I have loved thy word; bring me, O God! thro' the paths of life, that I may see fulness of joy in thy presence:" And, kneeling down, he said, "Into thy hands, O Lord, I commend my spirit!" And so ended his life.

The

The next was Toby Steffick. Before his execution, he ſaid, "I have received many good things of the Lord all my life long; ſhall I not therefore receive this cup of affliction? I embrace the will of God, who, by this ignominious death, makes me conformable to his Son, and, by a narrow way, brings me to his heavenly kingdom. I praiſe God, who hath joined me, undeſervedly, to theſe excellent men, that I might receive with them, the crown of martyrdom." When he was called to die, he ſaid, "My Saviour being about to die, ſaid, "Father, not as I will, but as thou wilt; thy will be done." Shall I therefore, who am but a worm, yea, duſt, and a ſhadow, contradict his will? Far be it from me; yea, I come willingly, my God, only have mercy on me, and cleanſe me from all my ſins, that no ſpot or wrinkle may remain in me, but that I may appear pure in thy ſight."

The next was John Kutnaur. When he was called forth to execution, he was be-ſprinkled with the tears of his friends, to whom he ſaid, "Play the men, brethren, and refrain from weeping; I go before, but in a ſhort time, we ſhall meet in the heavenly glory." When he was upon the ladder, he ſaid, "I have plotted no treaſon, committed no murder; I have done nothing worthy of death; but I die becauſe I have been faithful to the goſpel and my country. O God! pardon my enemies; for they know not what they do. But thou, O Chriſt! have pity on me; for I commit my ſoul unto thee." And ſo he ſlept in the Lord.

[To be continued.]

A REMARKABLE DELIVERANCE.

ON Sunday the 29th of May, 1795, the Phœnix brig, of Selby, left London, laden with goods. She had on board, beſides the owner and crew, three ladies, and a child about ten months old. She came into Loweſtoft-Roads, about one o'clock on Monday morning, under a heavy gale of wind, blowing from the South; but being too much to the right, in attempting to get into the inner channel, (the night being dark,) ſhe ſtruck upon the ſands, about half a league from the ſhore.

Thro' the whole of that day, it blew a perfect ſtorm; and the hull of the veſſel, at high water, was entirely covered. In this awful ſituation, the crew and paſſengers got up into the ſhrouds, to which many of them, were laſhed, the ladies in particular, to prevent their falling into the ſea, as the veſſel rolled very much with every wave. It was in vain for any from the ſhore to attempt their relief, as the ſea ran mountains high, and the veſſel was ſurrounded with breakers, ſo that it was impoſſible for a boat to approach them without being immediately ſwallowed up. About ſix o'clock in the evening, they were given up for

loſt.

loſt. The tide was high; the wind tremendous, and the hull of the veſſel entirely under water. Only part of her maſts and rigging were to be ſeen, with the unhappy ſufferers upon them, and it was expected every moment that they would fall over into the ſea.

At ſeven o'clock we went to the chapel, it being a preaching night. When I interceded with the Lord in behalf of the ſufferers, the whole congregation appeared to be of one heart, and fervently united in ſupplication for their deliverance. After ſermon, we again beſought the Almighty in their behalf: When the congregation was diſmiſſed, the wind was conſiderably fallen, and in an hour after, there was very little wind to be felt.

Mr. Chambers, of Loweſtoft, who is always very active upon ſuch occaſions, ſat up all night, with others, intending to attempt their deliverance as ſoon as poſſible. About three o'clock on Tueſday morning, he, and others, went out to the wreck, and found the crew and paſſengers alive; but he could not approach them, as the ſea ran very high, altho' the wind had been down for many hours. Had they attempted to relieve them on the windward-ſide of the wreck, every ſea that came would have thrown them over it; and it was ſtill more impracticable on the lee-ward-ſide, as the ſhip rolled prodigiouſly. The main-top-yard was now lying in the water, and it was expected every moment that the veſſel would heave over, and diſappear. Seeing no poſſibility of delivering them, Mr. Chambers returned to the ſhore; and the poor ſufferers gave themſelves up for loſt.

At 5 o'clock, the congregation met again in the chapel, as uſual, for preaching. Before I went into the chapel, I ſtepped upon a hill, and could juſt ſee a piece of the maſt lying almoſt even with the water. We returned thanks to the Almighty for having ſtilled the wind, and entreated, that he would ſpeak the turbulent ſea into a calm; that the efforts to deliver the ſufferers, might be ſucceſsful; and that thoſe who ventured their lives to ſave their fellow-creatures, might not periſh in the attempt. The wind continued low, and the ſea became much ſmoother; inſomuch, that about nine o'clock, Mr. Chambers, and his humane companions, made another attempt. They went out in two ſmall cutters, and caſt anchor as near the wreck as poſſible. To one of the cutters they faſtened three boats in a line, with a rope, which they could contract or lengthen at pleaſure, as neceſſity required. The boat neareſt the wreck in which Mr. Chambers was, endeavoured to get thro' the breakers to the lee-ward of the wreck; and a deſperate attempt it was: All who ſaw him were much alarmed for his ſafety, as the boat at one time appeared to ſtand right on an end, and at another time entirely diſappeared. However, by the kind providence of God, they ſucceeded.

Having now got to the lee-ward of the wreck, they were in ſmooth water, when compared with that which was on the wind-ward ſide; and as the tide had fallen conſiderably, the veſſel lay pretty ſtill, ſo that they were not under any apprehenſions of her falling over into the water. They then rowed up as cloſe as poſſible to the wreck, and ſome of the men in the boat, got upon it, and aſſiſted in bringing down the ladies from the ſhrouds who were in a very weak ſtate indeed, having felt, "a thouſand deaths, "in fearing one." In leſs than half an hour, they all got into the boat, and rowed to ſhore, to the inexpreſſible joy of hundreds, who waited to ſee the event. It was truly an affecting ſight to ſee the ſituation in which the ſufferers were, when they landed, particularly the ladies; one of whom had claſped to her boſom, her tender infant. They were all drenched with wet, and as helpleſs as little children, having been thirty hours expoſed to the weather, and every moment expecting a watery grave. The attention of the people of Loweſtoft to the unhappy ſufferers upon that occaſion, reflects great honour upon their humanity; carriages were procured to carry them from the ſhore to the town, where every thing neceſſary was provided for them, for their comfort and recovery.

It may not be unworthy of remark, that ſoon after they were taken from the wreck, the wind, which had been down from about eight o'clock the preceding night, began to riſe again, and blow a ſtrong gale the whole of the day,—ſo that the ſhip became a perfect wreck.

By the infidel, the whole of this narrative will be aſcribed to an unknown ſomething, called *chance*; but the chriſtian, who ſees the hand of God in every thing, will feel himſelf diſpoſed to aſcribe this wonderful deliverance to Him who—"holds the wind "in his fiſt, and the waters in the hollow of his hand;"—to him —who in the days of his fleſh ſaid, to the raging ſea,—"Peace; "—be ſtill; and there was a calm." For my own part, I muſt confeſs with many more, who were eye-witneſſes of theſe things, that this deliverance was in anſwer to prayer; for when they were given up beyond all human probability of help, the Lord ſuddenly interpoſed,—rebuked the winds,—calmed the raging of the ſea,—preſerved thoſe who attempted their deliverance at the evident hazard of their own lives,—and brought them all ſafe to land.

"The God that rules on high,
"That all the earth ſurveys;
"Who rides upon the ſtormy ſkies,
"And calms the roaring ſeas:
"This awful God is ours,
"Our father, and our love;
"He will ſend down his heavenly powers,
"To carry us above."

Norwich, March 13, 1800. JAMES ANDERSON.

REVIVAL

Revival in the West of Ireland.

TO THE EDITOR.

My very dear Brother, Bandon, April 5, 1800.

"O LORD, revive thy work!"—has been the earneſt cry of many ſincere ſouls in this highly favoured Iſland, for ſome time paſt: And the Lord is now fulfilling the deſire of his ſervants, by pouring out his Holy Spirit, in a greater or leſſer degree, upon almoſt every circuit in this kingdom. This town and circuit for many years paſt, have been in a lukewarm ſtate; but of late, the good Lord hath viſited us alſo. Since laſt Conference, our congregations have been increaſing in number and life. Our prayer-meetings, in particular, have been favoured with the droppings of a ſhower. Some ſinners were convinced of ſin, and juſtified by faith in the blood of the Lamb, and a few perfected in love. While the Lord was thus reviving his work, the Rev. Mr. Averal arrived here, the 6th of March, in his tour to the Weſt. We held a prayer-meeting on Saturday evening, and the Lord was powerfully preſent; ſix penitents were enabled to praiſe the Lord, from a ſenſe of his pardoning love, which was then manifeſted unto them. Sunday 9, Mr. Averal preached with great power, both morning and evening, and good was done. While meeting the ſociety, the Great Head of the Church graciouſly viſited us with his ſoftening influences. The cries of penitents, and the rejoicings of believers drowned the loudeſt voice. Preachers, leaders, and others, were buſy in adminiſtering comfort to the diſtreſſed, and exhorting the lukewarm to diligence. It was aſtoniſhing to ſee the good effects of urging penitent ſinners, while upon their knees, to believe in Jeſus for a preſent ſalvation. About thirty perſons found the pearl of great price, and publicly declared what the Lord had done for their ſouls.

On Monday 10, Mr. Averal preached in the evening, and adminiſtered the Lord's-Supper: It was a time of love; but the people were not ſatisfied with what they had received;—a ſpirit of prayer was poured upon us. The Lord heard the ſupplications of his people, and manifeſted himſelf in an abundant manner. Twenty-ſeven perſons ſtood up in the midſt of the congregation, and declared that Jeſus Chriſt was precious to their ſouls. A hymn of praiſe concluded this meeting.

On Tueſday, I went with Meſſrs. Averal, Stuart, and Deary, to Bengour, about eight miles from Bandon. We had a good time, and the Lord gave Mr. Averal one ſeal to his miniſtry. In the evening, we had a good meeting at Buſhfield; four perſons believed that God for Chriſt's ſake had freely forgiven all their ſins. Next morning, our prayer-meeting exceeded every thing I ever ſaw for the number. After wreſtling with the Lord for the diſtreſſed, we were obliged to ſit down, and look at weeping

parents and children praying alternately for each other. Twelve perſons were enabled to rejoice in God their Saviour. One of our ſiſters rejoiced aloud, that God had heard and anſwered the prayers ſhe had been offering for twelve years, for the converſion of her three children. The congregation joined with her and the children, in praiſing the Lord for his wonderful grace.

Mr. Averal was fully perſuaded, that it was the will of God we ſhould go forward, and ſtorm the ſtrong-holds of ſatan. Accordingly, we rode to Dunmanway, about twelve miles off, and had a good meeting there with the people in the evening, and likewiſe the next morning. From thence we went over the mountain, to Glandon. This place had been proof againſt the goſpel for ſome years, and we were afraid, that if they rejected the preſent offer of mercy, their candleſtick would be removed. However, the gracious Lord was entreated for them; ſtout-hearted ſinners were melted down before the Lord, and we formed a Claſs of fifteen members in the place. Next morning we went to Caſtletownſend, from whence we had a delightful proſpect of the great Weſtern Ocean; but were more delighted with the bleſſed proſpect of a work of God in this place. We rode on to Skibborun, where the Lord was powerfully preſent in the evening. At Balymore, about ſix miles from Skibborun, the next morning, we had a powerful time in a cabin by the ſea-ſide. The ungodly were amazed,—penitents weeping,—believers rejoicing,—formed heavenly melody indeed. Six perſons were filled with peace and joy in believing. Oh what a bleſſing is a preſent ſalvation by faith, to poor ſinners! We croſſed an arm of the ſea in the evening, and held a meeting at Anderally. The Lord was powerfully preſent; ſeveral were deeply convinced of ſin, and ten perſons were made happy in the Lord. We concluded the week with praiſing the Lord for the gracious work he had wrought.

Sunday 16. We attended the ſervice at Aughdown Church. Moſt of the congregation came to hear Mr. Averal enforce,—"I beſeech you, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice." It was a time of refreſhing from the preſence of the Lord. We rode on to Liſhnacrey, in the mountains, and the Lord was pleaſed to viſit us in our homely habitation. Fourteen perſons felt the Love of God ſhed abroad in their hearts, by the Holy Spirit given unto them. This was a Sabbath of reſt to all our ſouls;—bleſſed be the Lord God of Iſrael! Next day was appointed for our Quarterly-meeting, at Ballydehab, ſituated on an arm of the Weſtern Ocean, and nearly ſurrounded with high rocks and mountains; but we found the Lord was no reſpecter of places;—while Mr. Averal explained Proverbs i. 23, "Turn you at my reproof; behold, I will pour out my Spirit unto you." At the concluſion of this diſcourſe, the Lord did pour out his Spirit in a bleſſed manner. We could

hold

hold no Love-feaſt. One general cry for mercy enſued; old and young weeping for their ſins, ſomething like the mourning mentioned by the Prophet, Zech. xii. 11. After this cry had ſubſided a little, we got all the penitents into a large room, and ſuch a ſcene took place, as I am not able to deſcribe. About one hundred poor ſinners, who felt themſelves condemned by the righteous Law of God, were in deep diſtreſs, weeping aloud, and fervently praying for mercy; thirty-eight of whom were born of God, in the ſpace of one hour. And I think I am right, when I ſay, ſixty perſons were made happy in the Lord this day: All the glory be to his Name. It may be ſaid of this Circuit, "the wilderneſs is becoming a fruitful field."

Tueſday 18, we returned to Dunmanway, and were informed, that the Lord had broke in amongſt the people in our abſence, and had converted thirty ſouls, and thirty had joined our ſociety. When I returned to Bandon on Thurſday, my colleague informed me, that while I was in the Weſt with Mr. Averal, fifty ſouls had been truly converted, ſo that in town and country, in the courſe of twelve days, two hundred and fifty perſons found peace with God. Our increaſe of new members is conſiderable; the Lord is deepening his bleſſed work in the hearts of the new converts, and they continue to evidence it by their tempers and lives. I never ſaw a more genuine work of God. Bleſſed be the Lord for the beginning of primitive days.

I remain, your affectionate friend and brother,

JOHN DENNIN.

Thoughts on PETTY DIFFERENCES among the Profeſſors of the Chriſtian Religion.

THE Religion of JESUS CHRIST, is a Religion of Peace and Love. It teaches and diſpoſes men to bear one another's burdens, and ſo fulfil the Law of Chriſt. And while the profeſſors of Chriſtianity walk in love;—while they are of *one* heart and of *one* ſoul, as members one of another, each keeping his proper place, and doing his proper work, there is harmony, and proſperity in the body. But it is much to be lamented, too little of this appears amongſt the followers of Jeſus. Thro' the prevalence of remaining corruption, and the temptations of the wicked one, a contrary ſpirit very frequently appears. It has ever been one of ſatan's grand devices, to ſow the ſeeds of diſcord among brethren. Herein he has often been too ſucceſsful, and has done great injury to the cauſe of Religion. He well knows, that Religion is love, and that whatever tends to deſtroy or wound love, ſtrikes at the very Soul of Religion. O that all the diſciples of Jeſus would riſe up, as one man, againſt the dæmon of diſcord, and follow after love with all their heart.

What

What gave rise to these reflections, was an observation of those frequent petty quarrels, many of them childish, which have appeared in Christian Societies. These evils, if exposed, must appear hateful to every one who sincerely loves God, tho' they may have, unawares, fallen into the snare of the devil. Let us, then, state the evil in question,—develop its causes,—consider its effects,—and, propose a remedy.

1. The petty differences to which we have an eye, are not such as arise about doctrines, discipline, or church government. But such as appear to originate in circumstances so trifling, that the parties themselves, in their cool moments, blush, when they think of them. Yet, when the spirit is become soured with the old leaven, it is strangely fermented, and the mind inflamed with prejudice, views every part of another's conduct thro' a defective medium, and puts the worst construction on all his words and actions.

It is not necessary, (nor would it be possible,) to mention all the little, insignificant occurrences which are the pretended causes of most differences. A moment's reflection will be sufficient, to convince those whom it may concern, of their own sin and folly; if they be open to conviction. But, as those who are most guilty, are generally most insensible of their guilt, let us lay open the true and most frequent causes of discord.

The principal Cause, is a want of Religion. Very many who have been justified freely by the grace of God, and have walked for some time in the light of his countenance, and have enjoyed close communion with him, have almost imperceptably sunk into the state of the Laodiceans, and are neither cold nor hot; at least, they have left their first love. Tho' they retain the form, and keep up the profession of Religion, yet they enjoy little of its power. It has become habitual to them to attend the means of grace, and to walk, in general, according to the letter of the gospel: But alas, their gold is become dim, and their wine mixed with water. Settling thus in a low state of grace, corrupt nature often prevails, and wrong tempers have the ascendant. Others are united with Christian Societies, who were half, or, perhaps, wholly awakened some months or years ago, but have almost fallen asleep again. They have good desires, and are seeking, year after year, but do not find the LORD, because, they do not SEARCH for him with all their hearts. Both of these characters, especially if their natural temper should lead that way, are apt to be looking at and magnifying the faults of others; and, to use the striking language of our Saviour, to be pulling the mote out of the eyes of others, while there is a beam in their own. And it is greatly to be lamented, that in these days of outward peace, when Religion is in many places respectable, goats creep in among the sheep; persons entirely unawakened, too often, have a name and a place in the

visible

viſible Church, and not unfrequently, are the chief fomenters of diſcord among brethren.

2. If we have ſufficient ground for the above remarks, it is no wonder that there ſhould ariſe individuals who act the part of whiſperers and tale-bearers, &c. Theſe are incendiaries, employed by the prince of darkneſs, to ſtir up ſtrife. Such perſons are held out in a juſt point of view by a late Author. He conſiders, "Slanderers, that execrable claſs of bad men, as trafficking in two ſorts of commodities; actions and principles. Firſt, they are collectors, carriers, wholeſale and retail venders of all the improper ACTIONS that are performed within their circle. Far from the Chriſtian diſpoſition of pity, they take an infernal pleaſure in propagating evil, and in aggravating it with a hundred falſe circumſtances. All this is wicked: But what ſhall we ſay of the wretch, who proceeds to cenſure the *principles* of *good actions*. No words can expreſs the guilt of ſuch an one. To him may truly be applied the words of the prophet, "In thee is found the blood of the ſouls of poor innocents," Jer. ii. 34. Strong as the above expreſſions are, they may be applied with much propriety, to them that are buſy-bodies and evil-ſpeakers, whoſe tongues, full of deadly poiſon, can no man tame. 3. A want of attention to the *hidden cauſes and dreadful conſequences* of ſtrife among brethren, muſt be numbered amongſt the occaſions of that evil. Many indiſcreetly, without deſign, ſanction the conduct of whiſperers, evil-ſpeakers and ſlanderers, who often cover their ſpirit and deſigns with ſpecious pretences of concern for the perſons whom they are ſtabbing in ſecret, and profeſſions of zeal for Religion. Many good men are not ſufficiently upon their guard as to ſee thro' the thin vail, and are, therefore, carried away by their diſſimulation. 4. Satan is not idle. He firſt raiſes the ferment, and knows how to act, ſo that the little leaven may leaven the whole lump; unleſs God ſhould graciouſly counteract him. He is acquainted with the different tempers, weakneſſes, and failings of men. He knows how to give a falſe colouring to their conduct: Stirs up mutual ſuſpicions and jealouſies: And in doing this, he often transforms himſelf into an angel of light. This is eſpecially the caſe when he prevails upon a *good* man to act in a wrong ſpirit, and call it zeal for God and his cauſe.

Laſtly. Pride is ſo frequently the cauſe of this evil, that Solomon ſays, "Only by pride cometh contention," Prov. xiii. 10. Pride in a perſon will, if cheriſhed, lead to cenſorioufneſs, auſterity, and harſhneſs; this will irritate the ſpirit of others, and lead them to act on their own defence, perhaps to retaliation and revenge. Pride makes men impatient of contradiction, either in their opinions or deſires; being confident their views are right, and eager to have their wiſhes gratified: Impatient of competition and rivalſhip, they cannot bear that others ſhould ſhare equally

with

with them in the eſteem of friends: Impatient of contempt, or any thing that looks *like* a *ſlight* from any one: Impatient of conceſſion; conceiving that they have right and truth on their ſide, they are unwilling to recede one hair's breadth for the ſake of peace. Here the fire of contention is kindled, and the ſpark riſeth rapidly into a flame. Hence ariſe parties and quarrels among relations and neighbours in churches and chriſtian ſocieties. Pride will keep the offender from aſking pardon, and the offended from a God-like action, ſeeking to be reconciled.

3dly. THE EFFECTS of petty differences are dreadful. 1. They are extremely hurtful to the perſons themſelves who enter into them. If they have ſome little degree of Religion left, the Spirit of God is grieved, (ſee Eph. iv. 29, 30.) Conſequently the mind becomes more dark, the ſoul more barren, the heart more hard, and the ſalvation of the ſoul is endangered. And if the perſons concerned have not experienced the power of Religion, they become hardened by the deceitfulneſs of ſin, and are likely to live and die under a ſoul-deſtroying deluſion. 2ndly, The evil conſequences are not confined to the perſons guilty, but extend to others connected with them. This is the Achan in the Camp. It has a natural tendency to deſtroy chriſtian fellowſhip, it diſorders, it disjoints, the body of the ſociety. Where theſe evils exiſt, there cannot be a free, open, edifying, reciprocal communication of their experience. Their prayers, for want of unity of deſire and faith, will be dull and unacceptable to God, and unprofitable to themſelves. Their ſongs of praiſe, however melodious the tunes in mortal ears, will be diſcordant to him who hears *our thoughts*, and looks every moment into the heart. The few who are preſerved uninfected, and ſtill do nothing thro' ſtrife or vain glory, ſee all theſe evils, and mourn in ſecret. O how affecting to ſee the peace and harmony of the followers of Jeſus diſturbed, by any means whatever! More eſpecially, when the houſe is divided againſt itſelf! 3. The bad effects of diſcord among profeſſors of Religion, are ſtill more extenſive in their influence. On this occaſion we may ſay, "Woe to the world becauſe of offences. Many are ſtumbled at theſe things. They are not capable, nor, perhaps, *willing* to diſtinguiſh between *Religion itſelf*, (the nature and neceſſity of which, always remain the ſame,) and thoſe who profeſs it. And hence they conceive of Religion as ſouring the tempers of its votaries: Making them unhappy in themſelves, and troubleſome to each other. No wonder that men who have theſe views of things, ſhould find in themſelves an inſuperable objection to Religion. "Woe to him by whom the offence cometh. It is impoſſible to enumerate all the baleful conſequences of diſunion among chriſtians. But theſe hints may ſuffice to lead thinking and pious men to ſee the evil, and to make them cry to God, and uſe every means to remove it where it doth exiſt.

Let

Let us now, 4thly, propoſe a remedy. 1. The firſt thing neceſſary is what is ſuggeſted in our Lord's words to Peter, in anſwer to his queſtion, (John xxi. 21, 22,) "Lord, what ſhall *this* man do?" Jeſus replied, "What is that to thee: *follow thou me.*" Let every man prove his own work. Let him ſee to it, in the firſt place, that he be made a partaker of Chriſt, and not reſt, not be ſatisfied with his ſtate, unleſs he find in himſelf good evidence of a daily growth in grace. Let *ſeekers ſearch* with all their hearts, till they find peace with God. Let little children, who know their ſins forgiven, follow on to know the Lord,—and young men, who are ſtrong, who have the word of God abiding in them, and have overcome the wicked one, aſpire to be fathers, 1 John ii. 11, &c. And let fathers, be like-minded with Paul, Phil. iii. 8. &c. Straining every nerve to obtain more of God, and bring more glory to his Name. 2. Cultivate and promote brotherly kindneſs. "Put on as the elect of God, holy and beloved, bowels of mercies," &c. Col. iii. 12, 13. "Brethren, if a man be overtaken in a fault, ye who are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf, leſt thou alſo be tempted. Bear ye one another's burdens, and ſo fulfil the law of Chriſt," Gal. vi. 1, 2. Theſe precepts, which ariſe from the very nature of Chriſtianity, muſt be complied with. 3. Diſcountenance, nay, *baniſh* from your houſes, whiſperers and tale-bearers. Regard ſuch as enemies to your peace, as perſons infected with the plague. Certainly, if ſuch perſons were faithfully dealt with, they would either reform or withdraw; for "where there is no tale-bearer, the ſtrife ceaſeth," Prov. xxvi. 20. 4. There is need for all to be cautious, leſt by any word or act, a breach be made: For the beginning of ſtrife is like the letting out of water. Mr. Weſley's Sermon on Evil Speaking, if attended to, would be of ſingular uſe.

If pride be one chief cauſe of contention, then humility muſt certainly prevent it. Every member of chriſtian ſociety ſhould therefore pray for an humble ſpirit. Lowlineſs will always produce meekneſs, arm the ſoul with patience in ſuffering, and diſpoſe the mind to paſs by numerous real affronts, rather than indulge an unchriſtian temper, or give any occaſion of ſtumbling to the enemies of religion. A man that is clothed with humility, tho' he conceals from human obſervation a part of his own excellencies, will readily find a mantle of love to cover from keen eyed prejudice, a brother's real weakneſſes. The law of kindneſs will be found in his heart, and an amiable ſweetneſs of ſpirit, diffuſe itſelf thro' all the actions of his life. In his meaſure, he, like his Lord, will be a repairer of breaches, a lover and promoter of peace and truth, holineſs and happineſs, wherever his lot may be caſt. In his approaches to God, he will earneſtly pray for the peace of Jeruſalem, and rejoice in her joy.

Surely, every one who loves God, will pray, that brotherly love may increaſe more and more. Thanks to the God of peace, there is great peace in his Church in general. May every thing contrary to pure love, be baniſhed from every chriſtian ſociety, and from every believer's heart. Then ſhall chriſtians again "be a proverb of reproach and ſcorn." "Behold, how good and how pleaſant a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the ſkirts of his garments. As the dew of Hermon, and as the dew that deſcended on the mountains of Zion: for there the Lord commanded the bleſſing, even life for evermore." May "the God of Peace, give us peace always, by all means." Amen.

York, Nov. 8, 1799. J. E.

LETTER III. Concluded.

ON THE EDUCATION OF CHILDREN.

LETTER VI. from the Father to his Son.

My dear Boy,

I Never would ſend you a Letter, but what is likely to be of laſting uſe to you; and I frequently write much to you, becauſe I have a great pleaſure in communicating thoſe ſentiments, which I wiſh to ſee forming in your mind, as you riſe to maturity. As I am ſolicitous that you ſhould have all poſſible acquaintance with the ſcriptures, I ſometimes deſire your ſentiments in writing, on particular ſubjects contained in them. But while I do this, I ſhould be ſorry to oppreſs your mind, or that you ſhould do any thing *as a taſk*. I hope many ſubjects are already ſo far committed to memory, that they cannot eaſily be effaced.

I write thus, that you may fully underſtand me, and not imagine that when I propoſe any ſubject for your enquiry, your father has given you a taſk, which, if you do not execute, he will be ſevere with you. No, my love: Hitherto I have been ſo ſatisfied with your deſire to pleaſe me, that, unleſs it has been in ſome very rare inſtances, I have been convinced you had a pleaſure, not only in complying with, but in diſcovering whatever would be agreeable to me. I hope God will increaſe this diſpoſition in you, and that in every future year of your life, which I am permitted to ſee, I ſhall find you requiring leſs of a parent's authority, and more of his confidence and affection. Whenever I deſired you to ſend me extracts from books, my deſign was *to lead you to reflect*. A ſubject has occurred to me this morning, which you can conſider, and anſwer in your next. I wiſh you to take your Bible, and, beginning at the firſt chapter of Geneſis, to give me the beſt liſt you can draw out from the Old and New Teſtament, of the

Names

Names and Employments of good Men, which will prove, that they were diligent in buſineſs, as well as fervent in ſpirit. For inſtance, you may begin with Adam, whoſe occupation was to till the ground;—Abel kept a flock;—Noah built an Ark, &c. &c. You will confine yourſelf to thoſe good men, whoſe characters are the moſt remarkable.

I am, your affectionate Father.

LETTER VII.

My very dear Boy,

YOU aſk me to pray for you. I do, my love, daily intreat the God and Father of the ſpirits of all fleſh, the Father of our Lord Jeſus Chriſt, to bleſs you with the knowledge of himſelf;—then you will be wiſe, good, and happy. Remember, my dear lad, (and may the Lord himſelf write it upon your heart,) *that you are a ſpirit born for eternity*;—that you dwell a few years in a tabernacle of clay, a body of duſt, and muſt then return to God. I adviſe you to read frequently in *Baxter's Saints' Reſt*, and ſuch books as ſhew the importance of ſalvation. You may mark with your pencil, or pen, ſome of thoſe parts that ſtrongly deſcribe the immortality and worth of the ſoul, and employ a part of your ſabbaths, occaſionally, in tranſcribing them. I recollect, that before I was of your age, God gave me, at ſeaſons, ſuch deep convictions of the value of my ſoul, as led me to plead earneſtly with him, that whatever it ſhould coſt me,—nothing might prevent me from the attainment of eternal ſalvation. Who can tell what it will be, to be HAPPY OR MISERABLE FOR EVER! Yet this muſt be your caſe;—you muſt join the ſongs of angels, or lamentations of the loſt,—to all eternity.

Look, in your walks, and frequently ſay,—"Could I number "all the blades of graſs,—all the leaves of the trees,—all the "drops of dew,—all the ſtars of heaven,—and the duſt of the "earth,—they would bear no proportion to the ages of my eternal "exiſtence." Let this lead you to frequent prayer, and remember, that God ſo loved the world, as to give his only begotten Son, that ſinners, the chief of ſinners, who ſeek his face, and believe in him, might not periſh, but have everlaſting life. Be aſſured of this, that Jeſus Chriſt came to ſave you, from an eternity of ſorrow, and give you, an eternity of joy. Often in your ſolitary hours, eſpecially when your mind is affected with theſe things, pour out your ſoul to your Father who ſeeth in ſecret; and plead that paſſage in Matt. vii. 7—10. Indeed, my love, I ſhall have little doubt of your converſion and ſalvation, if once you earneſtly begin to ſeek the Lord for yourſelf. Be not afraid to feel,—that your heart is deceitful above all things, and deſperately wicked. You muſt, in ſome degree, feel this, before you will experimentally know the worth of Jeſus Chriſt.

They that are whole need not a phyſician, but they that are ſick. Till we feel the plague of our hearts, we ſhall not ſet a proper value on Him, who was manifeſted in the fleſh, to deſtroy the works of the devil. I have not opportunity at preſent to add more, than that, I am, your affectionate Father.

LETTER VIII.

My dear Lad,

I Have juſt now read your very affectionate letter. You ſay the place is now empty to you:—"*Now you have no couſin, no father, no brother.*" You have, my love, a Father who is ever preſent with you,—who can fill that emptineſs of mind which you feel. Go, my beloved boy, when your ſoul feels a want of earthly friends, go in ſecret walks of meditation and prayer, and tell your heavenly Father the deſires you feel; aſk him to give you that peace which paſſeth underſtanding, to fill you with the ſpirit of prayer; then you will know what it is to have ſupport, tho' deprived of the preſence of your father, brother, and every kind friend.

Your letter affected me in this view. I thought,—my dear boy is now feeling what his father long felt, viz. that we need a reſt of mind, when we are ſtripped of all earthly comfort. This reſt is the peace of God in the heart. There is a ſweetneſs to be found in prayer, which more than compenſates for the abſence of our kindeſt friends. May you ſoon know it by experience!

Do be cautious how you form acquaintances. Remember, the bible, and not the fooliſh cuſtoms of the world, is to be your guide. I am,

Your affectionate Father.

LETTER IX.

My very dear Boy,

THE pleaſure I feel in converſing with my children, makes me hope, that the longer we live together, the more I ſhall ſee of their affection and duty. Hitherto I have been much ſatisfied with the attention you have ſhewn to every thing I have ſaid to you. I believe you would, (if you knew how,) prevent my requeſts. Your attention is, as the ſcripture ſays, "Not grudgingly, nor of neceſſity, but of a ready mind." You remember Dr. Watts's fine hymn,

"'Tis love that makes our willing feet,
"In ſwift obedience move."

This "love is of God." He gives your father his affection for you,—and fixes love to me, in your breaſt. It is my daily prayer, that it may "abound more and more." I write thus, that when you

you feel a pleasure in obeying your father, you may secretly and earnestly plead with your heavenly Father, that he would "shed abroad *his love* in your heart. You know what it is to love an earthly parent, and can you not, from hence, easily conceive, what it will be to feel your soul moved with a consideration of GOD's love to you? I think, on examination, you will find there are two principal causes, why you love your father, 1st. Because you conceive of something wise and good in him. 2d. Because of the love he manifests towards you. This observation may help you to understand the nature of the Love of God in the heart. It arises from similar views:—1st, That God is the wisest and best of beings. 2d, Of his great love manifested to us. The more you are affected with a sense of your father's kindness to you, the more unwilling you are to grieve him. Thus, when you shall feel that "God is Love," and that he hath shewed great love to you, you will be proportionably afraid of sin; and will earnestly strive to obey God. Should I live to see you loving God, and keeping his commandments, my desire will be satisfied, whatever may be your portion in life.

I am, your affectionate Father.

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Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[From Mr. Hallett; dated Grenada, May 19, 1794.]

I HAVE received a letter this day from Mr. D. of Barbadoes, acquainting me with the melancholy news of the death of Mr. PEARCE, who, agreeably to your desire, left Barbadoes and arrived here on the 11th of Feb. After making some necessary arrangements in the society, such as appointing Class-Leaders, &c. he left us on the 8th of April, to go for Mrs. Pearce, and then to return. But God, who is infinite in wisdom, has taken him to glory. His death, I believe, will be a great loss to the Connection; but with respect to himself, I am persuaded, the change is glorious. He, more than once, after his arrival, declared to me, that he wished, and it was his prayer to God, that he might live no longer than he could travel, and be useful to his fellow-creatures. Little did I suspect he was so shortly to be withdrawn: But glory be to God, whatever he does, is well done; and I am persuaded, it is our duty to bear, and suffer, and endure unto the end.

With respect to the society here, I have endeavoured to keep them together;—to hold the different meetings as usual;—to read a sermon on preaching-nights;—and to speak to the people on the mornings following;—which, before Mr. P. left us, he allowed me to do. I cannot be certain as to the number in society; as

time

time will not allow me to go to the different Leaders to ſee their papers; though I think, when I ſay ninety, I do not exceed the number. In a former letter, I took notice of one hundred, or more, in connexion; but all the Black Troops being called away, the number is diminiſhed, as many of thoſe ſoldiers were in our ſociety.

[From the Rev. Mr. DENT; dated St. George's, Grenada, May 19, 1794.]

I Am happy to inform you, that the attempt on our glebes, &c. and, in ſhort, on the whole of our eſtabliſhment, in order to favour the Romiſh Prieſts, has failed. The bill is dead; and * * * * *, in conſequence of a letter from me to the Biſhop of ——, has put the whole into a fair and honourable way. So far we bleſs and praiſe God for all his mercies.

But, my dear Sir, we are again called to ſubmiſſion: Again have I to ſay, "O Lord, thy will be done. Brother Pearce is called to his everlaſting reſt! He arrived here on the 11th of February; was very acceptable to us, and to the people in general; and having regulated the ſociety, and left it under my care, (aſſiſted by that valuable young man, Mr. Hallett, who is likely to be a very able preacher,) he ſailed on the 8th of April for Barbadoes, in order to bring down Mrs. Pearce. He died at ſea on the 1ſt of May; and as far as we can learn, in great peace, and in full aſſurance of faith. He had good health while here, and never looked better ſince I knew him.

[From the Rev. Mr. DENT; dated Duke St. Portland Chapel, Nov. 21, 1795.]

I Received a letter yeſterday from our truly uſeful friend, Mr. Hallett, my pariſh-clerk and ſchool-maſter in Grenada. The following extract will give you ſatisfaction.

"Is Dr. Coke in England? If ſo, give my kind love to him, "and tell him, that the Society ſtill keep together, and that the "Lord is with us. We ſet apart yeſterday, (October 1ſt,) for "faſting, and humbling ourſelves before God. In the morning, "I endeavoured to ſhew the neceſſity and uſefulneſs of faſting; "and truſt, many were bleſſed in uſing the means. Sunday next, "if the Lord permit, we are to have a Love-feaſt. There are a "few here who love God: with ſuch I wiſh to live and die. The "Lord make me faithful to the end!"

Both Mr. Hallett and his brother, have been on ſevere military duty; the latter in fight with the enemy; as has Mr. Clearkly. We have loſt none of our friends, ſince the inſurrection, either by battle or ſickneſs.

[From

[From Mr. HALLETT; dated Grenada, January 22, 1796.]

AS I conceive it will give you pleaſure to have a line or two from this, at preſent, diſtracted Iſle, I gladly embrace the opportunity which now offers. I ſhould have written ſome time ago, but that I was led to believe you were not in England. This objection is done away, by a kind letter which I have received from my dear friend, the Rev. Mr. Dent, now in England. I truſt you have ſeen him ere this, and that you have been made acquainted with the religious ſtate of this community, down to the period of his embarkation. Since which time, it has pleaſed the good Lord, in his kind providence, to ſpare me to labour here, and I hope not in vain. I believe the cauſe has not ſuffered. There are now ſeventy-ſeven in ſociety; and, I truſt, they are gaining ſpiritual ſtrength every day. We are much revived by a viſit from brother Owens, from St. Vincent's, who is on his way to St. Kitt's. He very kindly delivered us two inſtructive ſermons, which, I hope, will never be forgotten by us.

It is now three months ſince I have been under the neceſſity of lending our chapel as a barrack, for one of the black corps, raiſed here, to whom I preach twice a week; tho' I do not perceive a readineſs in them to hear. I have alſo liberty to preach to another corps; but ſeldom can get more than twenty, frequently a leſſer number, to hear.

I hope ſhortly to have the chapel returned to us. With reſpect to our political ſtate, we have been greatly diſtreſſed. I intreat your prayers, that, if it be the will of the Lord, the dreadful ſcourge may be removed from us; but above all, that God may be glorified, and ſinners ſaved.

[From the Rev. Mr. DENT, dated February 2, 1796.]

I Was laſt night favoured with another letter from Mr. Hallett, dated Dec. 12, 1795: In which he ſays:

"I think it proper to inform you of our proſpects here. "Know then, my dear ſir, that in conſequence of the retreat "from Gouyave, Colonel Webſter's corps of negroes, conſiſting "of about ſeventy, has been ſtationed at the chapel. I ſoon "conſidered it my duty to endeavour to do ſome good among "them: I therefore ſpoke to the Colonel, and Major Hay; and "they immediately acceded to my wiſh, of trying to ſpread the "goſpel among them. I have for ſome weeks been preaching to "them on Sundays and Tueſdays. At firſt, they laughed, and "ſeemed to think lightly of it: But I now perceive, they are "becoming more ſerious; and I humbly hope, that, as the "glory of God, and the ſalvation of ſouls, are my aim, the "Lord will aſſiſt my weak attempts.

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"In addition to this increaſe of duty, (viz. military duty, and "the duties of clerk and ſchool-maſter,) I applied to Colonel "Gahagan, for leave to exhort his company of blacks. The "Colonel apprehended, that they were all of the Romiſh perſua- "ſion; but conſented, if there were any of them of the Engliſh "Church, that I ſhould make a trial; which I have done, and "continue to preach to them twice a week. I confeſs I am warm "in my expectations, yet hope I ſhall not be diſappointed. War is "an enemy to religion. It creates, what is, perhaps thought, a ne- "ceſſary fierceneſs; and ſeems to increaſe men's natural antipathy "to things ſerious. Yet I ſhall not think my labour loſt, if I "can only introduce morality among them. Beſides, I think "this point will be gained, as it is not likely that theſe corps will "be diſcharged, in caſe of peace. When the Lord ſhall grant "us that bleſſing, here will always be a field for Methodiſt "preachers.

"I obſerve among them all, the cuſtom of croſſing themſelves; "but this, when they really receive the goſpel, will diſappear. "I think my plan ſhould be, ſimply to preach the goſpel, and "not perplex them with the difference of churches, &c. Love "in the heart will produce loving actions, and unity, among all "who poſſeſs it. I think alſo of applying for permiſſion to preach "to Major Kerr's Black Corps."

I cannot help mentioning a ſingular inſtance of the goodneſs of Divine Providence, to our poor little flock in ſociety at Grenada. They have all been eminently loyal from the commencement of our troubles, and exemplary in their whole conduct: And tho' the men have been as much expoſed as any other ſoldiers, and have undergone as much fatigue; yet I know not of one that has been killed or wounded, or that has died of diſeaſe, either of the men or women. We are aſſured, that when the righteous are removed by death, they are *taken away from the evil to come*. But to be ſpared, when inhabitants are ſo much wanted, is a very great mercy and kindneſs to the living.

[From the ſame; dated July 25th, 1796.]

I Have been reflecting upon what you obſerved of the little good Mr. Biſhop had done with the French Negroes; and wiſh to repeat what I obſerved; that he had not time to viſit any of the plantations, and only preached a few times in town, to a few free French people, almoſt all of whom turned againſt us, and none of them were ſo much affected as to be awakened. His diſcouragement, with reſpect to the French negroes, aroſe from the influence and interference of the French prieſts: But as they have been in rebellion, and are not likely to be re-eſtabliſhed, or any more permitted to come in their room, I apprehend, that a door is now opened, and am more anxious than ever, to have

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the Gospel preached to them in that tongue, which they still prefer, and which most prevails, and will prevail among them;—I mean, the slaves, among whom, I am well assured, when they are again brought into a state of subordination, the most fruit will be found. If it should please the Lord to raise up French preachers, (such as the young man you mentioned,) whose political principles could be depended on, both by the French inhabitants who may remain at Grenada, and by ourselves, I am firmly persuaded, that they would be most kindly received by the white French, and might be eminently useful. Observe, I lay the stress upon *native French*, rather than any other. I mentioned Mr. Pattisons having visited the little island's of Carriacou, and Rhonde. They are both in the Grenada Government; and with two or three other small islands form one parish, which has been vacant for two years. One of these isles is owned and inhabited by French Mulattoes, viz. Petit Martinique. Several other of the Grenadines are in the St. Vincent's Government, viz. the Union, Mustique, and Carouan. In all the last mentioned, the negroes speak English; and as they are a plain, simple people, being separated from the rest of the world, are well worth visiting, and, if their owners or overseers were converted, might form little societies of eminent christians. Mr. Clarke from St. Vincent's visited some of them in 1789: I was at Mustique in August that year, and was much pleased.

LETTER.

From Mr. MATHER, to Mrs. P.

My dear Friend, —, 1789.

IT is an unspeakable happiness to have the mind resigned to every dispensation of divine Providence, and to feel disengagedness from every person and place, because both the one and the other, have their defects and inconveniencies; therefore, to be too elated by them, would expose us to be as much depressed, when our hopes are disappointed. Surely, our soul's rest, is only in God, who is the fountain of light, as well as of life and bliss. To feel this, and yet at the same time, to have a proper sense of the value of means, and friends, is what he teaches us. And while we live the life of faith now, leaving to-morrow to take thought for itself, our souls will prosper. Be thankful, that the Lord has saved you from the evils which were once rooted in your affections. The affections must remain while we are in this world, therefore should be continually guarded.

Do not suffer yourself to be discouraged, because you cannot retain all that you read; for the storehouse is ever open, and the fund of consolation unexhausted. Continue to depend upon God from

from moment to moment; and you will have freſh ſupplies from the divine fountain.

It is a great privilege, to be ſimple and faithful, which, I truſt neither you nor I ſhall ever loſe; for that loſs would not be eaſily repaired: Yet I fear, many ſuffer in theſe reſpects, who are ſcarce ſenſible of it; becauſe, in their converſe with men, they ſee ſo few that retain the ſimplicity which the chriſtian ſpirit inſpires.

I rejoice to hear, that you ſtand faſt in the liberty which you once received, notwithſtanding all the temptations with which you are exerciſed. And he, who preſerved you in your late conflicts blameleſs, is able to do it unto the end! See then that you continue ſtedfaſt in the uſe of thoſe means which you have; avoiding all reaſonings concerning thoſe that you have not, believing that God will ſupply your want of them, when the fault is not your own.

That you may attain all the bleſſings which JESUS has purchaſed, and GOD has promiſed; you muſt hold faſt your confidence. Outward objects will ſtrike upon our ſenſes, and occaſion various thoughts, ſuited to their ſundry natures; and this is unavoidable, unleſs we could cloſe up every avenue. And what a loſs would it be to be deprived of the faculties of hearing, ſeeing, &c.? Theſe, indeed, as well as our members, have been all inſtruments of iniquity unto ſin;—but now, by grace, they are become inſtruments of righteouſneſs unto holineſs;—and may be more ſo every day; yet never in that degree, as to be no inlet to external things; and therefore they are often an occaſion of temptations of various kinds. But this is no loſs to us, nor diſhonour to God, while we continue to reſiſt them.

The communion you have with God, will beget in you an abundant thirſt for more. The concerns of your ſtation require conſtant attention, and cannot be done without exerting your thoughts, and ſometimes, putting all your mind to the full ſtretch. This is what, I ſuppoſe, you reaſon upon, as if thereby you were diverted from the main concern; whereas, when theſe are done with a ſingle eye to his Glory, and in obedience to his Will, they are ſo many acts of pure obedience, and are amongſt thoſe things which have "Holineſs to the Lord," wrote upon them. May you ſee, on the one hand, your great privileges, being ſo much more at liberty than many people;—and on the other hand, the unprofitableneſs of thoſe thoughts, which ariſe from anxiety about your neceſſary concerns: And may you be enabled to live by faith, is the deſire of

Your affectionate Friend,

A. MATHER.

From

From Miſs THORNTON, to Miſs ——,

My dear Friend,

YOU complain of me. I acknowledge myſelf a deficient creature. I think I am willing to be told of my faults, but I would like to be told them by Horace's rule, as well as to obſerve it myſelf in reproving,—

"With touch ſo ſoft, ſo tender of his Friend,
He handles every fault which he would mend;
That the calm patient, with a ſmile, endures,
The playful hand, which pleaſes while it cures."

I was much pleaſed with your Letter to ſiſter S—; it breathed a ſweet ſpirit. O how I rejoiced over you, in obſerving, that JESUS appeared to you altogether lovely;—"fairer than the children of men." And do you love him with all your heart? O, my dear friend, rejoice unto him with reverence, and be willing to be nothing.

I love to hear you ſpeak of your expectations of the glory which ſhall be revealed. It is my favourite theme. "Great things are ſpoken of thee, O city of God." I often cry,—"O when ſhall I come and appear before God?"—

"See the KING in his Beauty, diſplay'd,
His beauty of holieſt Love!"

When ſhall I reach that ſacred, ſolemn, ſoul-abaſing, ſoul-delighting place,—

"Where ſaints in an ecſtaſy gaze,
And hang on a crucified God!"—

"See there, the Lamb in glory ſtands,
Incircled with his radiant bands!—
And join the' angelic powers!
And O, that height of glorious bliſs,
Our everlaſting portion is,
And all that heaven is ours!"

We are now, my dear friend, come by faith to Mount Zion, to the City of the living God: We may now join the Church of the Firſt-born;—and Jeſus, the Mediator of the New Covenant, is with us in ſpirit, and, (O abaſing, encouraging truth,) we are now one ſpirit with him. Let me exhort you to hold faſt what you have, and to believe for all you want. And tho' the battle ſhould wax hotter, or the furnace be more heated, yet remember,—"the God of Iſrael's faithful three,"—is your God; and to you he ſaith,—"When thou walkeſt thro' the fire, I will be with thee; and thro' the water, it ſhall not overflow thee." I have written to the extent of my time. I long to

hear from you. Your prosperity lies near my heart; and when I mention those I love, to my heavenly Father, I mention you: Do the same by me, and may we—

"Kindly help each other on,
'Till both attain the starry crown."

So prays, your's affectionately,

J. THORNTON.

TO THE EDITOR.

Whitby, March 6, 1800.

THE existence of God is demonstrable from the works of creation. And the preservation of nature is deducible from creation. To suppose God to create a world, and then to abandon it to chance or fate, were a gross absurdity, and which some of the heathen run into. "He upholdeth all things by the word of his power,"—is the language of divine Revelation. But he doth not reign in the kingdom of nature only, but also in the moral world. He is—"the Father of spirits,"—and consequently our divine Lawgiver. He hath given us laws to observe, and we are responsible to him for our actions. Sin is the transgression of his law, a daring affront against his government, an opposition to the rectitude of his nature, and the thing his soul hateth. Holiness in an essential perfection of his nature; he is "glorious in holiness," and inflexible justice is its constant guardian, in all his dispensations towards his rational offspring.

Nations, as nations, are accountable to God, their great governor, for their principles, their laws, and their actions. But they, as nations, exist only in this world; therefore, as nations, they must be rewarded for their good actions, or punished for their evil ones, while here, or not at all.

——Justice is defective here;
Just as to states, defective as to men."

The standing maxim of God's government of nations, is given us by the prophet Jeremiah, chap. xviii. 7, 8, 9, 10, and which we may see exemplified, in the prophetic records, in the government of the Jewish Nation.

As individual persons, generally speaking, we are not rewarded or punished in this world, but must wait the investigation and decision of the last Judgment. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Yet sometimes it happens, that God punishes notorious sinners in this world, and makes them public examples of his displeasure, for a warning to others, and as a vindication of the holiness and rectitude of his nature and government.

It

It has often been obſerved, that perſons guilty of blood, have their enormous crimes recompenced on their own heads, while in this world. So true is that ſcripture, "Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man." What has led to the above thoughts, is a circumſtance I am going to relate, as remarkable in its diſcovery, as it was heinous in its nature, and which I was told lately, by a perſon of ſolid piety, and great reſpectability.

About twenty years ago, a dealer in cattle from the North, was in a public-houſe, and, by ſome means or other, gave the company to know that he had a conſiderable ſum of money in his pocket. Three men and a woman, who were in the houſe, on hearing that, formed a reſolution to murder and rob him. To perpetrate the horrid deed, they learned which way he intended going on the morrow, and informed him, as they had to go the ſame way, that they would be glad of his company, which he unfortunately agreed to. Accordingly, the day after, they all went together, and when they were come to a large common, the three men and woman ſeized him, killed him, took his money, and threw his body into a place where there was a little water, and covered it with ſtones. In the ſcuffle, when the unhappy man was endeavouring to defend himſelf, and eſcape out of their hands, he happened to kick one of the men on the wriſt of his hand, who was immediately ſeized with a pain in the place, which continued and increaſed, but was the moſt violent when he thought of the murder. At laſt, the pain became ſo intolerable, and the agony of his mind ſo great, that he thought death preferable to life, and reſolved to communicate the murderous deed, with all its circumſtances, to a neighbouring juſtice of the peace. He did ſo; when, to his great aſtoniſhment, all the pain in that place left him at once; and he felt it no more! He was confined in North-Allerton priſon, where my Author ſaw him, and had this account from his own mouth. His accomplices were taken and tried at York, and he, as king's evidence, was acquitted.

THOMAS WOOD.

POETRY.

PSALM XXVII.

1 THE Lord, my great Salvation is,—
My Life and Health, my Joy, and Peace,
My Light, my Comfort, and my Power:
Whom ſhall I now ſubmit to fear?
Tho' hell, the world, and ſin are near,
They never ſhall my ſoul devour.

2 To

2 To swallow up my soul they came;
But arm'd with faith in JESU's Name,
I more than conquer'd them in fight;—
They stumbled on my rock, and fell;—
And should their host again assail,
I scorn to fear their baffled might.

3 I trust in an Almighty Lord;—
He shall fulfil his gracious Word,
And grant the blessing I require,
That I throughout my happy days,
May in his house record his praise,
This, this is all my heart's desire:—

4 Still in his hallow'd courts to dwell,
To see the great INVISIBLE,
And ever on his beauties gaze;
The channels of his Grace attend,
Till Grace matur'd, in Glory end,
And I in heaven behold his Face.

5 My soul, distrest on every side,
He shall in his pavilion hide,
And in his secret place secure:
GOD shall direct my wandering feet,
And on a rock of safety set,
And make in CHRIST, my goings sure.

6 Ev'n now he lifteth up my head,
And lo! on all my foes I tread,
Conqueror of sin, and earth, and hell;
Wherefore I in his house will sing,
With grateful joy, my GOD and KING,
And all his glorious praises tell.

7 Still then to Thee for help I cry,
Regard me with a pitying eye,
And answer me in pardoning grace;
Soon as I hear thy Spirit speak,—
"Turn, wand'ring heart, thy SAVIOUR seek,"—
My heart repents, believes, obeys.

8 Thy favour will I seek again;—
Ah! do not LORD, my soul disdain,
Nor hide thy Face, nor stop thine ear;
Thou hast my help in troubles been;
O leave me not a prey to sin;—
O GOD of my Salvation hear.

9 When

9 When left by all, and void of hope,
Surely the Lord ſhall take me up,
And guide me in his perfect way,
Hell, earth, and ſin, my courſe oppoſe,
Bear me, O GOD, thro' all my foes,
Nor ſuffer them my ſoul to ſlay.

10 Falſe witneſſes againſt me riſe,
And hurt my ſoul with cruel lies,
Their father in his children ſpeaks,
The accuſer of the brethren ſtands,
My life, his forfeiture demands,
And ſtill my death eternal ſeeks.

11 My Spirit utterly had fail'd,
Had not the' Almighty GOD upheld,
And wrought a patient hope in me;—
Hope againſt hope to' obtain his grace,
To ſee on earth his glorious Face,
His Face in holineſs to ſee.

12 Wherefore,—to all I cry,—"Believe!
"Sinner, the faithful word receive,—
"Away with thy deſpairing fear,
"Thy God his nature ſhall impart,
"Believe, and he ſhall change thy heart,
"And he ſhall make thee ſpotleſs here."

A PARAPHRASE on ISAIAH XLIX. 15.

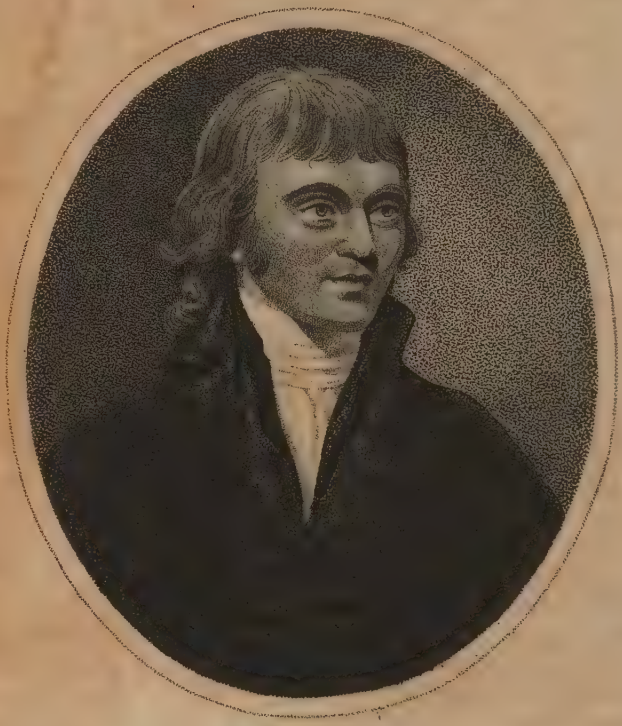
Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget; yet will I not forget thee.

HEAVEN ſpeaks! Oh Nature, liſten and rejoice!
Oh ſpread from pole to pole this gracious voice!
"Say,—every breaſt of human frame, that proves,
"The boundleſs force with which a parent loves;
"Say, can a mother from her yearning heart
"Bid the ſoft image of her child depart?
"She! whom ſtrong inſtinct arms with ſtrength to bear,
"All forms of ill, to ſhield that deareſt care;
"She! who with anguiſh ſtung, with madneſs wild,
"Will ruſh on death to ſave her threaten'd child;
"All ſelfiſh feelings baniſh'd from her breaſt,
"Her life one aim to make another's bleſt.
"When her vex'd infant to her boſom clings,
"When round her neck his eager arms he flings;
"Breathes to her liſt'ning ſoul his melting ſigh,
"And lifts, ſuffus'd with tears, his aſking eye!

"Will

" Will she, for all ambition can attain,
" The charms of pleasure, or the lures of gain,
" Betray strong Nature's feelings; will she prove
" Cold to the claims of duty, and of love?
" But should the mother from her yearning heart
" Bid the soft image of her child depart;
" When the vex'd infant to her bosom clings,
" When round her neck his eager arms he flings;
" Should she, unpitying hear his melting sigh,
" And view, unmov'd, the tear that fills his eye;
" Should she, for all ambition can attain,
" The charms of pleasure, or the lures of gain,
" Betray strong Nature's feelings;—should she prove
" Cold to the claims of duty, and of love!
" Yet never will the GOD, whose word gave birth
" To yon illumin'd orbs, and this fair earth;
" Who thro' the boundless depths of trackless space,
" Bade new-wak'd beauty spread each perfect grace;
" Yet when he form'd the vast stupendous whole,
" Shed his best bounties on the human soul;
" Which reason's light illumes, which friendship warms,
" Which pity softens, and which virtue charms;
" Which feels the pure affections gen'rous glow,
" Shares others' joy, and bleeds for others' woe—
" Oh, never will the general Father prove,
" Of man forgetful, man the child of love!"
When all those planets in their ample spheres
Have wing'd their course, and roll'd their destin'd years;
When the vast sun shall veil his golden light
Deep in the gloom of everlasting night;
When wild destructive flames shall wrap the skies,
When Chaos triumphs, and when Nature dies;
Man, shall alone, the wreck of worlds survive,
'Midst falling spheres, immortal man shall live!
The voice which bade the last dread thunders roll,
Shall whisper to the good, and cheer their soul.
God shall himself his favour'd creature guide
Where living waters pour their blissful tide,
Where the enlarg'd, exulting, wond'ring mind
Shall soar, from weakness and from guilt refin'd;
Where perfect knowledge, bright with cloudless rays,
Shall gild eternity's unmeasur'd days;
Where friendship, unembitter'd by distrust,
Shall in immortal bands unite the just;
Devotion rais'd to rapture breathe her strain,
And Love in his eternal triumph reign!

GEO. STORY,
North-Green, Worship-Street, London.



Mr. THOMAS COOPER.

Preacher of the Gospel.

Aged 36.

THE METHODIST MAGAZINE,

For AUGUST, 1800.

A ſhort ſketch of the LIFE of Mr. ROBERT ROBERTS, written by himſelf, in the year 1779, in a LETTER to the Rev. JOHN WESLEY.

Rev. and dear Sir, Bolton, July 7th, 1779.

WHEN you were at Liverpool in the Spring, you deſired me to write an Account of my Life; but, at that time I had little thought of doing it, as I could not ſee that it would anſwer any valuable end. Having, however, had time to conſider the matter ſeriouſly, I now judge it may be of ſome uſe to thoſe into whoſe hands it may fall, eſpecially to thoſe among whom I have preached the word of God. I have therefore ventured to ſend you a ſketch of the moſt material things I can recollect reſpecting myſelf; and I pray God that it may be a mean of promoting his glory, and the cauſe of Religion in the world.

I was born in the year 1731, at Upton, near Cheſter. My parents were reſpectable farmers. My mother died when I was but eight years of age; and my father when I was ſixteen, to my unſpeakable loſs. They were induſtrious, frugal, and prudent, and took more care of their children's morals and education, than moſt parents do. While my father lived, I was employed in his buſineſs; but after his deceaſe, I was put apprentice to a wheel-wright in Cheſter.

As I was brought up a member of the eſtabliſhed Church, I attended the church ſervice, but underſtood neither the prayers, preaching, articles, nor homilies, being ignorant of the ſcriptures, and of the power of God. I have reaſon to believe, that the words of St. Paul, were but too applicable to myſelf, and the generality of thoſe among whom I then lived;—"we ourſelves,

ſelves, alſo, were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another."

I was in great bondage, thro' fear of death, from my infancy; and an entire ſtranger to the way of peace. I had no notion of ſalvation thro' a Redeemer, and knew no more of the nature and neceſſity of the new-birth, than Nicodemus did: Nor do I remember, that I ever heard one goſpel ſermon till I was above twenty years of age; ſo that I have reaſon to add, I was at that time "without Chriſt, being an alien from the common-wealth of Iſrael, a ſtranger from the covenants of promiſe, having no hope, and without God in the world." And yet I was kept from the commiſſion of ſcandalous ſins. I was ſober by conſtitution, diligent in buſineſs, and very careful. And as I went to church oftener than many, I was deemed by myſelf, and thoſe who knew me, better than others. But I was a great ſinner before God, and a child of wrath; my heart was deceitful above all things, and deſperately wicked; and my tempers, words, and actions, were abominable in his ſight, with whom I have to do.

The firſt good impreſſion, as far as I can recollect, that was made upon my mind, was by a few words dropped by Mr. Thomas Briſco, without any ſeeming deſign of his: But God ſent them home to my heart, and they were as a nail fixed in a ſure place. We had been ſchool-fellows when very young, and when I went to live in Cheſter, we were intimate companions, till he became religious. But then I avoided him, as tho' he had had the plague, becauſe he was called a Methodiſt. Nevertheleſs, I retained a ſecret reſpect for him. About two years after his converſion, being in company with him and his brother, he happened to mention ſome rude uſage they had met with that day, as they returned from the Church; among other things the people cried out,—"There go the ſanctified Methodiſts!" He pitied their ignorance, and with a good deal of fervour wiſhed, that what they had ſaid were true; adding, "If I was ſanctified, I ſhould not be long out of heaven." He talked about death, as tho' he was not afraid of it, but rather as if it were a deſirable event. This ſtruck me indeed, and made a deep impreſſion on my ſoul, and convinced me that there was ſomething in religion which I was a ſtranger to.

From this time I entertained a good opinion of the Methodiſts; and believed them to be the ſervants of the living God. I began to pray, and ſtrive againſt ſin; I likewiſe reſolved to join the Society, but not yet: For I knew, if I went among them, I muſt ſuffer perſecution. At that time the Methodiſts were looked upon as the worſt of men, and the moſt horrible things were laid to their charge that could be invented. They were repreſented

preſented as hypocrites, blaſphemers, diſturbers of the peace of families, and of the Nation. And to aſſociate with them was ſaid to be the way to deſtroy body, ſoul, and ſubſtance. Others, indeed, might curſe and ſwear, get drunk, profane the ſabbath, and ſtarve their families, and yet be in no danger of perſecution, or ill-treatment of any kind; but on the contrary, were deemed innocent creatures, in compariſon of the Methodiſts, &c. I thought, I cannot bear this uſage where I am known, and from my relations and neighbours; but, if I live to the expiration of my apprenticeſhip, I will go to London, or ſome other place where I am not known, and then I will be a Methodiſt.

When I was about twenty-one years of age, Mr. Briſco invited me to hear Mr. John Hampſon. I went with him, but was very much aſhamed, and afraid of being ſeen by any that knew me. However, I was well-pleaſed with what the preacher ſaid, and believed him to be a meſſenger from God. Notwithſtanding this, I did not hear another preacher for near ſix months; for I feared perſecution. Nevertheleſs, I retained my good opinion of the people, and the way in which they worſhipped God; and now and then, I ſpoke a word in their favour. My deſires increaſed, I prayed frequently and more fervently, but was overcome by ſin, altho' I wiſhed to be delivered from it, and made many reſolutions againſt it;—but alas! I was without wiſdom and power, and too often was led captive by the enemy of ſouls. At length I took courage, and went to hear another preacher. The diſcourſe was made uſeful to me, and likewiſe the converſation of ſome pious young men, belonging to the ſociety. I reſolved, by divine Grace, to ſerve God, and ſave my ſoul. My mind became in a meaſure enlightened, and I was enabled to forſake my ſins, and ſinful companions, all at once. The latter was no hard taſk, for moſt of them fled from me, as ſoon as I was reported to be a Methodiſt; they were glad to get out of my way, leſt I ſhould reprove them, or cauſe them to be ſtigmatized with the ſame opprobrious name.

I now deſired admiſſion into the ſociety; and, after being examined by one of the preachers, reſpecting the ſtate of my mind, my motives, &c., I was favoured with that privilege; for ſuch I then looked upon it to be, and I ſee it in the ſame point of light at this day. And I hope, and believe, I ſhall have reaſon to praiſe God to eternity, that I ever was a member of that deſpiſed people, whom God hath greatly bleſſed, and, I truſt, he will continue to bleſs them for ages to come.

I now conſtantly attended upon all the means of grace. I went to church, and received the ſacrament, almoſt every Lord's-day. Divine light broke in upon my ſoul with ſo much clearneſs, that I was aſtoniſhed at myſelf, and was ready to ſay, Where have I been? And what have I been doing all my life till now? I com-

pared myself to a man, who, had lived all his life in a dungeon, and was brought fuddenly out of it into the full blaze of day. The Scriptures feemed new; as alfo the Common Prayer Book, and every thing that was fpiritual: And I was fully convinced, that the doctrines taught by the Methodifts, and thofe contained in the word of God, and the Common Prayers of the Church of England, muft ftand or fall together; there being no difference between them. I alfo faw, that the Methodifts had been greatly ... ed by ftanderers and evil reports, for inftead of finding them to be hypocrites, difturbers of the peace of families, enthufiafts, &c., I found them fincere, peaceable, humble, and rational Chriftians; minding the things of this world, in their place, and not neglecting thofe of another. For thefe reafons, my foul was firmly united to them.'

And now, I met with what I expected, viz. perfecution from relations, friends, and neighbours; and wherever I went, fome railed, and others curfed me, and faid, "It would be no more fin to kill me, than to kill a mad dog." Others pitied me, and curfed the falfe prophets, as they called the preachers, who had deceived me, and driven me out of my fenfes. Into whatfoever ftreet, or lane in the city I went, I met with reproach and cruel mockings. This was a great trial to me; yet, by the grace of God, I bore it; tho' fometimes fhame made it a fufficient exercife for all the patience, refolution, and grace I had. From my firft fetting out to be religious, I never denied the truth; neither would I fuffer its profeffors to be fpoken againft, without vindicating them to the utmoft of my power. And I thank God, I always found fomewhat to fay, that would either convince, or ftop the mouths of gainfayers; for, I have always obferved, that the word of God is quick and powerful, fharper than a two-edged fword; and that the enemies of the truth cannot ftand before it.

I had not been long among the Methodifts, before I was made fenfible of my guilt, mifery, and danger, and likewife of the abfolute neceffity of having an intereft in the Lord Jefus Chrift; that my fins might be forgiven, and that I might be born again; without which, I knew, I could not fee the kingdom of God. I fought the Lord with earneftnefs, day and night; and even wifhed it had been poffible for me to live without fleep, that I might have fpent all my time in this employment: Indeed, I did make a very little fleep ferve, tho' I wrought hard every day. The confideration, that I had wafted fo much of my fhort life, in a ftate of fin, ignorance, and rebellion againft fo good and merciful a God, greatly affected me; and I found it hard work to forgive the minifters I had fat under fo long a time, for not inftructing me in the eflential doctrines of the Gofpel; for, I was perfuaded, that if I had heard the truths of the Gofpel laid down in a clear manner, I fhould have been brought to an acquaintance with the Lord fome years before.

It

It was in the month of June, 1754, that I joined the Society; and about six weeks after, I experienced that peace which passeth all understanding: The Love of God was shed abroad in my heart, and his Spirit did bear witness with my spirit that I was his child. And now I blessed his holy Name, that ever I was born: I loved him who had first loved me; and with joy declared his goodness to my fellow-travellers, and we rejoiced together.

[*To be continued,*]

A SERMON, ON HEAVINESS THRO' MANIFOLD TEMPTATIONS.

[*Concluded from page 297.*]

4. PERHAPS next to poverty, we may place the death of those who were near and dear unto us: Of a tender parent, and one much declined into the vale of years; of a beloved child, just rising into life, and clasping about our heart; of a friend, that was as our own soul, next the grace of God, the last, best gift of heaven. And a thousand circumstances may enhance the distress. Perhaps the child, the friend, died in our embrace! Perhaps, was snatched away, when we looked not for it! Flourishing, cut down like a flower! In all these cases, we not only may, but ought to be affected: It is the design of God, that we should. He would not have us stocks and stones. He would have our affections regulated, not extinguished. Therefore,—"Nature, unreprov'd, may drop a tear."—There may be sorrow without sin.

5. A still deeper sorrow we may feel, for those who are dead while they live;—on account of the unkindness, ingratitude, apostacy of those, who were united to us in the closest ties. Who can express what a lover of souls may feel for a friend, a brother dead to God? For a husband, a wife, a parent, a child, rushing into sin, as a horse into the battle, and in spite of all arguments and persuasions, hasting to work out his own damnation? And this anguish of spirit may be heightened to an inconceivable degree, by the consideration, that he, who is now posting to destruction, once ran well in the way of life. Whatever he was in time past, serves now to no other purpose, than to make our reflections, on what he is, more piercing and afflictive.

6. In all these circumstances, we may be assured, our great adversary will not be wanting to improve his opportunity. He, who is always *walking about, seeking whom he may devour*, will then, especially, use all his power, all his skill, if haply he may gain any advantage over the soul, that is already cast down. He will not be sparing of his fiery darts, such as are most likely to find

an

an entrance, and to fix most deeply in the heart, by their suitableness to the temptation that assaults it. He will labour to inject unbelieving, or blasphemous, or repining thoughts. He will suggest, that God does not regard, does not govern the earth: Or, at least, that he does not govern it aright, not by the rules of justice and mercy. He will endeavour to stir up the heart against God, to renew our natural enmity against him. And if we attempt to fight the enemy with his own weapons, if we begin to reason with him, more and more heaviness will undoubtedly ensue, if not utter darkness.

7. It has been frequently supposed, that there is another cause, (if not of darkness, at least,) of heaviness; namely, God's withdrawing himself from the soul, because it is his sovereign will. Certainly he will do this, if we grieve his Holy Spirit, either by outward or inward sin; either by doing evil, or neglecting to do good; by giving way either to pride or anger, to spiritual sloth, to foolish desire, or inordinate affection. But that he ever withdraws himself, because he will, merely because it is his good pleasure, I absolutely deny. There is no text in all the Bible, which gives any colour for such a supposition. Nay, it is a supposition contrary, not only to many particular texts, but to the whole tenor of scripture. It is repugnant to the very nature of God: It is utterly beneath his majesty and wisdom, (as an eminent writer strongly expresses it,) "to play at bo-peep with his creatures." It is inconsistent both with his justice and mercy, and with the sound experience of all his children.

8. One more cause of heaviness, is mentioned by many of those who are termed mystic authors. And the notion has crept in, I know not how, even among plain people, who have no acquaintance with them. I cannot better explain this, than in the words of a late writer, who relates this, as her own experience. "I continued so happy in my Beloved, that, altho' I should have been forced to live like a vagabond in a desart, I should have found no difficulty in it. This state had not lasted long, when, in effect, I found myself led into a desart;—I found myself in a forlorn condition, altogether poor, wretched, and miserable.—The proper source of this grief is, the knowledge of ourselves, by which we find, that there is an extreme unlikeness between God and us. We see ourselves most opposite to Him, and that our inmost soul is entirely corrupted, depraved, and full of all kind of evil and malignity, of the world and the flesh, and all sorts of abominations." From hence it has been inferred, that the knowledge of ourselves, without which we should perish everlastingly, must, even after we have attained justifying faith, occasion the deepest heaviness.

9. But upon this I would observe, 1. In the preceding paragraph, this writer says, "Fearing I had not a true faith in Christ, I offered myself up to God, and immediately felt his love,"

love." It may be so; and yet it does not appear, that this was justification. It is more than probable, it was no more, than what are usually termed, the *drawings of the Father*. And if so, the heaviness and darkness which followed, was no other than conviction of sin, which, in the nature of things, must precede that faith when we are justified. 2. Suppose she was justified almost the same moment she was convinced of wanting faith, there was then no time for that gradually increasing self-knowledge, which uses to precede justification. In this case therefore it came after, and was probably the more severe, the less it was expected. 3. It is allowed, there will be a far deeper, a far clearer, and fuller knowledge of our inbred sin, of our total corruption by nature, after justification, than ever there was before it. But this need not occasion darkness of soul: I will not say, that it *must* bring us into heaviness. Were it so, the Apostle would not have used that expression, *if need be*: For there would be an absolute, indispensable need of it, for all that would know themselves: that is in effect, for all that would know the perfect love of God, and thereby be "made meet to be partakers of the inheritance of the saints in light." But this is by no means the case: On the contrary, God may increase the knowledge of ourselves to any degree, and increase, in the same proportion, the knowledge of himself and the experience of his love. And in this case, there would be no "desart, no misery, no forlorn condition;" but love, and peace, and joy, gradually springing up into everlasting life.

IV. 1. For what ends then, (which was the fourth thing to be considered,) does God permit heaviness to befal so many of his children? The Apostle gives us a plain and direct answer to this important question; "That the trial of their faith, which is much more precious than gold that perisheth, tho' it be tried by fire, may be found unto praise, and honour, and glory, at the revelation of Jesus Christ," ver. 7. There may be an allusion to this, in that well-known passage of the fourth chapter, (altho' it primarily relates to quite another thing, as has been already observed:) "Think it not strange concerning the fiery trial which is to try you, but rejoice that ye are partakers of the sufferings of Christ: That when his glory shall be revealed, ye may likewise rejoice with exceeding great joy." ver. 12, &c.

2. Hence we learn, that the first and great end of God's permitting the temptations, which bring heaviness on his children, is the trial of their faith, which is tried by these, even as gold by the fire. Now we know, gold tried in the fire, is purified thereby, is separated from its dross. And so is faith in the fire of temptation; the more it is tried, the more it is purified. Yea, and not only purified, but also strengthened, confirmed, increased abundantly, by so many more proofs of the wisdom and power, the love and faithfulness of God. This then,

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to increaſe our faith, is one gracious end of God's permitting thoſe manifold temptations.

3. They ſerve to try, to purify, to confirm and increaſe that living hope alſo, whereunto "the God and Father of our Lord Jeſus Chriſt hath begotten us again, of his abundant mercy." Indeed our hope cannot but increaſe, in the ſame proportion with our faith. On this foundation it ſtands: Believing in his Name, living by faith in the Son of God, we hope for, we have a confident expectation of the glory which ſhall be revealed. And conſequently, whatever ſtrengthens our faith, increaſes our hope alſo. At the ſame time, it increaſes our joy in the Lord, which cannot but attend a hope full of immortality. In this view, the Apoſtle exhorts believers in the other chapter; "Rejoice that ye are partakers of the ſufferings of Chriſt." On this very account; "happy are you; for the Spirit of glory and of God reſteth upon you." And hereby ye are enabled, even in the midſt of ſufferings, to "rejoice with joy unſpeakable, and full of glory."

4. They rejoice the more, becauſe the trials, which increaſe their faith and hope, increaſe their love alſo: Both their gratitude to God for all his mercies, and their good-will to all mankind. Accordingly, the more deeply ſenſible they are, of the loving kindneſs of God their Saviour, the more are their hearts inflamed with love to him,—*who firſt loved us*. The clearer and ſtronger evidence they have of the glory that ſhall be revealed, the more do they love him who hath purchaſed it for them, and *given them the earneſt* thereof *in their hearts*. And this, the increaſe of their love, is another end of the temptations, permitted to come upon them.

4. Yet another is, Their advance in holineſs: Holineſs of heart, and holineſs of converſation: The latter naturally reſulting from the former; for a good tree will bring forth good fruit. And all inward holineſs is the immediate fruit of the faith that worketh by love. By this the bleſſed Spirit purifies the heart from pride, ſelf-will, paſſion; from love of the world, from fooliſh and hurtful deſires, from vile and vain affections. Beſide that, ſanctified afflictions, have, (thro' the grace of God,) an immediate and direct tendency to holineſs. Thro' the operation of his Spirit, they humble more and more, and abaſe the ſoul before God. They calm and meeken our turbulent ſpirit, tame the fierceneſs of our nature, ſoften our obſtinacy and ſelf-will, crucify us to the world, and bring us to expect all our ſtrength from, and to ſeek all our happineſs in God.

6. And all theſe terminate in that great end. That our faith, hope, love, and holineſs, *may be found*, (if it doth not yet appear,) *unto praiſe* from God himſelf, *and honour* from men and angels, *and glory* aſſigned by the great Judge, to all, that have endured to the end. And this will be aſſigned, in that awful day,

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to every man *according to his works*, according to the work which God had wrought in his heart, and the outward works which he has wrought for God: And likewiſe according to what he had ſuffered; ſo that all theſe trials are unſpeakable gain. So many ways do theſe "light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

7. Add to this, the advantage, which others may receive, by ſeeing our behaviour under affliction. We find by experience, example frequently makes a deeper impreſſion upon us than precept. And what examples have a ſtronger influence, not only on thoſe who are partakers of like precious faith, but even on them who have not known God, than that of a ſoul calm and ſerene in the midſt of ſtorms; ſorrowful, yet always rejoicing; meekly accepting whatever is the will of God, however grievous it may be to nature; ſaying, in ſickneſs and pain, "The cup which my Father hath given me, ſhall I not drink it?" In loſs or want, "The Lord gave: The Lord hath taken away: Bleſſed be the Name of the Lord!"

V. 1. I am to conclude with ſome inferences. And, firſt, how wide is the difference between *darkneſs* of ſoul, and *heavineſs?* Which nevertheleſs are ſo generally confounded with each other, even by experienced Chriſtians! Darkneſs, or the wilderneſs-ſtate, implies a total loſs of joy in the Holy Ghoſt: Heavineſs does not; in the midſt of this we may *rejoice with joy unſpeakable.* They that are in darkneſs have loſt the peace of God; they that are in heavineſs have not: So far from it, that at the very time, *peace*, as well as *grace*, may be *multiplied unto* them. In the former, the love God is waxed cold, if it be not entirely extinguiſhed: In the latter, it retains its full force, or rather increaſes daily. In theſe, faith itſelf, if not totally loſt, is however grievouſly decayed. Their evidence and conviction of things not ſeen, particularly of the love of God, is not ſo clear or ſtrong as in time paſt: And their truſt in him is proportionably weakened. Thoſe, tho' they ſee him not, yet have a clear, unſhaken confidence in God, and an abiding evidence of that love, whereby all their ſins are blotted out. So that as long as we can diſtinguiſh faith from unbelief, hope from deſpair, peace from war, the love of God from the love of the world, we may infallibly diſtinguiſh *heavineſs* from *darkneſs*.

2. We may learn from hence, ſecondly, That there may be need of *heavineſs*, but there can be no need of *darkneſs*. There may be need of our being in *heavineſs for a ſeaſon*, in order to the ends above recited: At leaſt, in this ſenſe, as it is a natural reſult of thoſe *manifold temptations*, which are needful to try and increaſe our faith, to enlarge our hope, to purify our heart from

all unholy tempers, and to perfect us in love. And by consequence, they are needful, in order to brighten our crown, and add to our eternal weight of glory. But we cannot say, that darkness is needful, in order to any of these ends. It is no way conducive to them: The loss of faith, hope, love, is surely neither conducive to holiness, nor to the increase of that reward in heaven, which will be in proportion to our holiness on earth.

3. From the Apostle's manner of speaking, we may gather, thirdly, that even heaviness is not *always* needful. *Now, for a season, if need be:* So it is not needful for *all persons*; nor for any person at *all times*. God is able,—he hath both power and wisdom, to work when he pleases, the same work of grace, in any soul, by other means. And in some instances he does so: He causes those, whom it pleaseth him, to go on from strength to strength, even till they *perfect holiness in* his *fear*, with scarce any heaviness at all: As having an absolute power over the heart of man, and moving all the springs of it at his pleasure. But these cases are rare: God generally sees good to try "acceptable men in the furnace of affliction." So that manifold temptations and heaviness, more or less, are usually the portion of his dearest children.

4. We ought therefore, lastly, to watch and pray, and use our utmost endeavours to avoid falling into darkness. But we need not be solicitous how to avoid, so much as how to improve by heaviness. Our great care should be, so to behave ourselves under it, so to wait upon the Lord therein, that it may fully answer all the designs of his love, in permitting it to come upon us: that it may be a means of increasing our faith, of confirming our hope, of perfecting us in all holiness. Whenever it comes, let us have an eye to these gracious ends, for which it is permitted, and use all diligence, that we may not "make void the counsel of God against ourselves." Let us earnestly *work together with him*, by the grace which he is continually giving us, in "purifying ourselves from all pollution both of flesh and spirit," and daily "growing in the grace of our Lord Jesus Christ," till we are received into his everlasting kingdom!

A short Account of the Experience and Death of MARY SHARROCK, of Lamberhead-Green, near Wigan, Lancashire. By JOHN DUTTON.

IT must be acknowledged, that the influence which Christianity has upon the minds of young persons, is a demonstrative evidence in its favour, and furnishes a sufficient proof of the Divinity of its Author, to every unprejudiced mind. Let the Atheist rail at true religion, and the Deist pour forth floods of envy, to wash away

away the fabrick of Chriſtianity; yet, the experienced Chriſtian will ſtand unmoved at their railings, and endeavour, by a conduct ſuitable to his profeſſion, to ſtop the torrent poured forth. If the Deiſt would make a diſtinction, between *Moral Duties*, performed by the *aid* of *Reaſon*, and real *vital Godlineſs*, produced by a *living Faith*, he would then be aſſiſted to ſee Chriſtianity in its faireſt colours; to diſtinguiſh between outward ceremonies, and the inward principle of grace; to ſeparate the chaff of dead works, from the wheat of righteouſneſs; to inveſtigate without prejudice, the truths of the Goſpel, and derive, from ſuch a ſource of diſcoveries, things not to be found in any other author. The goſpel furniſhes the chriſtian with incontrovertible arguments againſt every principle of error, and facilitates his purſuits after divine felicity, by opening to his mind, the method, manner, and way, in which he is to attain it: it does not accommodate itſelf, to the baſeneſs and corruptions of human nature, neither does it open a correſpondence between ſin and holineſs; but enters its proteſt againſt the one, and confirms the other, by that ſolemn declaration,—"Without holineſs, no man ſhall ſee the Lord." This is a truth ſo fully atteſted, that it needs no further proof; all mankind ſeem to give credit to it, and many ſuppoſe themſelves poſſeſſors and ſupporters of it. What ſtrange infatuation! for men, who are without God in the world, to imagine the purity of the divine Nature can be brought into their ſouls, without experiencing true repentance and faith in Chriſt! What can be more abſurd and contradictory to reaſon, than to delight in our own faſhionable form, and by our finite performances, to attempt to lay a foundation for infinite rewards?

We produce the Experience of Chriſtians, as a caveat againſt infidelity and ſelf-righteouſneſs; we bring out of obſcure places, thoſe who were eminent for piety, and raiſe them on the conſpicuous ſtandard of WITNESSES for our LORD. We exalt the myſteries of the Croſs, by ſhewing the neceſſity and value of an all-ſufficient SAVIOUR. We elevate to the view of all nations, the ſacred Standard of a MESSIAH, who is come to reclaim mankind; and while we unfurl the banner of his mercy, we cry aloud, "*Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*" What philoſophical writings, or heatheniſh authorities, can bear a compariſon with this? Let the infidel produce them all, and they will be found inadequate to the taſk of ſaving one ſoul; but, the Goſpel effects this, and much more; it accompliſhes a change, both in young and old, ſo that from it they may draw the ſtreams of infinite pleaſure, and exquiſite joy.

The teſtimony of a believer is not a chimera, or produced from flights of fancy: No; it has God for its foundation, and his glory for its object and aim; when it is drawn from ſuch a ſource,

the pious are edified; the weak believer is ſtrengthened, and the conſolations of Iſrael abound to all the Church.

The ſubject of the following account, had written her experience in a plain, artleſs manner, for no other end, than to put her in remembrance of the things that God had done for her: From this, and what information her friends gave me, I have collected the following narrative of her life, experience, and happy death; that, like a mite thrown into the treaſury, it may prove a bleſſing to me, and a ſtimule to all thoſe who ſeek the kingdom of God.

MARY SHARROCK, was born in 1778, at a village near Wigan. Her father was brought up amongſt the Friends; but after his marriage, he became one of the Eſtabliſhment. Her parents being moral in their conduct, endeavoured to train up their children in the paths of obedience; which preſerved her from the vanities and allurements of the age. She was early impreſſed with a ſenſe of the religious duties which ſhe had to perform on the ſabbath-day, and felt great uneaſineſs if ſhe neglected any of them. But as ſhe increaſed in years, ſhe loſt her convictions, and grew indifferent to the things of greateſt importance. Nevertheleſs, thro' preventing Grace, ſhe eſcaped thoſe vanities which young perſons are moſt guilty of, and continued in ſome meaſure, under the fear of the Lord. The goſpel reached the village where ſhe dwelt, and a few were raiſed up as witneſſes of the converting Grace of God. Her parents went to hear, and were ſoon prevailed upon to join the Society; but her prejudices, at firſt, were ſo great, that ſhe was totally averſe to the Bible way of Salvation. Soon after, the preachers lodged at her father's houſe, and ſhe had frequent opportunities of hearing them diſcourſe on religious ſubjects; and being come to years of underſtanding, ſhe was capable of forming a right conception of the Truth, and of gaining a proper knowledge of the way which ſhe had ſo much deſpiſed. Nevertheleſs, ſhe ſtill reſiſted the light, ſhunned the company of the preachers, leſt they ſhould converſe with her about ſpiritual things, and diſregarded the faithful admonitions of her parents and others. How rebellious is man! How headſtrong in his own will! And how reſolutely bent upon trampling under foot every effort to ſave him.

In February 1795, her mother was brought near to the confines of eternity, and was waiting for a happy releaſe from the tabernacle of clay. Seeing her tender parent in ſuch a ſituation; arouſed the feelings of her ſoul, and forced her, for the firſt time, to pray with earneſtneſs, and to promiſe the Lord, that ſhe would ſurrender herſelf unto him, if he would but raiſe up her mother. The Lord anſwered the prayer, but ſhe ſoon forgot her promiſe and vow. This is not an uncommon caſe, and is one great inſtance of human frailty, by attempting things in our own ſtrength.

At

At the time of the preachers leaving the Circuit; one of them preached his farewell ſermon, from the words of our Lord, "If they hear not Moſes and the prophets, neither will they be perſuaded tho' one roſe from the dead;" this ſermon had its deſired effect; convictions for ſin, faſtened upon her mind, ſhe ſaw, and felt her ſtate; the curſes of the law ſounded in her ears, and her promiſes and vows, returned as a ſting to her ſoul: ſhe was now ſolicitous to be ſaved by grace, and to have the happy privilege of joining the ſociety. Whatever may be the ſubterfuges of a ſinner before he is awakened, yet he is glad to accommodate himſelf to the terms of the goſpel, when his ſoul is alarmed, and to be reconciled to Chriſt upon any conditions. For ſeveral days ſhe walked in heavineſs, and found her burden almoſt intolerable. A young woman calling upon her, earneſtly entreated her to go to the claſs-meeting; ſhe went, and there the Lord broke in upon her ſoul, delivered her from the load of guilt, and turned her lamentations into joy, by ſpeaking peace to her mind. What a conſolation was this to her parents! The joy, that was in heaven and earth, is not to be paralleled by the mirth of the world. The ſhock that ſatan's kingdom felt, is not fully known; a ſoul had eſcaped his power, and therefore, angels could rejoice! a child was made an heir of the kingdom of heaven, and therefore parents could be glad. What cauſe for triumph! what can ſtand a compariſon, with the believer, in ſuch a ſtate as this?

In proceſs of time, ſhe felt the trials incident to human nature; ſatan ſtrove to retard her progreſs, the world wanted to draw her back, and the impulſe of her own heart gave way to doubts and fears. However, the conſtant exerciſe of faith and prayer, proved ſufficient armour againſt theſe devices, and gave her to ſee the neceſſity of being eſtabliſhed in grace. It was now her conſtant petition at the throne of grace, that the Lord would confirm and eſtabliſh her in love. Her prayer was heard; ſhe obtained a cloſer union with her living Head; and taſted of thoſe pure joys derived from the fountain of divine Love. In all this, ſhe was not free from temptation, but met with trials and difficulties ſhe did not expect. One time ſhe was tempted to diſbelieve the Being of God, which greatly afflicted her; but the Lord diſpelled the cloud, and brought peace into her ſoul. On this happy occaſion, ſhe ſays, "I bleſs God for this deliverance, and I truſt "thro' grace, to be more ſtedfaſt, continually looking unto Jeſus, "the Author and Finiſher of faith. I am more happy, more "alive to God, more reſigned to his will; and I ſee a greater need "of depending wholly on him for all I want."

"O the infinite cares,
And temptations and ſnares,
Thy hand hath conducted me thro'!

O the

O the bleſſing beſtow'd,
By a bountiful God,
And the mercies eternally new!"

She continued in this happy frame for ſome time, when the Lord gave her to ſee a need of *entire ſanctification*. The ſight of inbred depravity; the clear diſcoveries of a Saviour's blood, able to waſh from *all* ſin, and a feeling ſenſe of the want of it, made her earneſtly plead with God, till ſhe experienced "the blood of Chriſt had cleanſed her from *all* pollution." The way was now clear before her; the path, tho' ſtrewed with difficulties, was now eaſily trod; the wings of faith enabled her to live above the clouds, and the ſprings of comfort continued to nouriſh her to the day of her death.

October 13, 1798, ſhe ſays, "I have had ſome trials from "the enemy, but not one more than abſolutely neceſſary for me. "I bleſs the Lord, for the grace and encouragement he gave me "from theſe words,—"As thy day ſo ſhall thy ſtrength be."

Nov. 11, "This day I thought myſelf unworthy of the leaſt "of God's mercies, or of meeting with his people; but I praiſe "him, for accounting me worthy, through the worthineſs of "Jeſus."

Dec. 2. "I feel a willingneſs to be altogether the Lord's, to "ſerve him in newneſs of life, to devote my little all to his glory, "and to find every earthly tie diſſolved, that I may reign with "him for ever."

Jan. 1, 1799. "I am, by divine permiſſion, brought to the "beginning of another year. O that it may be the beſt I have "ever yet ſeen. I am a monument of ſparing mercy. I do ex"perience the Lord to be nigh at hand."

March 17. "This has been a day of marrow and fat things "to my ſoul. While we were ſinging at the claſs, I thought from "what I felt, we ſhould have a good time: But the Lord was "better to me than my expectations; he healed a backſlider, and "watered every ſoul."

"O may my heart and mind,
Continually aſcend,
That haven of repoſe to find,
Where all my troubles end."

March 31. "Scripture informs me, that—"there remaineth "a reſt for the people of God." Experience tells me it is not a "reſt from temptation and ſuffering here; theſe things I expect "in a body of clay, yet I find it to be,

"A reſt, where all our ſoul's deſire,
Is fixt on things above;
Where pride and unbelief expire,
Caſt out by perfect love."

April

April 27. "This has been a day of ſore trial: I have been "much haraſſed in my mind. Oh, thou Friend of ſinners, un- "dertake my cauſe; work in me thine own will. Let it ever be "my cry,—"Father, thy will be done:" and give me the power "conſtantly to offer up myſelf to thee."

May 12. "I have had a good day; I felt ſomething of what "the Apoſtles felt, when they were filled with the Holy Spirit: "Yet ſtill I cry for more of thy fulneſs, Lord."

June 2. "I feel alive to him my living Head, altho' my trials, "thro' afflictions, are of ſuch a nature, as to awaken deſpair of "overcoming; yet thro' the aid of true religion, the word of "the living God, and faith in the Lord Jeſus Chriſt, I am ſo "ſtrengthened in the inner man, as to come off more than con- "queror."

16th. "It ſeems the Lord is going to call me into eternity; "and tho' I can give myſelf into the hands of my great Re- "deemer, yet I find it difficult to part with thoſe who are ſo nearly "allied to me, whilſt they are in their ſins and unforgiven."

From this time ſhe began very ſenſibly to decline, and ſaw very clearly the time of diſſolution was at hand. Her patience and reſignation were remarked by every one who ſaw her, and the ſacred deſire to enter the realms of bliſs, was manifeſt in all her expreſſions. Sometimes her pain was ſo acute, as to make her, for a few moments, inſenſible to objects around her; yet ſhe became as ſenſible as ever when ſhe felt a little eaſe, and could ſay with the poet,

"Labour is reſt, and pain is ſweet,
If thou my God art here."

On the day before ſhe died, ſeveral friends came to ſee her, and found her in ſo comfortable a frame, as confirmed them in their faith of a reſurrection and future ſtate. While ſhe repeated the following verſe, they ſenſibly felt the Lord to be preſent, and were greatly refreſhed with the comforts of the Holy Spirit;

"Come on, my partners in diſtreſs,
My comrades thro' the wilderneſs,
Who ſtill your bodies feel;
Awhile forget your griefs and fears,
And look beyond this vale of tears,
To that celeſtial hill!"

Next morning, ſhe was very much reſigned to the will of the Lord. Being viſited by one of the preachers, ſhe gave a ſatisfactory anſwer, concerning the full aſſurance of hope, that raiſed her ſoul to heaven. As the time of her departure drew near, ſhe expreſſed the joy ſhe ſhould have in meeting with various friends

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in paradiſe: And while ſhe lay contemplating thereon, and anticipating the bleſſed moment, ſhe quietly ſunk into the arms of death, and reſigned her ſoul into the hands of her Redeemer, in the 21ſt year of her age.

Preſton, Sept. 20, 1799.

An Account of Mr. GEORGE BALL, of Plymouth-Dock.

By Mr. RICHARD RODDA.

My Chriſtian Reader,

MY Acquaintance with Brother BALL was ſhort, only a few months; but, I bleſs God, that I had ever the pleaſure of knowing him, and of repeatedly hearing the glorious teſtimony he bore for God. He was one that not only experienced juſtification by faith, which brings deliverance from the guilt and power of ſin; but, I believe, felt what he ſpake, when he teſtified, That the blood of Jeſus Chriſt had cleanſed him from all unrighteouſneſs. A clearer witneſs of what Mr. WESLEY termed Chriſtian Perfection, I never ſaw nor heard. He had indeed been for many years a burning and a ſhining light, as all who knew him can teſtify. He was one of the ſtewards of this Circuit, and filled that office with an integrity and dignity that adorned it. Great part of the following memoirs were wrote by him in bed. He had a Bible laid on a chair by his bed-ſide, on which he reſted his paper to write; a part of which he delivered to me more than a month before his death. He, at that time, deſired I would preach a ſermon after his deceaſe, "from thoſe words, ſaid he, which are always precious to me,"—"*The Lord is my portion, ſaith my ſoul.*" I complied with his requeſt in the beſt manner I could, and hope, all I ſaid, to a very large congregation, will not be in vain. I am now complying with his requeſt whilſt living, and that of his pious friends, now he is gone, in publiſhing this account to the world: Hoping that many may be ſtirred up to imitate his example, and thro' the exerciſe of faith and patience, inherit the promiſe of eternal life. So prays, thy affectionate brother in tribulation,

R. RODDA.

Plymouth-Dock, April 12, 1800.

For many years I have been a reader of the Methodiſt Magazine, and do think there is no periodical publication can compare with it; but I muſt ſay, there is no article inſerted in that work, that has been ſo profitable to me, as the holy life and triumphant death of the ſaints. There I ſee the faithfulneſs of our promiſe-keeping God, in ſupporting them thro' life, giving them victory over death, and ſuch anticipations of future glory, that their expreſſions

preſſions have been more like ſaints in glory, than thoſe of creatures inhabiting tenements of clay.

I think it would greatly edify the myſtical body of Chriſt, if many others, whoſe praiſe is in the churches, would publiſh to all, what God has done for them and theirs. I ſee the utility of this, and will ſpeak for God, for he hath done marvellous things for me and mine, plucking ſome as brands from everlaſting burnings.

My parents were members of the eſtabliſhed church. My mother was moral, and very charitable to the poor; my father, like too many farmers, ſet no good example before his children. I ſhall not particularize what paſt in my carnal ſtate; ſuffice it to ſay,—I was wicked to an extreme; my ſins were moſtly committed in the dark, when no eye ſaw me but God;—

"Thro' darkeſt ſhades his eyes can eaſier paſs,
"Than ſhine the rays of light thro' brittle glaſs."

God frequently ſhewed me, that the wages of ſin was death; but I ran upon the thick boſſes of his buckler, and would have none of his counſel or reproof. But O! the loving kindneſs of God purſued me. Surely he is not willing that any ſhould periſh, but that all men ſhould be ſaved.

In March, 1786, the Lord was pleaſed to lay his chaſtening hand upon me, for which I ſhall praiſe him to all eternity. This affliction continued for ſome weeks; during which time I loſt all my wicked companions, and never joined them any more. Tho' I was not fully awakened to ſee my danger, yet the Lord gave me a diſlike to the ſins I before loved. I then thought, that going to church, and being moral, was all the religion which Jeſus Chriſt required of his creatures: I therefore began to attend conſtantly the church and ſacrament. Having the Week's Preparation, I learnt a prayer for the morning and evening, and repeated them daily. Now the Lord began to work upon my heart: He took away that diſlike I had to his people, and inclined me to go and hear them. I went to hear a Calviniſt miniſter, his text was,—"Who is this that cometh up out of the wilderneſs, leaning upon her beloved?" I liked it well, and thought I would attend that place. The people ſeemed as gay as thoſe that went to the church, which ſuited me very well, and a young woman, with whom I then kept company, and who is ſince become my wife. There did not appear to be any mortification or ſelf-denial among them.

Afterwards I went to hear the Methodiſts. Here I was told, that I muſt be born again, or die for ever. Some of the people came about me, and ſpake of the happineſs of inward religion. They told me, that real godlineſs had the promiſe of the life that now

now is, and of that which is to come. My soul imbibed their instructions, which distilled like dew on the mown-grass; and I concluded, that I must experience the pardon of my sins thro' the blood of the Lamb. I and the young woman before mentioned, were invited to a class-meeting. We were both under deep convictions. Now the hand of God more powerfully wrought upon me; my sins were set in order before me, and the burden of them was intolerable, the remembrance of them was greatly embittered, and I was determined, by the grace of God, to leave them.

I met in class a few weeks, and on the 16th of January, 1787, was admitted into society by Mr. Myles. I thank God, to the present moment, for inclining me to cast in my lot with this despised people. I could, and still can say, "this people shall be my people, and their God shall be my God," and my guide, unto death. I now saw the value of precious time, and how much of mine had been spent in the service of satan; which was cause of great regret. I constantly attended all the means of grace, and in these I was more enlightened, and more deeply convinced of sin, of helplessness, and misery, without Christ; but in him I had some hope. Many times I was afraid to lie down at night, fearing I should open my eyes in everlasting burnings. When I awoke in the night, I got up to pray. I thought the brute creation were happier than myself, and would gladly have exchanged my situation for theirs. This was often my language,—"I am lost and damned for ever." Yet at times I had hope. I continued in this state until New-year's-day, 1788, when the Lord spoke peace to my soul. My night was then turned into day, and my sorrow into joy. I knew that God for Christ's sake had pardoned all my sins.

I went on rejoicing in his love for some weeks, and concluded that my warfare was over, and that the enemy had no more to do with me. But I soon found my mistake. Grace indeed did reign in my heart thro' righteousness, and my enemies were kept under, but not entirely destroyed. The love of God shed abroad in my heart sweetly constrained me to love all mankind, and I longed for all to taste the grace that found out me. I prayed for all men, particularly for my relations. I invited my sister and her husband to go with me, and hear the word preached. She gladly consented. She heard and felt, and soon became a follower of Jesus. But her husband said, "I will sooner be damned, than be a "Methodist!" Oh, the mercy of God in sparing sinners! A little after he was prevailed on one night to go and hear Mr. Cole, and soon after joined the Society.

My father and mother lay near my heart, and I longed for their salvation: they were betwixt seventy and eighty years of age; and during this period, had no experimental knowledge of God.

We

We lived seven miles from each other, but I often saw them; and always warned them of their danger, insomuch that they could not bear my company, and would endeavour to shun me. My youngest brother, living at home with them, I sent him several letters on the great things of eternity, and God was pleased to send his blessing with them, so as to reach his heart. Tho' he lived four miles from a Methodist Society, yet he went there and joined it, and is to this day a pattern of piety, and zealous of all good works.

My mother was taken ill on a Thursday;—on the Saturday following I heard of it, and the next morning went to see her. But O the distress of my soul, to see a tender mother dropping into the shades of death, without knowing whither she was going! I told her the change she must feel before she could stand with joy before God. She seemed quite unconcerned about a future state; she was whole, and felt no need of the heavenly Physician. I laid before her the terrors of God's law which she had broken, and that hand of justice, which pursues and punishes the guilty. I then went to prayer, and begged that God would shew her the way of salvation; but I never found my prayers so return to me, before nor since; if I had been a Calvinist, I should have given her over for a lost reprobate. I told her plainly, that she was a dying woman, and quite unprepared for death: I begged her to have done with the world, and strive to lift her heart to God, that he might enlighten her soul. I intreated her, to spend all her time and strength in calling upon the Lord for mercy. She now took my advice. She cried to the Lord in good earnest, and it was not in vain. I prayed with her twice afterwards, and found great liberty and comfort. At night I was obliged to leave her, but she appeared seeking the Lord with her whole heart. This may seem strange, for so great a change in ten hours time; but we dare not limit the power and mercy of God, it reaches almost to the gates of hell. On the following Tuesday she declared, that she was not afraid to die, but was saved from the fear of death and hell. Next morning, at 3 o'clock, she said to her daughter,—"Who has Thomas got down stairs singing * with him so beautifully? I never heard them sing so before." She was answered, "There is no one below." Soon after, she heard it again, and was surprised that all in the room did not hear it; "Now, said she, it is more beautiful than before."—Then she said, "I know what it is;—I shall soon be with them." About 5 o'clock the same morning, she departed, and joined this heavenly host, who had comforted her in her dying moments.

Not long after, my sister's son, a young man about 19 years of age, went to hear Mr. Suter, and the Lord alarmed his soul: I think, I never saw a more sincere seeker. A few months after, he came again to this town, and caught the small-pox. The disease

* The church singers used to sing in the house.

was very heavy; but he bore it with great patience, and continued day and night calling upon Jesus, to shed abroad his love in his heart, and then he would willingly die. His soul was athirst for God, but the malignant disorder deprived him of reason, and soon after of life. Nevertheless, I believe God can never cast off such an importunate soul, as he was, who hated sin, and longed for his salvation; I have no doubt but I shall see him in the last day at the right-hand of God.

I had now been about four years in the society, and three of these in a justified state. Often, during these three years, I had been with Jesus upon the delectable mountains of transport and joy; I had also, like Paul, been more than a day and a night in the deep. Ever since I have joined the people of God, the means of grace have been my delight; all opportunities of worshipping God, public and private, class-meetings, and prayer-meetings, have been much blest to me. The Lord often shewed me the necessity of universal holiness, and I fought after purity of heart as a pearl of great price. One night, as I was reading Mrs. Rowe's letters, in which she mentions her experience, "That sin was destroyed;—that Christ was all in all;—that the plenitude of the Godhead dwelt in her soul;"—I thought the same blessings were for me;—and that the Lord was willing to give them now. I instantly received,—"fulness of love,—fulness of God."—This was heaven below. I realized the divine presence; and wherever I cast my eyes, I saw some rays of his glory. O what a constant paradise did I enjoy for four or five weeks! I knew that Christ had taken full possession of my heart, and was come, by his Spirit, the second time, without sin unto salvation. I could appeal unto Him who knoweth all things, that his precious blood had cleansed me from all unrighteousness;—and, to my heart-searching God, that I loved him with all the powers of my soul. Satan tempted me to doubt of this great change which Jesus had wrought in me, but I knew the enemy was a liar, for the abiding witness of the Holy Spirit was given me. I could look into eternity with transporting joy: My soul transcended this terrene, in contemplation of that blest abode, and say,

"There sits my Saviour dress in love,
"And there's my smiling God."

O with what ecstasy and assurance could I sing,

"There is my house, my portion fair,
"My treasure and my heart is there,
"And my abiding home."

I now more sensibly felt my inability to stand without Christ, and that it was from him I received spiritual life every moment. I knew

knew that he was my Prophet, teaching me the deep things of God; and conſtantly leading me in the path of humility, into a nearer imitation of his own bleſſed example. I knew that he was my Prieſt, and that every moment I wanted the virtue of his blood, and his prevalent Interceſſion. He was my King and Lawgiver, he had taken the reins of government into his hand, and my whole heart could ſay, "Thy will be done, not mine." But after a time I found, that we cannot enjoy univerſal holineſs, without conſtant watchfulneſs and prayer. I loſt much of my happineſs in an unguarded moment, which I ſhall now relate, that others, who enjoy Chriſt in a pure believing heart, may take heed, leſt thro' unwatchfulneſs they loſe that Pearl of great price. A profeſſor having committed that ſin into which David fell, brought a great reproach upon the cauſe and people of God; inſomuch that ſome were turned out of the way, and have never been in it ſince. One day hearing ſome perſons talking of his crimes, I at firſt felt ſorrow and pity, but being intereſted in behalf of one whom he had deceived, I ſoon joined with them, and ſpake unguarded expreſſions; hereby I found I had loſt the preſence of my beſt Friend; that Friend who ſticketh cloſer than a brother. No longer could I look around and ſee his Majeſty and Glory;—nothing appeared but dark clouds on every ſide;—I was beſet with powerful temptations, as if all hell was let looſe, and my poor ſoul was in danger of being plunged in the whirlpool of deſpair. But the violence of this trial did not long continue; Tho' I had grieved the Spirit of God, yet his loving-kindneſs did not utterly depart, but in a meaſure ſupported me in the trying hour; and made me reſtleſs until I felt again his pardoning love. But I did not recover that conſtant heaven which I had before. I was very ſenſible of my loſs, and ſtrove with all my might to recover it; my earneſt prayer was, that God would again ſtamp his image on my heart.

Sometime after this, my ſoul was much drawn out in prayer for all mankind. One night, being at prayer in the dark, I felt a ſtrong inclination to pray for the Clergy of the Eſtabliſhed Church; I had not ſpoke many words before I felt a ruſhing wind paſs by me, and ſomething ſeemed to fall on the bed near me, and made it ſhake with as much violence as if I had fallen on it myſelf; this made me tremble for fear. About three weeks after, while I was engaged in the ſame duty, I was ſerved in the ſame manner. Theſe things gave me to ſee, that ſatan much diſliked the exerciſe of prayer, and that praying for the ſalvation of ſouls, very much diſpleaſed him.

I ſhall now relate one of the moſt powerful accuſations of ſatan which I had ever known. I aſked a favour of one, who, at firſt ſeemed to deny me; I was more importunate, and ſaid, I would bow down to obtain it; I did ſo, and it was granted. Now, tho' the

the asking and obtaining the favour was not sin, yet bowing to a creature, I thought was idolatry. I was much condemned, and almost despaired of mercy. The next day my distress was greatly increased. I thought that hell was moved from beneath to receive me, and its flames appeared ready to kindle upon me; I could not work, but took my bed, and sent for a minister to pray with me; but all was in vain. If ever I was inspired by a diabolical spirit, it was then; for I could take the devil's part, and argue against all who talked with me. This was indeed the hour and power of darkness. Lord, what is man when forsaken of thee! The sport of devils. I pray God that he may ever keep me, and all the followers of Jesus, from such another trial. It lasted ten or twelve days; and then the Lord in great mercy, lifted upon me the light of his countenance, which I hope ever to acknowledge with gratitude.

I will now relate what God did for my father. He was near eighty years of age before he took one step in the way to happiness. We got him to hear the word a few times, and the Lord began to illuminate his soul, and give him a love for the word. He seemed happy when in my company, and enquiring the way to Heaven. Sometimes he would leave his farm for two or three weeks, and come to town, that he might have better opportunities of using the means of grace. Tho' he was lame, yet would he rise early in the morning, to bewail his mispent life, and then go to the house of prayer. He sought the Lord about two years, and then the great Deliverer came. One day while he was in the field, almost driven to despair, he crept among the thorns, and poured out his soul to God in the best manner he was able; the Lord heard and answered him, and cast all his sins as a stone into the depths of the sea; and shed abroad his sweet forgiving love in his heart. The next day he came to town to tell me what Jesus had done for him; and he greatly rejoiced in his forgiving God. He lived more than a year, a monument of grace and mercy, and then quitted the stage of mortality, triumphing in redeeming love: Leaving behind him an indubitable testimony that he was gone to Jesus.

I hope, what I have said of my parents, will encourage children, who fear and love God, to persevere in prayer for their parents, not doubting, but the Lord will answer them to the joy of their hearts. Too many professors seem content to eat their morsel alone, and are often silent, when they should be telling what the Lord hath done for them. The more we receive from God, the more we shall desire the salvation of all around us. Could we say with David, "the zeal of thine house hath eaten me up," we should never be ashamed to speak for God. "Thou shalt in any wise rebuke thy neighbour, and shalt not suffer sin

rest

upon him," is a plain command, and happy are they that constantly obey it.

I now find sweet consolations from God, and he refreshes me with the streams of that river which makes glad his city: But I long to swim in the boundless ocean; to be lost in the immensity of his Love, that I may glorify him with all my ransomed powers. I do hang upon a crucified Redeemer. I know he has drawn the sting of death, and put that enemy under his feet; he has made the passage to glory safe and easy. I have often sweet communion with him, and long to have his fair image again impressed on my heart. But ah! how unlike my Redeemer in humility, patience, and resignation to the will of God! I think too much on the transient things of this world, which are passing away as a shadow.

[*To be continued.*]

Extracts from Dr. GILLIES's Historical Collections.

[*Continued from page* 314.]

In 1522, Luther wrote to Melancthon to provide him a lodging at Wittenberg; having translated much of the Bible into Dutch, it was necessary for him to confer with learned men, and to have their assistance about the same. Melancthon, knowing the rage of the Papists, and Cæsar's threats to subvert the gospel, was much troubled, and gave himself up to grief, sighs, and tears; whereupon Luther wrote to him: "In private conflicts I am weak, and you are strong; but in public conflicts, you are found weak, and I stronger; because I am assured that our cause is just. If we fall, Christ, the Lord and Ruler of the world, falleth with us; and suppose he fall, *Mallem rucre cum Christo, quam regnare cum Cæsare*, I had rather fall with Christ, than stand with Cæsar. I extremely dislike your excessive cares, with which you say, you are almost consumed. That these reign so much in your heart, is not from the greatness of the danger, but the greatness of your incredulity. If the cause be bad, let us give it up, and flee back; if it be good, why do we make God a liar, who hath given us so great promises? saying, Cast thy care upon the Lord; be of good comfort, I have overcome the world. A man would fetch such sentences as these upon his knees from Rome to Jerusalem. If Christ be the conqueror of the world, why should we fear it, as if it could overcome us? Be courageous and cheerful, solicitous for nothing: The Lord is at hand to help us."

Luther used to be very frequent in prayer. Vitus Theodorus thus writeth of him: "No day passes wherein Luther spends not three hours, at least, in prayer. Once it fell out that I heard him:

him: What a spirit, what a confidence there was in his very expression! With such a reverence he sued for any thing, as one begging of God; and yet with such hope and assurance, as if he spake with a loving father or friend."

The day before his death, he dined and supped with his friends, discoursing of divers matters, and, amongst the rest, gave his opinion, that in heaven we shall know one another. After supper, the pain in his breast increasing, he went aside and prayed; then went to bed and slept; but, about midnight, being awakened with the pain, and perceiving that his life was at an end, he said, "I pray God to preserve the doctrine of his gospel amongst us; for the pope and council of Trent have grievous things in hand." After which he thus prayed; "O heavenly Father, my gracious God and Father of our Lord Jesus Christ, thou God of all consolation, I give thee hearty thanks, that thou hast revealed unto me thy Son Jesus Christ, whom I believe, whom I profess, whom I love, whom I glorify. I beseech thee, Lord Jesus Christ, receive my soul! O my heavenly Father, tho' I be taken out of this life, and must lay down this frail body; yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands. Lord, I render up my spirit into thy hands, and come to thee. Thou, O God of truth, hast redeemed me!" When he was dying, Justus Jonas said to him, "O Reverend Father, do you die in the constant confession of that doctrine of Christ, which you have hitherto preached?" To which he answered, "YEA;" which was the last word he spoke.

He was always constant in the truth, from the confession of which he could never be moved, either by promises or threats. He used to say, Three things make a divine, meditation, prayer, temptation; and that three things were to be done by a minister: 1. To read the Bible over and over. 2. To pray earnestly. 3. Always to be a learner; and that they were the best preachers, who spake, as to babes in Christ, in an ordinary strain, popularly and most plainly. He said, that in the cause of God, he was content *totius mundi odium et impetum sustinere*, to undergo the hatred and violence of the whole world. As he was mighty in prayer, so, in his sermons, God gave him such a gift, that when he preached, his hearers thought every one his own temptations were noted and touched. Some of his friends asking him the cause of this, "Mine own manifold temptations and experiences, said he, are the cause of it."

He would by no means endure that any should be called after his name; for, said he, "the doctrine which I teach is none of mine, neither did I die for any man; nor would Paul suffer this, 1 Cor. i. 13. We are Christians, and profess the doctrine of Christ." He died, 1546.

SOME

SOME INSTANCES OF THOSE IN BRITAIN.

1. PATRICK HAMILTON, in Scotland, having travelled into Germany, he became acquainted at Wittenberg, with thoſe eminent ſervants of Chriſt, Martin Luther, and Philip Melancthon, whereby he greatly increaſed in knowledge and learning. From thence he went to the Univerſity of Marpurg, where he was intimate with other learned men, eſpecially with Francis Lambert. By reaſon of his learning and integrity of life, he was had in admiration by many: But the zeal of God's glory did ſo eat him up, that he could not reſt till he returned into his own country, where the bright beams of the true light, which by God's grace were planted in his heart, began moſt abundantly to break forth, as well in public as in ſecret.

In proceſs of time, the fame of his doctrine troubled the clergy, and came to the ears of James Beaton, Archbiſhop of St. Andrews, who grew impatient, that by this means the kingdom of darkneſs was diſturbed; and therefore he ſo laboured with Patrick Hamilton, that he got him to St. Andrews, where, after divers days conference, he had his freedom and liberty, the biſhop ſeeming to approve his doctrine, acknowledging, that in many things there needed a reformation in the church; but, withal, fearing that their kingdom ſhould be endamaged, they laboured with the king, who was then young, and much led by them, to go on pilgrimage to St. Dotheſſe in Roſs, that ſo by reaſon of his abſence no interceſſion might be made to him, for the ſaving the life of this innocent ſervant of Jeſus Chriſt, who not ſuſpecting the malice that lodged in their hearts, remained as a lamb amongſt wolves.

The king being gone, Mr. Hamilton was ſeized by the biſhop's officers, and carried to the caſtle, and the morrow after he was brought forth unto judgment, and condemned to be burnt for the teſtimony of God's Truth. The articles for which he ſuffered, were about pilgrimages, purgatory, prayer to ſaints, and for the dead, &c. And that his condemnation might have the greater authority, they cauſed it to be ſubſcribed by all thoſe of eſteem that were there preſent; and, to make their number great, they took the ſubſcription of the very children who were of the nobility. Immediately after dinner, the fire was prepared, and he was led to execution; yet moſt men thought it was only to terrify him, and to cauſe him to recant. But God, for his own glory, the good of his ſervants, and for the manifeſtation of their brutal tyranny, ſo ſtrengthened him, that neither the love of life, nor fear of this cruel death, could once move him to ſwerve from the truth which he had profeſſed.

At the place of execution he gave to his servant, that had long attended him, his gown, coat, cap, and his other garments, saying, "After this, of me, thou canst receive no commodity, except the example of my death, which I pray thee to bear in mind; for, tho' it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall possess who deny Jesus Christ before this wicked generation," and, so, being tied to the stake in the midst of coals and timber, they set fire to some powder, which with the blast scorched his left hand, and the side of his face, but neither killed him, nor kindled the wood and coals, till they ran to the castle for more powder, and more combustible matter; which being at last kindled, with a loud voice he cried, "Lord Jesus, receive my spirit! How long shall darkness overspread this realm? and how long wilt thou suffer the tyranny of these men?" The fire was slow, and therefore put him to the greater torment. But that which most grieved him, was the clamour of some wicked men set on by the friars, who continually cried, "Turn, thou heretic; call upon our lady; say *salve regina*, &c." to whom he answered, "Depart from me, and trouble me not, thou messenger of satan;" and speaking to one Campbell, a friar, that was the ringleader, who still roared on him with great vehemence, he said to him, "Wicked man, thou knowest the contrary, and hast confessed the contrary to me; I appeal thee before the tribunal seat of Jesus Christ." After which words he resigned up his spirit unto God, in the year of Christ 1527; and within a few days after, the said friar died in a phrensy.

When those cruel wolves had, (as they supposed,) clean devoured the prey, they found themselves in worse case than before; for then, within St. Andrews, yea, almost within the whole realm, (who heard of that fact) there was none found who began not to enquire, wherefore Mr. Patrick Hamilton was burnt; and when his articles were rehearsed, if such articles were necessary to be believed, under the pain of damnation? Many began to doubt, that which before they held for a certain verity, insomuch that the university of St. Andrews and St. Leonard's college, principally by the labours of Mr. Gavin Logy, the novices of the abbey, and the sub-prior, began to espy the vanity of the received superstition. William Arithe, in a sermon preached in Dundee, spake somewhat more liberally against the licentious life of the bishops, than they could well bear. The Bishop of Brechin having his parasites in the town, buffeted the friar, and called him heretic. The friar passed to St. Andrews, a day was appointed to the said friar, to make repetition of the same sermon; and advertisement was given to all such as were offended at the former to be present. Shortly after this, new consultation was taken there, that some should be burnt; for men began liberally

to

to ſpeak. A merry gentleman, named John Lindſay, familiar to James Beaton, ſtanding by, when conſultation was had, ſaid, "My Lord, if ye burn any more, except ye follow my counſel, ye will utterly deſtroy yourſelves; if ye will burn them, let them be burnt in hollow cellars; for the ſmoke of Mr. Patrick Hamilton hath infected as many as it blew upon."

In 1534, the Archbiſhop of St. Andrews convened before him David Straton, a gentleman, and Mr. Norman Gourlay: The firſt of theſe had diſobliged the biſhop of Murray, in the matter of the tythes, but had nothing of religion in him; but when he was ſummoned to anſwer for hereſy, it troubled him exceedingly, and then he began to frequent the company of ſuch as were godly, and there appeared a wonderful change in him; ſo that, whereas before he deſpiſed the word of God; now all his delight was in hearing of it read to him; and he was a vehement exhorter of all men to peace and concord, and contempt of the world. He much frequented the company of the laird of Dun, whom God had marvellouſly illuminated; hearing that text read, (for he could not read himſelf,) "He that denieth me before men, or is aſhamed of me in the midſt of this wicked generation, I will deny him before my Father and his holy angels." At thoſe words, being ſuddenly as one revived, he fell upon his knees, and ſtedfaſtly lifting up his eyes and hands to heaven, at length he burſt forth into theſe words, "Lord, I have been wicked, and juſtly mayeſt thou withdraw thy grace from me; but, Lord, for thy mercy's ſake, let me never deny thee nor thy truth for fear of death, or any corporal pain." Being afterwards, together with Mr. Norman, brought to Judgment in Holy-rood-houſe, the king himſelf being preſent, means were uſed to draw this David Straton to make a recantation; but he perſevered in his conſtancy, ſtill denying that he had offended; and ſo they were both condemned to the fire, and in the year 1534, they were firſt hanged, and afterwards burnt.

Not long after the burning of theſe two holy men, there was one dean Thomas Forret, who uſed to preach every Lord's-day to his pariſhioners, out of the Epiſtles and Goſpels, as they fell in order: This was counted a great novelty; for none uſed to preach but the friars; and therefore they, envying him, accuſed him to the biſhop of Dunkeld for an heretic, and one that ſhewed the myſteries of ſcripture to the vulgar people. The biſhop, inſtigated by the complaint of the friars, called the ſaid dean Thomas before him, to whom he ſaid, "My joy, dean Thomas, I love you well; and therefore I muſt counſel you how to govern yourſelf:" The dean thanked him; and then he proceeded, "I am informed that you preach the Epiſtle and Goſpel every Sunday to your people, and that you take not your dues from them; which is very prejudicial to the churchmen; and therefore dean Thomas,

mas, I would have you take your dues, or else it is too much to preach every Sunday; for, by so doing, you make the people think that we should do so also: It is enough for you, when you find a good Epistle or Gospel, to set forth and preach the liberty of the holy church, and let the rest alone. Thomas answered, "My Lord, I presume none of my parishioners complain for my not taking my dues: and whereas you say it is too much to preach every Sunday, I think it is too little, and wish that your lordship would do the like." Nay, nay, dean Thomas, said the bishop, Let that be; for we are not ordained to preach: Then said Thomas, "Whereas you bid me preach when I meet with a good Epistle and Gospel, I have read them all over, and I know no bad ones amongst them; but when your lordship shews me such, I will pass by them." Then said the bishop, I thank God I never knew what the Old and New Testament was; and, dean Thomas, I will know nothing but my portuise and pontifical. Go your ways, and let all these fancies be; for, if you persevere herein, you will repent when it is too late. "I trust," said Thomas, "my cause is good and just in the presence of God; and therefore, I care not what follows thereupon;" and so went his way: But, shortly after,, he was summoned to appear before the Cardinal, by whom he was condemned and burnt for a chief heretic, and teacher of heresy.

But, notwithstanding all their bloody tyranny, the knowledge of God did wonderfully increase in Scotland, partly by reading, partly by brotherly conference, which so enraged the Popish party, that, in 1538, four persons of good quality, were burnt in one fire. The year after, were apprehended Jeremy Russel, a man of a meek and quiet nature, and Alexander Kennedy, of about eighteen years old; these two poor servants of Jesus Christ being brought before the Archbishop, and his associates, to judgment, Kennedy at first was faint, and would fain have recanted; but when all place of repentance was denied him, the Spirit of God began to refresh him; yea, the inward comfort began to burst forth, as well in his visage, as in words: For, with a chearful countenance and joyful voice, falling on his knees he said, "O eternal God, how wonderful is that love and mercy that thou beareſt unto mankind, and to me a vile caitiff, and miserable wretch above all others! for even now, when I would have denied thee, and thy Son, our Lord Jesus Christ, my only Saviour, and so have cast myself into everlasting damnation, thou, by thine own hand, hast pulled me from the very bottom of hell, and made me to feel that heavenly comfort which takes from me that ungodly fear wherewith before I was oppressed: Now, I defy death; do with me what you please; I praise God, I am ready." Then did they rail upon him and Jeremy, who also said unto them, "This is your hour and power of darkness;

now

now ye ſit as judges, and we ſtand wrongfully accuſed, and more wrongfully to be condemned; but the day will come when our innocency will appear, and ye ſhall ſee your own blindneſs, to your everlaſting confuſion. Go forward, and fulfil the meaſure of your iniquity." Shortly after they were condemned to die; and as they went to execution, Jeremy comforted Kennedy, ſaying to him, "Brother, fear not; greater is he that is in us, than he that is in the world; the pain that we are to ſuffer is ſhort, and ſhall be light, but our joy and conſolation ſhall never have an end. Let us therefore ſtrive to enter into our Maſter and Saviour's joy by the ſame ſtraight way which he hath taken before us. Death cannot hurt us, for it is already deſtroyed by him for whoſe ſake we now ſuffer." And thus paſſing chearfully on, they conſtantly triumphed over death and ſatan, in the midſt of the flaming fire, where they gave up their ſpirits to God.

In 1543, Cardinal Beaton, coming to Edinburgh, cauſed many perſons to be called before him; and, when he could prove nothing elſe againſt them, he cauſed four men to be hanged, upon ſuſpicion that they had eaten a gooſe upon a Friday; and a woman, with her child ſucking on her breaſt, to be drowned, for refuſing to pray to the virgin Mary. Many others he cauſed to be baniſhed, others to be impriſoned; and one John Rogers, a godly and learned man, that had fruitfully preached Chriſt Jeſus, to the comfort of many in Angus and Mearns, to be murdered in priſon, and then thrown over the wall, giving it out, that, by attempting to eſcape, he had broken his neck.

[*To be continued.*]

The loſs of His Majeſty's Ship AMPHION, of 32 guns, blown up in Hamoaze, September 22, 1796.

THE Amphion frigate, of 32 guns, Captain Iſrael Pellew, after having cruiſed ſome time in the North Seas, obtained an order to join the ſquadron of frigates, commanded by Sir Edward Pellew. On her paſſage, an hard gale of wind occaſioning ſome injury to the fore-maſt, obliged her to put into Plymouth, off which place ſhe then was: She accordingly came into the Sound, anchored there on the 19th of Sept., and went up into harbour the next morning about ſeven A. M.—On the 22d, at about half paſt four P. M. a violent ſhock like an earthquake was felt at Stonehouſe, and which extended as far as the Royal Hoſpital, and the town of Plymouth. The ſky towards Dock appeared red, like the effect of a fire: For near a quarter of an hour no one could diſcover what was the occaſion; though the ſtreets were crowded with people, running different ways in the greateſt conſternation. When the alarm, and confuſion, had a little ſubſided; it firſt began to be known, that the Amphion was

blown

blown up! Several bodies and mangled remains were found and picked up by the boats in Hamoaze; whose alacrity on this melancholy occasion was particularly remarked, and highly commended. The few who remained alive of the crew were conveyed, as fast as their mangled situations would permit, to the Royal Hospital.—As the frigate was originally manned from Plymouth, the friends and relations of her unfortunate Ship's company mostly lived in the neighbourhood. It is dreadful to relate what a scene took place;—arms, legs, and lifeless trunks, mangled and disfigured by gunpowder, were collected and deposited at the hospital, having been brought in sacks to be owned. Bodies still living, some with the loss of limbs, others having just expired, as they were conveying there; men, women, and children, flocking round the gates, and entreating admittance, whose sons, husbands, and fathers, were amongst the unhappy number! During the first evening nothing was ascertained concerning the Cause of this event, tho' an hundred reports instantly circulated. The few survivors, who by the day following had in some degree regained the use of their senses, could not give the least account. One man who was brought alive to the Royal Hospital died before night; another before the following morning: The boatswain * and one of the sailors appeared likely, with great care to do well. Three or four men who were at work in the tops were blown up with them, and falling into the water, were picked up very little hurt; these, with the two before-mentioned, and one of the sailor's wives, were supposed to be the only survivors, except the Captain, and two of the Lieutenants.

The following particulars were however collected from the examination of several people, before Sir Richard King, the Port Admiral; and the information that could be procured from those who saw the explosion from Dock.

The first person known to have observed any thing, was a young Midshipman in the Cambridge guard ship, lying not far distant from the place where the Amphion blew up; who having a great desire to observe every thing relative to a profession he had just entered upon, was looking at the frigate through a glass, as she lay close alongside of the sheer-hulk, and was taking in her bowsprit. She was lashed to the hulk; and an old receiving Ship, the Yarmouth, was lying on the opposite side, quite close to her; and both within a few yards of the Dock-yard Jetty. The Midshipman said, the Amphion suddenly appeared to rise altogether upright from the surface of the water, until he nearly saw her keel; the explosion then succeeded: The masts seemed to be

* Mr. Montandon, who had not long before been promoted into the Amphion, from the Russell, by Admiral Macbride, in the North Seas.

forced

forced up into the air, and the hull inſtantly to ſink.—All this paſſed before him in the ſpace of two minutes.

The man who ſtood at the Dock-Yard-Stairs, ſaid, that the firſt he heard of it was a kind of hiſſing noiſe; and then the exploſion, when he beheld the maſts blown up into the air. It was very ſtrongly reported, and erroneouſly inſerted in many newspapers, that ſeveral windows were broke at Dock by the exploſion, and that in the Dock-Yard there was much miſchief done by the Amphion's guns going off when ſhe blew up; but tho' the ſhock was felt as far as Plymouth; and at Stonehouſe, enough to ſhake the windows; yet it is a wonderful and miraculous fact, that ſurrounded as ſhe was in the harbour with Ships, cloſe alongſide of the Jetty, and laſhed to another veſſel, no damage was done to any thing but herſelf. It is dreadful to reflect, that owing to their intention of putting to ſea the next day, there were nearly one hundred men, women, and children, more than her complement on board, taking leave of their friends; beſides the company at two dinners that were given in the Ship; one of which was by the Captain.

Captain Iſrael Pellew, and Captain William Swaffield, of his Majeſty's Ship Overyſſel, who was at dinner with him, and the Firſt Lieutenant, were drinking their wine: When the firſt exploſion threw them off their ſeats, and ſtruck them againſt the carlings of the upper-deck, ſo as to ſtun them. Captain Pellew, however, had preſence of mind ſufficient to fly to the cabin windows; and ſeeing the two hawſers, one ſlack in the bit, and the other taut, threw himſelf with an amazing leap, which he ſaid afterwards, nothing but his ſenſe of danger could have enabled him to take, upon the latter; and ſaved himſelf by that means from the general deſtruction; though his face had been badly cut againſt the carlings, when he was thrown from his ſeat. The Firſt Lieutenant ſaved himſelf in the ſame manner, by jumping out of the window, and by being alſo a remarkable good ſwimmer; but Captain Swaffield being, as was ſuppoſed, more ſtunned, did not eſcape: His body was found on the 22d of October, with his ſkull fractured, appearing to have been cruſhed between the ſides of two veſſels. He was conveyed in an hearſe, and buried at Stonehouſe chapel.

The Centinel at the cabin door happened to be looking at his watch; how he eſcaped no one can tell, not even himſelf. He however was brought on ſhore, and but little hurt: The firſt thing he felt was the having his watch daſhed out of his hands, after which he was no longer ſenſible of what happened to him. The boatſwain was ſtanding on the cat-head; the bowſprit had been ſtepped for three hours; the gammoning and every thing on; and he was directing the men in rigging out the jib boom; when

ſuddenly

ſuddenly he felt himſelf driven upwards, and fell into the ſea; he then perceived he was entangled in the rigging, and had ſome trouble to get clear; when being taken up by a boat, belonging to one of the men of war, they found that his arm was broke. One of the ſurviving ſeamen declared to an officer of rank, that he was preſerved in the following aſtoniſhing manner: He was below at the time the Amphion blew up, and went to the bottom in the Ship: That he had a knife in his pocket, which he recollected; and taking it out cut his way thro' the companion of the gun-room, (which was ſhattered already with the exploſion); then letting himſelf up to the ſurface of the water, ſwam unhurt aſhore. He ſhewed the knife to the officer who heard this, and declared he had been under water full five minutes.

I alſo heard in the Dock-Yard, that one of the ſailor's wives had a young child in her arms; the fright of the ſhock made her take ſuch faſt hold of it, that tho' the upper part of her body alone remained, the child was alive, locked faſt in her arms, and likely to do well.

Mr. Spry, an auctioneer, who had long lived in great reſpectability at Dock, with his ſon, and godſon, had gone on board to viſit a friend: They were all loſt.

The man at the Dock-Yard Stairs ſaid, that about half an hour before the frigate blew up, one of her Lieutenants, and Lieutenant Campbell of the Marines, (nephew to Colonel Campbell,) and ſome of the men, got into the boat at the ſtairs, and went off to the Ship. Lieutenant Campbell had ſome buſineſs to tranſact at the Marine Barracks in the morning; and continuing there ſome time, was engaged by the Officers to ſtay dinner, and ſpend the evening with them; he thus would have eſcaped: But ſomebody who came from the Amphion ſaid, there were letters on board for Lieutenant Campbell; as they were ſome he was very anxious to receive, he left the barracks about half an hour before dinner to fetch them, meaning to return again directly: During the ſhort interval he was on board, the Ship blew up. He was a young man univerſally reſpected, and lamented by the Corps, and indeed by every one who knew him. One of the Lieutenants who loſt his life was the only ſupport of an aged mother and ſiſter; who at his death had neither friend nor relation left to protect and comfort them. The numbers of people who afterwards were daily ſeen at Dock in deep mourning for their loſt relatives was truly melancholy. Captain Pellew was taken up by the boats, and carried to Commiſſioner Fanſhaw's houſe in the Dock-Yard, very weak with the exertions he had made; and ſo ſhocked with the diſtreſſing cauſe of them, that he appeared at firſt ſcarcely to know where he was, or to be ſenſible of his own ſituation: when he was a little recovered, in the courſe of a day or two, he was

removed

removed to the house of a friend, Dr. Hawker, of Plymouth.

Sir Richard King had given a public dinner in honour of the Coronation. Captain Charles Rowley of the Unite frigate, calling in the morning, was engaged to stay; and put off dining, as he had previously intended to do, on board the Amphion. Captain Darby of the Bellerophon was also to have dined with Captain Pellew, and had come round in his boat from Cawsand Bay; but having some business concerning his Ship to transact with Sir Richard King, it detained him about half an hour longer at Stonehouse than he intended; and he was just gone down to the beach, and getting into the boat to proceed up Hamoaze, when he heard the fatal explosion. Captain Swaffield was to have sailed the next day; so that the difference of twenty-four hours would have saved this much-lamented, and truly valuable Officer. His brother, Mr. J. Swaffield of the Pay Office, being asked to the same dinner, had set out with him from Stonehouse; but before he had reached Dock, a person came after him on business, which obliged him to return; and thus saved him from sharing his brother's untimely fate.

Many Conjectures were formed concerning the Cause of what had happened: Some thought it was owing to neglect; that the men were employed drawing the guns, and contrary to rule had not extinguished all the fires, tho' the dinners were over: This however the First Lieutenant said was impossible, as they could not be drawing the guns, the key of the magazine being to his certain knowledge hanging up in his cabin at the time. Some of the men indeed declared that the guns were drawn in the Sound, before they came up Hamoaze. It was also insinuated that it was done intentionally, as several of the bodies were afterwards found without any clothes on, as if they had prepared to jump overboard before the ship could have time to blow up. As no mutiny had ever appeared in the Ship, it seems unlikely that such a desperate plot should have been formed, without any one who survived having the least knowledge of it; and it is a well known fact, that in almost every case of shipwreck, where there is a chance of plunder, there are wretches, so far destitute of the common feelings of humanity, as to hover round the scene of horror; in hopes of stripping the bodies of the dead, and seizing whatever they can lay their hands on in the confusion, to benefit themselves.

It was the fore magazine which took fire; had it been the after one much more damage must have ensued. The moment the explosion was heard, Sir Richard King arose from dinner, and went in his boat on board the hulk, where the sight he beheld was dreadful: the deck covered with blood, mangled limbs, and entrails, blackened with gun-powder; the shreds of the Amphion's pendant,

dant, and rigging, hanging about her, and pieces of her ſhattered timbers ſtrewed all around. Some people at dinner in the Yarmouth, though within a very ſmall diſtance, declare that the report they heard did not appear to be louder than the firing of a cannon from the Cambridge, which they imagined it to be, and had never even roſe from dinner, till the confuſion upon deck led them to think ſome accident had happened!

At low water, the next day, about a foot and an half of one of the maſts appeared above water; and for ſeveral days the Dock Yard men were employed in collecting the ſhattered maſts and yards, and dragging up what they could procure from the wreck. On the 29th, part of the fore-chains was hauled up, ſhattered and ſplintered, and all the bolts forced out; alſo the head and catwater. On the third of October, it was intended that an attempt ſhould be made to raiſe the Amphion between two frigates, the Caſtor and Iphigenia, who were accordingly moored on each ſide of her; but only a few pieces of the ſhip could be got up, one or two of her guns, ſome of the men's cheſts, chairs, and part of the furniture of the cabin. Some bodies floated out from between decks, and amongſt the reſt a Midſhipman's; theſe, and all that could be found, were towed round by boats through Stonehouſe Bridge up to the Royal Hoſpital Stairs, to be interred in their burying ground. Indeed the ſight for many weeks was dreadful; the change of tide waſhing out the putrid bodies, which were towed round by the boats when they would hardly hold together.—It is needleſs to enlarge on ſuch a ſubject; any one may be able to form an idea of it, when told that bodies continued to be found even as late as the 30th of November, 1796, when the Amphion having been dragged round to another part of the Dock Yard Jetty to be broke up, the body of a woman was waſhed out from between decks. A ſack was alſo dragged up, filled with gunpowder at bottom, and juſt topped with biſcuit; which in ſome meaſure confirmed an idea that had before gained ground, that the gunner had been ſtealing the powder to ſell, and had concealed what he could get out by degrees in the above manner; and that thinking himſelf ſafe on a day when every one was entertaining their friends, he had careleſsly been amongſt the gunpowder without taking the neceſſary precautions. As he was ſaid to have been ſeen at Dock very much in liquor in the morning, I think it ſeems probable that this might be the Cauſe of a calamity as ſudden as it was dreadful.

ON

ON THE EDUCATION OF CHILDREN.

LETTER IV.

Dear Sir,

MY former Letters comprize the Method I uſed to promote the religious Inſtruction of my Children. But I learned from the Religion of JESUS CHRIST, to regard their welfare in this, as well as a future world; yea, that there was a cloſe connection between ſtoring their minds with uſeful knowledge of the things of time, and promoting their happineſs in a future ſtate; becauſe every bleſſing of time, properly uſed, will certainly meet with its reward in heaven. By improving the talents of our children, we increaſe their opportunities of uſefulneſs; and conſequently, it will be their own fault, if their future bliſs be not increaſed in proportion. Hence thoſe parents who are truly crucified to the world, may ſafely uſe every lawful means in their power, to promote the welfare of their offſpring. They therefore ought to attempt ſuch a method of education, as may give their children a probability of general uſefulneſs, while, at the ſame time, they teach them to ſit in the loweſt place. Sentiments of this kind led me to enquire,—What ſort of Inſtruction it was in my power to communicate, that would give my children the greateſt opportunities of being uſeful in life? I thought, they are preparing for a dangerous voyage;—the rudiments of education, are the ſtores which they will need on their paſſage:—it is impoſſible to determine what they will meet with;—but it is my duty to provide them with neceſſaries for every poſſible hazard.

I had little doubt of their attaining what is taught in common ſchools; but it was an enquiry of ſome moment,—How a foundation might be laid for more general KNOWLEDGE, of thoſe ſubjects which concern us as members of civil ſociety, diſtinguiſhed from the particular branches of inſtruction, which merely affect our peculiar profeſſion or occupation in life. It is one thing to have a well-informed mind; another, to be proficients in our particular calling. We may be the latter, and yet remain comparatively barbarians. Nevertheleſs, if there be a ſound judgment, there will be a readineſs to cultivate that which is moſt important to ourſelves. Trace this ſentiment to its largeſt extent, and it diſcovers the pre-eminence of the enlightened ſtatesman, over the dark and rude ſavage: The latter can form his canoe, or hurl his dart, with much greater dexterity than the former; but his ſuperior information enables him to graſp the deſigns, and affect the intereſts of millions. Hence, to cultivate a knowledge of human nature, muſt be conſidered as an important deſign of education; becauſe, he that knows little of the heart, muſt be proportionably unfit for the influencing of others; whilſt

he, who is beſt acquainted with the ſprings of human action, and at the ſame time knows how to direct theſe to their beſt end, will be moſt calculated to ſucceed in his attempts to do good.

The queſtion that aroſe from theſe reflections, was,—How ſhall I begin, in early life, to fix thoſe principles which will produce ſuch effects? What ſort of information will moſt effectually direct the judgment, and at the ſame time, ſtimulate to a proper imitation of the wiſe and good? How ſhall induſtry and benevolence be excited, by all that my children may be taught? How ſhall they acquire a thorough knowledge of mankind, without ſuffering from the contagion of evil example? How ſhall they be made ſolicitous to uſe all their powers for great and good purpoſes? How ſhall I convince them, that no ſituation in life is too inſignificant, for us to attempt being univerſal bleſſings, to all we are connected with? How may they riſe above all the diſcouragements of their ſituation, ſo as to uſe all their talents to the beſt of purpoſes? Nothing appeared ſo likely to call forth every generous ſentiment, and raiſe them above all the diſcouragements, which depreſs the minds of millions, as the fixing deeply on their minds what had been done by others. Did I wiſh them to have a humbling view of the littleneſs of the moſt diſtinguiſhed men? To hide pride from them? Was I ſolicitous to fill them with ardent deſires for the happineſs of all around them, and to conceive of the human race, as of one blood with them, however divided by the diſtinctions of humanity? Did I wiſh them to ſee and conſider the over-ruling,—the over-guiding Hand, which ſuſtains and directs the whole? Was it the duty of a parent, in the education of his children, to provide for the nurture of the moſt pious and benevolent diſpoſitions in their minds? What means might be uſed for this purpoſe?

Theſe reflections almoſt anticipate an explanation of the method which appeared calculated to anſwer my ends. Could I cultivate, in my charge, a taſte for Hiſtory and Biography, theſe ſubjects in preference to many others, appeared conducive to ſuch purpoſes. For however abuſed theſe ſciences have been, yet if I miſtake not, to pious minds, few ſubjects, except thoſe immediately of a religious nature, have a greater tendency to promote humility, benevolence, and piety. The man whoſe heart is enlarged with LOVE TO GOD, neceſſarily feels an intereſt in the concerns of his fellow-creatures; hence ariſes a deſire to know the events which have taken place among men. The man whoſe heart glows with LOVE TO MEN, will naturally be ſtimulated to beneficent actions, by inſtances placed before him, of diſtinguiſhed zeal and induſtry. To provide for an acquaintance with hiſtory, and eminent characters, appeared to me of more conſequence, than that acquaintance with dead languages, which is uſually obtained in ſchools. Not that I ſuppoſe the one to be incompatible

compatible with the other; but rather, that boys who have some acquaintance with general history, will pursue the languages with greater avidity than others, because their minds will be so much the more capable of understanding the subjects treated of by authors in the learned languages.

The particular method which was pursued to promote their acquaintance with history, I forbear mentioning at present, as it will connect with it several observations on some other subjects, which I hope to give you in the ensuing Letters.

LETTER V.

Dear Sir,

MY last closed with an intimation that I hoped to give you some remarks on those subjects which were connected with history, as an important branch of education. The principal of these subjects were Geography and Chronology. If children, almost in a state of infancy, are capable of acquiring the rudiments of the learned languages, there cannot be a doubt, but they are equally capable, at the same period, of attaining the rudiments of these sciences. Hence, almost, at their first acquaintance with the use of words, my children were taught the general terms used in Geography, with the names of the principal cities in the world; and some steps were taken to give them an acquaintance with the outlines of chronological events. I have particularly noticed these subjects, because they do not in general appear to be considered as of that importance which they really are in education: at the same time the usual parts of instruction were not omitted. As my intention in communicating these lines to you, was not to lay down rules for the instruction of those who have the advantages of a liberal education; but only to hint at what might be of service to those whose situation deprives them of much help; I have therefore little more than noticed, what was really done, and which, were it more generally practised, would probably have a considerable influence on the happiness of a very numerous class of men. Persons of fortune who can send their sons to the best schools; and those young men, who have opportunities of attending well-conducted academies, certainly have advantages very superior to others. But there are many who have not these privileges, and whose parents are discouraged from attempting that improvement of their offspring, which is really practicable by them. Their discouragement arises principally from two causes; the one is, an apprehension that it would require a degree of time and application which they cannot command; the other is, that *no method* can be used which is preferable to the ordinary one of suffering children to get what they can at common schools, till they are old enough to go to

business.

buſineſs. Perhaps few perſons have tried how ſoon the human mind is capable of culture, and provided it be prudently watched over, how capacious it is of a great variety of ſubjects, without being overburdened.

Were conſcientious parents to do what in them lies, with regularity, diligence, and perſeverance; I do not ſee, but the children of ordinary tradeſmen, might have advantages in education which they are frequently deprived of. If, indeed, it be a fault to cultivate the minds of our offspring, thoſe parents who are moſt negligent, are moſt praiſe-worthy; but nature and religion both revolt at the thought, and plead more for the improvement of the minds of our children, than for the advancement of their fortune.

The attention that is paid to the inſtruction of boys in ordinary ſchools, will not be ſufficient for ſuch a variety of ſubjects, if parents do not ſecond it at home: And few perſons will do this to any purpoſe who do not ſeriouſly undertake it. Too many imagine, that they diſcharge their duty, merely by attempting to accumulate property for their families; and perſuade themſelves, that they have neither capacity nor opportunity for inſtructing their offspring; but would they be thought deſerving the name of parents, who ſhould neglect all means of providing for their children, and depend ſolely upon the exertions of others? Are parents the only perſons who are to avoid the labour of inſtructing youth? Did God deſign that this moſt important truſt, ſhould be delegated to thoſe who are actuated to the performance of it only by mercenary motives? Parents, ſurely, from numerous conſiderations, are the beſt tutors; and tho' they cannot, on many accounts, be the only ones, yet, perhaps, the caſes in which they are entirely prevented from ſuperintending their own charge, are very few.

Surely, nothing ſerves more ſtrongly to cheriſh filial affection, than the diſcharge of this part of our duty to our children: But by turning them entirely out to ſtrangers from their infancy, the firmeſt cements of ſociety, and richeſt ſources of domeſtic comfort, are often deſtroyed: For ſuch is the human mind, that as we perceive, and are aſſured of the love of others, we naturally eſteem and love them in proportion; and therefore, when the underſtandings of children ripen, tho' they diſcern their obligations due to induſtrious and careful teachers;—yet, with how much greater and more laſting warmth of affection, do they contemplate the labours of parental love in their education? Were there no other argument in its favour, ſurely pious and affectionate parents, need no more to prompt them to devote ſome part of their time to ſuch purpoſes; nor would the ſacrifice be much, if time were taken from pleaſing company, or even from important

buſineſs,

buſineſs, for ſuch an employ. It may indeed be doubted, whether this be not one of the firſt and moſt important of occupations; eſpecially, as a very ſmall portion of time is ſufficient to ſuperintend a general plan of education, with ſuch helps as are every where to be had. Difficult as this method may appear, I have found, from ſeveral years experience, that one hour in the day, has been ſufficient for the purpoſe. But as I have already given you ſome account of the time employed, in watching over my charge, I ſhall in my next proceed to give you ſome remarks under each particular head, on the method uſed to promote their information in each branch, and as I have already diſcuſſed the ſubject of Religion, I ſhall proceed to particularize ſome of the others: Meantime, I am, dear Sir, your's, &c.

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[From Mr. HALLETT; dated Grenada, May 23, 1797.]

I Have been bleſſed with a ſafe return to Grenada, and with the enjoyment of good health. I found Brother Kingſton well, and rejoice that his labours have not been in vain. He has joined ſeveral to the ſociety; and we have now in connexion one hundred and fifteen members, of whom three only are whites.

I am ſorry to inform you, that, after having lent our chapel for the uſe of the colonial troops, I have been denied the amount of the repairs of the ſame, which was the only demand I made againſt the public, and it was made in the moſt reſpectful manner. I am informed, the demand was allowed to be a reaſonable one; but the Gentlemen of the Aſſembly would not allow it to be paid, becauſe as a Body, they would not recognize a Methodiſt Chapel.

[From Mrs. PEARCE; dated Barbadoes, June 3, 1794.]

IN great affliction of mind, I write theſe few lines, to acquaint you with the death of my dear Huſband. He left Barbadoes on the 9th of February for Grenada. He would not conſent that I ſhould go with him, on account of the war, Martinico being taken; but wrote me word that he would come for me. Some friends from Dominica being at Barbadoes, before he left it, begged him to write to you in their behalf, ſhewing him a liſt of the names of perſons who wiſhed to ſerve God. Meeting with an opportunity of going from Grenada to that place, and from thence hither, he embraced it, that he might ſee how matters ſtood, ſo as to acquaint you from his own knowledge. They touched at Martinico, and ſailed from thence on the 26th of April. He was taken ill on Monday the 28th, and left this world on the Thurſday night following.

Dear

Dear Sir, my loſs is great indeed; but I truſt, far greater is his gain. He has been a faithful ſervant of the Lord. He did not count his life dear. I believe the greateſt deſire of his ſoul was to labour in the Vineyard of his Lord. However, God, who does all things well, has called him home to give him his reward. Thoſe about him ſay, he died truly happy in the Lord, and exhorted them to prepare for their latter end, that death might find them ready, as he then was.

My dear Sir, my grief is great. Nothing but the grace of God can ſupport me in this my great affliction. O Sir, pray for me, that my ſtrength may not fail in this trying hour, and I become a prey to the enemy of ſouls.

I hope you will not count it bold in me to write to you; knowing you were the friend of my dear friend. O, may I live as he lived, that I may die as he died; ſo that I may meet him at God's right-hand, where griefs will all be done away, and parting be no more!

[From Mr. OWENS; dated Tortola, Jan. 10, 1793.]

IN this Iſland the work of the Lord proſpers. The Society increaſes in number and in grace. Backſliders are reſtored,—ſinners awakened,—and God's children eſtabliſhed; and what is equally matter of thankſgiving, ſome are ſafely and triumphantly removed to Abraham's boſom. We have peace in all our borders. There is not an individual in the Iſland, that I am not on good terms with, and I hope, not diſhonourably to the cauſe I eſpouſe.

[From Mr. M'VEAN; dated Tortola, July 3, 1794.]

MAY the eternal God be your portion and refuge; and underneath and around you be the everlaſting Arms! May the conſolations of the Holy Spirit refreſh and ſanctify your heart, fill you with heavenly gifts and graces, and may the divine power and goodneſs accompany and proſper your labours and miniſtry! —On the 7th ult. I received your favour of the 19th of February; and with a grateful heart and open arms, received and embraced the bearer, Brother Turner, whom I love, and have recommended as an ambaſſador of Chriſt, to the love, eſteem, and prayers of our ſocieties in Tortola, and Spaniſh-Town. There are but few, hardly any negroes at Spaniſh-Town, but what are in ſociety, and the ſociety (in my opinion, in the opinion of Brother Turner, who ſpent near a week with me there, and alſo in the judgment of our Tortola Leaders, who viſit the Iſland from time to time,) ſeem to be *trees of righteouſneſs, the planting of the Lord*, bringing forth the fruits of the Spirit; increaſing in humility, faith, and love. A more peaceable and brotherly ſociety is rarely to be found. The

Whites

Whites in Spaniſh-Towns are pretty attentive to preaching, and are very civil and friendly. To God alone be all the glory! May he be our help, our ſhield, and our friend; then are we bleſſed and ſecure. Help, Lord! for vain is the help of man. We have about three hundred in ſociety at Spaniſh-Town; alſo a ſmall ſociety at Anagada and Peter's Iſland; and in Tortola about nineteen hundred.

[From Mr. TURNER; dated Tortola, July 31, 1794.]

FOR ſeveral years paſt, I have been led to adore the divine Providence, in ſuiting my ſtation in life to my inclinations. My inclinations, under the direction of divine Grace, have for a long time prompted me to deſire the life of a Preacher of the Goſpel, beyond any other in the world.

Nothing is ſo ſuitable to me, as dividing my time "betwixt the mount and multitude;" and I am convinced, that unleſs I am found much in the former, I ſhall be of ſmall ſervice to the latter. But what moſt excites my wonder and gratitude, at this time, is my appointment to Tortola. I believe that no place in the world is more fit for me: And if the Conference were to meet to-morrow, and I was aſked,—"What Circuit I choſe in the world?" I ſhould ſay *Tortola*. I never experienced more of the power of godlineſs than I do now; and I was never enabled to ſpeak more plainly to the people, reſpecting the things that make for their preſent and future happineſs. Numbers of our people are truly alive to God, and earneſtly deſire the promotion of the Redeemer's kingdom: Tho' among ſo many, and among ſo uncultivated a tribe of men, it is not to be expected that all ſhould be ſterling.

Many are joining the ſociety every week; ſo that I am employed for ſome hours every Sunday in examining and taking in new members; amongſt whom many are young, and never joined us before.

[From the ſame; dated Tortola, Nov. 21, 1794.]

ABOUT the middle of September, I held a Love-feaſt at Spaniſh-Town. It was a glorious day. I believe that I never ſo ſenſibly felt the preſence of God as then. A conſiderable number, lately brought into liberty, ſpoke as clearly of their converſion, as our people do in London. Indeed, the Lord has condeſcended to teach them according to their capacity, and to lead them in a plain path. After that, we had a Love-feaſt in Tortola; and then the power of God was remarkably experienced in the hearts of hundreds; tho', I think, it would have been a better time, if the congregation had not been ſo large; for they were ſo far diſtant from each other, ſome of them, that they could not

not hear each other speak. Indeed our chapel is far too small for the society on these occasions. Seven Whites have joined us since I came here, besides two in Spanish-Town. The number of coloured people who have joined us, I cannot ascertain; but they must be above one hundred, for we have now above two thousand in Tortola.

[From Mr. Isham; dated Road-Town, Tortola. Dec. 13, 1794.]

MR. TURNER and myself spend our time between Spanish-town and Tortola. Glory be to God, we are now in a comfortable state; and the work of God prospers in our hands. We have glorious times. The work of the Lord appears to be breaking forth on our right and on our left. We have a society at a small island, called Anagada, a short way from Spanish-Town; and at some of the other small islands, we have members, who come to the chapels on Sundays, and keep meetings amongst themselves. A Letter was sent to Mr. Turner from Mr. Ordiorne, a Goldsmith in St. Thomas, to invite us there; but we have not time to attend to it. We have, I think, above two thousand names on the Class-papers in Tortola, and between two and three hundred in Spanish-Town; many of whom are lively souls. I have spent about five weeks in Spanish-Town with much satisfaction and comfort. Many give in their names, and are admitted into the visible church of Christ. O that they may experience the blessings of the gospel, and be admitted to the church triumphant!

[From Mr. Turner; dated Tortola, March 18, 1795.]

WITH regard to Tortola, we still see that the Almighty is pleased to make use of the poorest instruments to effect his designs, and that he still *sendeth by whom he will send.* I believe that for some months past we have received more people into society than there have been days. And what is better still, the society in general seems to be reviving. Many have of late found peace with God, and have joined the Bands. I frequently wish you were present, when the Bands meet, to hear how simply, and yet how wisely, the poor Blacks speak of the things of God. Indeed I never meet the Bands without feeling a remarkable sense of the Divine Presence. Our congregations are so increased, that the chapel is too small every Sunday morning. As the number in society, and of the communicants, is constantly increasing, we find much to do every Sunday, especially when we baptize, administer the sacrament, or give out tickets; so that our people who think about it conclude, that there should be two ministers in this island; and I am often disposed to think so too. Brother Isham and I divide our time alternately betwixt Tortola and Spanish-Town;

niſh-town; ſo that all the work here generally falls upon one of us at a time.

I deſire to bleſs God, that I enjoy as good health both of body and mind as ever I did in England; and on every account I am thankful for my appointment in Tortola.

I will give you the beſt account I can of the numbers in ſociety.

In Tortola, including two adjacent Quays,	Whites, ...	12
	Blacks and Mulattos,	2260
In Spaniſh-town,	Whites, ...	2
	Blacks and Mulattos,	260

I have no doubt but that we ſhall have one hundred more before the Engliſh Conference.

A LETTER from Archbiſhop LEIGHTON, to a Lady under trouble of mind.

MADAM,

THO' I have not the honour of being acquainted with your Ladyſhip, yet a friend of your's has informed me of your condition. Tho' I confeſs, I am the unfitteſt of all men, to miniſter ſpiritual relief to any perſon, either by prayer or advice. But he could have imparted ſuch a thing to none of greater ſecreſy, and withal of greater ſympathy and tender compaſſion towards ſuch as are exerciſed with thoſe kind of conflicts, as I have been acquainted with the like myſelf. All ſorts of ſceptical and doubtful thoughts, touching thoſe great points, having not only paſſed thro' my head, but ſome of them have, for ſome time, ſat more faſt and painfully upon my mind. But, in the Name of the LORD, they were at length quite diſpelled and ſcattered. And, Oh! that I could love and bleſs Him, who is my Deliverer and Strength, my Rock and Fortreſs; where I have now found ſafety from theſe incurſions: And I am very confident, you ſhall ſhortly find the ſame; only,—"wait patiently on the Lord, and hope in him; for you ſhall yet praiſe him for the help of his countenance;"—and it is that alone that can enlighten you, and clear your mind of all thoſe fogs and miſts, that now poſſeſs it, and calm the ſtorms that are raiſed within it. You do well to read thoſe books which are proper for your help; but rather, the ſhorteſt and plaineſt, than the tedious and voluminous, which ſometimes entangle a perplexed mind yet more, by graſping many more queſtions and anſwers, and arguments, than is needful. But above all, ſtill cleave to the incomparable Spring of Light and divine Comfort, the holy Scriptures, even in deſpite of all

doubts concerning them: And when you find your thoughts in diſorder, and at a loſs, entertain no diſpute with them by any means at that time; but rather, divert from them, to ſhort prayer, or to other thoughts, and ſometimes to well-choſen company, or the beſt you can have where you are: And at ſome other time, when you find yourſelf in a calmer and ſerener temper, and upon the advantageous ground of a little more confidence in GOD, then you may reſume your reaſons againſt unbelief; yet ſo as to beware of caſting yourſelf into new diſturbance. For when your mind is in a ſober temper, there is nothing ſo ſuitable to its ſtrongeſt reaſon, nothing ſo wiſe and noble, as Religion: And I believe it is ſo rational, that, as now I am framed, I am afraid that my belief proceeds too much from reaſon, and is not ſo divine and ſpiritual as I would have it, only when I find, (as in ſome meaſure thro' the grace of God I do,) that it hath ſome real virtue and influence upon my affections and tract of life. I hope there is ſomewhat of a higher tincture in it; but in point of reaſon, I am well aſſured, that all I have heard from the wittieſt atheiſts and libertines in the world, is nothing but bold ravery and madneſs, and their whole diſcourſe a heap of folly and ridiculous nonſenſe; for what probable account can they give of the wonderful frame of the viſible world, without the ſuppoſition of an eternal and infinite Power, and Wiſdom, and Goodneſs that formed it, themſelves, and all things in it? And what can they think of the many thouſands of martyrs in the firſt age of chriſtianity, that endured, not ſimple death, but all the inventions of the moſt exquiſite tortures, for their belief of that moſt holy Faith, which, if the miracles that confirmed it, had not perſuaded them to, they themſelves had been thought the moſt prodigious miracles of madneſs in all the world? It is not want of reaſon on the ſide of religion, that makes fools diſbelieve it, but the intereſts of their brutiſh luſts and diſſolute lives, makes them wiſh it were not true. There is this vaſt difference between you and them, they would gladly believe leſs than they do, and you would gladly believe more than you do: They are ſometimes pained and tormented with apprehenſions that the doctrine of religion is, or may be true;—and you are perplexed with ſuggeſtions to doubt of it, which are to you as unwelcome, as theſe apprehenſions of its truth are to them.

Believe it, Madam, theſe different thoughts of your's, are not your's, but his that injects them, and throws them as fiery darts into your mind; and aſſuredly, they ſhall be laid to his charge and not to your's. Do you think, that infinite Goodneſs is ready to take advantage of his poor creatures, and to reſent and condemn thoſe, that againſt all the aſſaults made upon them, deſire to keep their heart for him, and to acknowledge him, and to love him, and live to him? He made us, and knows our mould;—and, "as a father

pities

pities his children, so does the LORD pity them that fear him; for he is their Father, and the tenderest and kindest of all fathers: and as a father pities his child when it is sick, and in the rage and ravery of a fever, tho' it even utters reproachful words against himself;—shall not our dearest Father both pity and forgive those thoughts in any child of his, that arise not from wilful hatred of him, but are kindled by hell within them? No temptation hath befallen you in this, but that which has been incident to men, and to the best of men; and their heavenly Father hath not only forgiven them, but, in due time, hath also given them an happy issue out of them; and so he will assuredly do to you. In the mean time, when these assaults come thickest, and with greatest violence upon you, throw yourself down at his footstool, and say, "O GOD! Father of mercies, save me from this hell within "me. I acknowledge, I adore, I bless thee, whose throne is in "heaven, with thy blessed SON, and crucified JESUS, and thy "Holy Spirit: And altho' thou slayest me, yet will I trust in "thee. But I cannot think thou canst hate and reject a poor soul "that desires to love thee, to cleave to thee, so long as I can "hold by the skirts of thy garment, until thou violently shake "me off;—which I am confident thou wilt not do, because thou "art love and goodness itself, "*and thy mercies endure for ever.*" Thus, or in what other frame your soul shall be carried to vent itself into his bosom, be assured, your words, yea, your silent sighs and breathings shall not be lost, but shall have a most powerful voice, and ascend into his ear, and shall return to you with messages of peace and love in due time; and in the mean time, with secret supports that you faint not, nor sink in these deeps that threaten to swallow you up. But, perhaps, I have wearied you, instead of refreshing you. I will add no more, but that the poor prayers of one of the unworthiest caitiffs in the world, such as they be, shall not be wanting on your behalf; and he begs a share in your's; for neither you nor any in the world, needs that charity more than he does. *Wait on the Lord, and be of good courage, and he shall strengthen your heart: Wait, I say, on the Lord.*"

R. LEIGHTON.

POETRY.

AT PARTING OF CHRISTIAN FRIENDS.

IN JESU's Name, we now will part,
To distant climes;—but still in heart
We all are one in love;
While absent in the flesh below,
In all his pleasant ways we'll go,
Until we meet above.

2 Parted

2 Parted awhile below, yet we
Each other's face again ſhall ſee,
If faithful unto death;
JESUS for us his life hath given,
And we ſhall ſee his Face in heav'n,
Deck'd with a glorious wreath.

3 On things above we fix our mind,
Calmly to JESU's Will reſign'd,
We for his coming ſtay;—
With patience wait the hour unknown,
When we ſhall meet around his throne,
In everlaſting day.

4 Adorn'd in righteouſneſs divine,
As ſtars in glory we ſhall ſhine
In that immortal ſtate;
Bright as the SERAPHIM above,
'Thro' wondrous Grace, and boundleſs Love,
Made perfect and complete.

5 Happy who his commandments do,
The heavenly gate they enter thro',—
Are welcome to that bliſs,—
Where angels HALLELUJAH cry!—
And all heavens hoſt AMEN, reply,
And praiſes never ceaſe.

6 Tho' in the graves our bodies muſt
Be mingled with their native duſt,
Yet there they ſhall not ſtay,—
For loud the great Archangel's voice
Shall echo thro' that earthly houſe,
And ſummon them away.

7 The' Archangel's voice ſhall ſound,—"*Ariſe,*"—
And death and hell, with ſad ſurprize,
Shall then lament to hear
The dreadful noiſe of thunder loud,
The JUDGE deſcending on a cloud,
With majeſty ſevere!

8 The righteous then with joy ſhall ſtand,
And look upon the ruin'd land
To aſhes burnt away;
Shall view the dangers they have paſt,
While ſafely now, arriv'd at laſt
In everlaſting Day.

9 In

9 In a new World we then ſhall prove
The SAVIOUR's Truth and boundleſs Love;—
His word fulfill'd ſhall be,
His word new heav'ns and earth ſhall raiſe,
Our eyes ſhall ſee thoſe happy days,
And all his Glory ſee!

10 Day without night,—we then ſhall move
With joy thro' glorious worlds above,
From ſin and ſatan freed:
O happy place where all are one!
We'll love and praiſe him on the Throne,
Who ſuffer'd in our ſtead.

11 Then let us pray and never ceaſe,
But haſten to that heav'nly place,
And one another love;
Pray for the tempted ſouls that mourn;—
Pray till we all from earth return,
To glorious Realms above.

R. FAIRLAMB.

PSALM XXVIII.

1 TO Thee, my LORD, my ROCK, I cry,
Ah! do not thou reject my prayer:
My prayer, if thou reject, I die,—
Like thoſe who periſh in deſpair,—
The unbeliever's doom I meet,
And ſink into the burning pit.

2 The voice of my complaint attend,
While earneſt I implore thy grace,
While at thy feet my ſoul I bend,
And worſhip tow'rd thy holy place,
Lift up my heart,—I humbly claim,
Thy pardoning Love in JESU's Name.

3 With ſinners ſweep me not away,
Falſe workers of iniquity,
Whoſe ſouls Thou wilt for ever ſlay,
Becauſe thy works they will not ſee,
Or mercy at thy hands receive,
Or timely come to Thee and live.

4 Bleſt be the LORD! for he hath heard
The voice of my continued prayer;
I thought he would at laſt regard
A ſoul that caſt on him his care;—
On him, I with my heart believ'd,
And I am help'd, and I am ſav'd!

5 Wherefore my heart with joy is fill'd,
And dances to the Saviour's Name;
He is my more than ſeven-fold ſhield,
In ſongs my helper I proclaim,
The ſtrength of all that truſt in him,
All-good,—Almighty to redeem!

6 Thou ſtrength of thine anointed ones,
Thine own perfect to ſave and bleſs,
Cheriſh and raiſe us up, thy ſons,
To perfect power and perfect peace;
Exalt us all on earth to prove,
The height of everlaſting Love.

HYMN.

WHEN wing'd with gay proſperity
The hours unheeded flew,
A gracious God protected me
From ills I never knew.

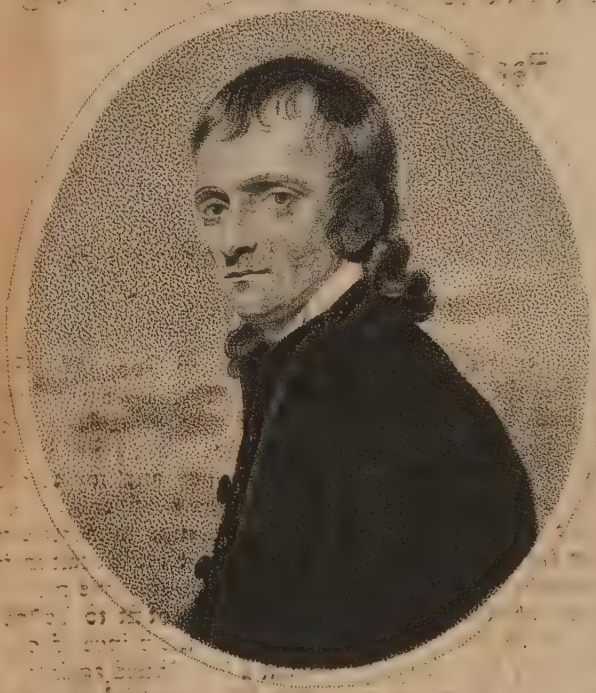
Tho' louring ſkies on me deſcend,
And rugged paths I tread,
His "friendly" ſtaff ſhall ſtill defend,
And lift my fainting head.

Sometimes along the briery way
Undaunted I ſhall go;
Amidſt the thorns unwounded ſtray,
Nor heed the watchful foe.

Thro' every rayleſs providence
My ſtrengthen'd ſteps purſue
The promiſe of Omnipotence,
A God for ever true.

When Night has canopied the ſky,
We view the Milky Way:
So Faith can dart from earth her eye,
And find immortal day.

GEO. STORY,
North-Green, Worſhip-Street, London.



Mr. JOHN MACKERSEY.

Preacher of the Gospel.

Aged 40.

THE METHODIST MAGAZINE,

For SEPTEMBER, 1800.

AN ACCOUNT OF THE *LIFE OF MR. ROBERT ROBERTS.*

[Concluded from page 343.]

IN a few weeks after I had found peace with God, I began to ſee and feel the depravity of my nature, in a greater degree than I ever had done before. At firſt, I was dejected and caſt down; then I began to doubt that I had deceived myſelf, in concluding that the Lord was reconciled to me; and my comfort decreaſing, by and by, I entirely caſt away my confidence. And now a horrible dread overwhelmed my ſoul; and, to increaſe my diſtreſs, ſatan threw his fiery darts at me, which ſtuck faſt in my mind; particularly, blaſphemous thoughts. For ſome months, ſuch thoughts crowded into my mind, as are not fit to be mentioned, and which could only proceed from the prince of darkneſs. The enemy then ſuggeſted,—that I had ſinned againſt the Holy Ghoſt,—that there was no mercy for me,—and that theſe thoughts were not from him, but aroſe from my own heart. This affected me more than any thing I had ever felt;—to think that I ſhould have ſuch thoughts againſt that bleſſed God, who had been ſo kind to me, and whom I deſired to love and honour for ever, pierced me with inexpreſſible anguiſh.

In a ſhort time, I gave up all hope of mercy and deliverance, and ſunk into utter deſpair. I imagined that I had blaſphemed againſt the Holy Spirit, which threw me into ſuch inexpreſſible miſery, that I had no reſt day or night, but in the morning I was ready to ſay, "Would God it were evening; and in the evening, Would God it were morning!" I faſted, prayed, and uſed every means of grace conſtantly, and reſolved to ſerve God as long as I lived,

lived, if he did send me to hell when I died. I do not know that I gave way to one known sin, open or secret, when this distress came upon me, except that of unbelief. I conversed with the most experienced of the children of God I met with, but could find none who had drunk so deep of the wormwood and gall as I had done. However, they did all in their power to comfort me; they told me, that God was with me, and would deliver me. I likewise read all the books I met with, that were calculated to direct and help a soul in deep distress; but found few suited to my dreadful case. The books I received most benefit from, were, "Bolton's Instructions for the right comforting of afflicted consciences;—Bunyan's Pilgrims Progress,—and his Grace abounding to the chief of sinners." At one time I was a little comforted with the following lines,—

"I never shall rise,
To my first paradise,
Or come my Redeemer to see;
But I feel a faint hope,
That at last he will stoop,
And his pity shall bring him to me."

One day when I was at work, musing on my unhappy state, those precious words of scripture were applied to my soul, with some degree of power, "When thou art converted, strengthen thy brethren:" This afforded me some consolation, but it was only like the morning cloud and early dew, it soon vanished away. I often thought that both God and the whole creation were against me, and concluded, that I should have been happy, had I been any thing but a man; and was ready to say, "Oh! that I had never been born!" But one Saturday evening, at a prayer-meeting, the Lord blessed me with the powerful drawings of his love, and with a dawning of hope, that he would yet be gracious to me. I was as a man raised from the dead; for, I had been a long time in darkness, and would, I thought, have given as many worlds, had it been in my power, as there are minutes in eternity, for the least dawning of hope. From this time till my great deliverance, I frequently found comfortable visits from on high.

My great distress continued about nine months; and the Lord was pleased to sanctify it to me; I was more abundantly sensible of the power of unbelief, and of my helplessness. I clearly saw I must be saved by grace, or not at all. I was stripped from all self-righteousness, and every other dependence, but a crucified Saviour, and was made willing to be saved, in God's own way, as a sinner; yea, as the most unworthy of all creatures. I thought I was willing to wait till my last breath, if I were but sure the Lord would then smile upon me, and shew me his salvation. The Lord then graciously manifested himself unto me, as my

LORD

LORD and my GOD, in a powerful manner. He overturned my unbelief, and all my doubts and fears: He removed all my misery, and filled me with peace and joy thro' believing; so that I was as a giant refreshed with new wine; my cup ran over, and I was ready to proclaim my great Deliverer's praise upon the house-top. I could no more doubt of the favour of God, than of my own existence: And such were the impressions then made upon my mind, that I was a stranger to doubt or tormenting fear for many years after.

Being appointed to meet a class, I endeavoured to comfort and strengthen my brethren, and to promote the work of God both among the Society and others. I found a willingness to do or suffer any thing, so that I might glorify God, and be a mean of saving sinners. After some time, I gave a word of exhortation; first, in Chester, then in North-Wales, Cheshire, and Lancashire; and the Lord was pleased to make my labours acceptable to many, and useful to some, particularly at Park-Gate and Neston, where I lived, and followed my business near two years. But I had many trials; for the people agreed not to employ me, because I was a Methodist preacher. I was brought before the justices, at one of their monthly-meetings, but this did not afford my persecutors cause for triumph, for I had words given to me, which confounded them all.

Many things were done to prevent me from staying in Neston, but in vain. For, after trying other means, I leased some land there. Then they threatened to press me, which obliged me to get a Licence. Afterwards, they threatened to punish me if I preached in an unlicensed place, I was obliged to get the house licensed. But this did me little service; for, they sent for the man who lived in the house, and partly by threatnings, and partly by promises, prevailed upon him not to let me preach there any more. We then had another house to seek, and could not meet with any, but at an extravagant price, near two miles from the town. However, we went thither, winter and summer; and some seed was sown that abides to this day; a few sinners were brought to the knowledge of the truth; and for many years, they have had a convenient preaching-house to worship God in.

It was strongly impressed upon my mind that I was called to preach the Gospel, and I found such desires to do it, that every thing else seemed burdensome to me, as I judged I was out of my place: And tho' the persecution and opposition began to cease, and some of the principal gentlemen in the place employed me, so as to give me a fair prospect of doing well with regard to temporal things; yet as I thought I was called to be an instrument in the Lord's hands, of saving souls, all worldly prospects were of little account to me. I prayed to God for direction, that I might not run before I was sent, and that his will, and not mine, might

be done. This I wished above all things; but at the same time I saw, that the saving of one soul, would be of more consequence than any thing else under the sun.

I had now several invitations to preach in different places, and as I was willing to go, wherever I could, I sometimes took long journies on foot, and bore my own expences, which I did with pleasure. After labouring in this manner upwards of two years, I was advised by the preachers who were then in the Circuit, to give up myself wholly to the work of God. I agreed so to do; and, at the Conference held at London in July, 1759, I was appointed for Wiltshire Circuit. After settling my temporal affairs, I set out for my Circuit in the month of September following, so that if I am spared till September next, I shall have been twenty years employed in the Lord's vineyard; two of which I spent in Ireland; upwards of one in Scotland; and the rest in various parts of this kingdom.

But were I to give you an account of what happened in every place, respecting my labours, success, trials, persecutions, &c. my letter would swell into a small volume. Waving therefore these particulars, I shall only add a few words more.

I can say, to the glory of God, that I have not gone a warfare at my own charges; I mean, it was not in my own strength that I set out, or have continued labouring these many years; and I am sure, it was not to enrich myself. Food and raiment were all I could expect, or ever desired, as a temporal reward. For, tho' I have a numerous family, it has principally been supported these fourteen years out of the income of the little estate which Providence intrusted me with. And I have great reason to be thankful, that I have been enabled to do the Lord's work, not of necessity, nor by constraint, but of a willing mind.

If I had desired it, I might long ago have had a settled place, and comfortable maintenance, both for myself and family; but firmly believing that I was ordained to preach the Gospel, I willingly remained where I was called, being persuaded that I could not be more usefully employed than I then was. And I am now of opinion, that, (if it were right for me to choose any employment,) I would rather be a Methodist preacher than any thing else.

Ever since I began to preach, I have been settled in my judgment, touching the extent of the atonement; believing that Christ tasted death for every man, and that there is a day of grace for all the posterity of Adam; and a door of salvation, at which, if they knock, it shall be opened unto them. Indeed, wherever I have yet laboured, there have been some visible proofs of success; and, I praise God, I still find as great a desire to promote the Redeemer's cause and interests among mankind as ever; and, if my health

health and ſtrength will permit, I am reſolved, thro' God's aſſiſtance, to preach the everlaſting goſpel, as long as I live.

I am, Rev. and dear Sir,

Your affectionate and obedient Son in the Goſpel,

ROBERT ROBERTS.

To the EDITOR of the METHODIST MAGAZINE.

Dear SIR,

YOU have received the late Mr. ROBERTS's account of himſelf, which he wrote many years ſince. He has now finiſhed his courſe, and is gone to his eternal reward. He compleated the forſieth year of his labours in the Lord's vineyard, as an itinerant preacher, at the time he came to Macclesfield in September laſt. He was a man of great integrity and reſpectability. I had the ſatisfaction of knowing him near thirty years ago. He was then a zealous preacher, and highly eſteemed in the churches. He was generally conſidered as a man of ſound judgment, and of an unblameable converſation; and he was not only a very uſeful miniſter of the goſpel of Chriſt, but was remarkably humane, and attentive to the domeſtic concerns of poor families, where he occaſionally was, in adviſing, inſtructing, and ſympathizing with them in their various troubles. By theſe means, he became well acquainted with the common afflictions of many of his poor brethren, and knew how more effectually to be of ſervice to them. He was an example to them in the ſimplicity of his manner of life, and the plainneſs of his diet, always chooſing to give as little trouble as poſſible, wherever he came.

The complaint of which he died, was a paralytic ſtroke. He was attacked with this affliction about twenty-three years ſince, which affected his ſpeech very much for a time, and cauſed a more deliberate manner, both of thought and expreſſion, ever after, in his public labours. He had a return of the ſame complaint about a year ago. After he came to Macclesfield, and was exempted from his public labours, he was ſuppoſed to be better than he had been for ſome time before, and preached for us a few times.

We had often requeſted him to pay us a friendly viſit; which he accordingly did on the 16th of December laſt, accompanied by his eldeſt daughter, when, immediately after ſitting down in our houſe, he began to be affected, and could not articulate his words. The nature of his diſorder being immediately perceived, his ſon was ſent for, to whoſe houſe he was conveyed, where he had every attention that the ſkill and affection of his ſon could provide for him. As he continued about ſix days in this afflicted ſtate, I repeatedly ſaw him before he breathed his laſt, where the

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christian and affectionate father, was attended by seven of his children in his last hours. I doubt not but he knew them all, and felt, in a degree, the pleasure that was natural to the affectionate parent and friend. From all that we could learn, he appeared to lie passive in the hands of God, until the Lord took him, which was about two o'clock in the morning, of the Sunday following.

We lamented the nature of his affliction, chiefly, because of his being deprived of speech; believing, that the last testimony of his faith in Christ, his love to God and the admonitions to his children and friends, might have had a salutary and lasting influence upon their minds. But God, who is wise and good, knoweth what is best, and cannot err in what he doeth.

JEREMIAH BRETTELL.

Macclesfield, Feb. 1800.

A SERMON TO YOUNG PEOPLE,

On NEW-YEAR'S-DAY.

EXODUS xx. 12.

"Honour thy father and mother, that thy days may be long in "the land, which the Lord thy God giveth thee."

THE return of this day calls for exercises of piety to our great Preserver. For in the circle of the year, how many aged persons have fallen, as leaves in autumn; how many young ones, as buds nipped by unkindly frost; and how many, in the vigour of their prime, like oaks rooted from their beds, by the fury of unlooked for tempests. Many hearts have bled; and from regal palaces to village huts, mingled lamentations have flowed for the sire or the son—the tender wife or respectable husband—the smiling infant or blooming maid.

Within this important period, many of Christ's flock have emigrated from mortality to life; and passed from sorrow, penury, and labour, to joys immortal, riches incorruptible, and a rest of glory. This pleasing recollection is, however, connected with a thought of woe. How many sleep, who shall wake no more! What multitudes have sunk to darkness, where light never comes! What foolish virgins, whose lamps were gone out; what slothful servants, who buried their Lord's talents; what guests, who presumed to enter to the feast not having on wedding garments; what Judases, who kissed, and betrayed their Master: what rich men, who were clad in purple and fine linen, and fared sumptuously every day; what scornful infidels, who asked, Where is the promise of his coming? what fools, who said, Soul thou hast much goods laid up for many years, eat, drink, and be merry; and

what

what thousands of poor people, who though they were starving in this world, yet desperately dared damnation in the next; all of whom now know, that there is a great God, and that he is greatly to be feared—now feel the fire and the worm they once treated with contempt!

We, thanks be to God,—we are alive this day. We are in health; and with our wives and little ones tread God's courts, and present on his altars the first fruits of the year. May we wash our hands in innocency, and worship the Father in spirit and truth: and may the rest of the year give testimony to the unfeigned piety with which we begin it!

Our custom at this time is to address you, my Brethren, whose juvenile years resemble the out-goings of that luminary, which measures the precarious term of life, and rules the varying seasons. To your consideration I recommend these important words, "Honour thy father and mother;" and to facilitate the performance of the duty, I shall explain its nature and obligations; and shew the happy consequences of obedience.

I. The duty is comprised in a single word—Honour. It implies four things:—Love, reverence, obedience, and maintenance.—Love stands foremost; for it is the informing soul of all religion, and of all morality. Without it, religion sinks into sordid superstition, and morality is a mere painted sepulchre. To parents we owe the tenderest love; and the obedience of servile fear would disgrace alike the father and the son. Love renders duty pleasant and labour light. It gives a price to the most trivial performances. Nothing can supply the place of love. If we are deficient in this noble principle, which is humble, gentle, patient, without suspicion, and hopeth all things; we must of necessity be wanting in that respect and obedience which flow from it. Love is then the very life and spirit of filial duty; and from the early dawn of reason, as long as we are indulged with parents, we should cultivate this love by every consideration, which can render it strong and affectionate.

Reverence is the next part of parental honour. Love is due to our inferiors and equals; but reverence only to our superiors. It is to mark this reverence joined with obedience, that we are commanded to honour, rather than to love our parents. Age demands respect; and it is an ornament to youth to bow before the hoary head. Parents claim reverence, not only as due to their years, and the obligations they have conferred on us; but as having a right from God to act as our governors. To despise them is to insult the Almighty. This reverent regard we should, therefore, observe in our language and behaviour. I will, and I will not, the indignant eye, the swell of anger, the

ſmile of contempt, from children to parents, are extremely hateful. The ſofteſt language, the mildeſt manners, the gentleſt voice, the moſt reſpectful eye, and the moſt placid countenance, ſhould ever accompany an addreſs to parents. Their faults ſhould be concealed, and their infirmities reſpected. On their reverent age we ſhould reflect nothing but comfort and honour.

Obedience is the third part of parental honour. In early years it is implicit. Until we can judge for ourſelves, they muſt judge and act for us. As we advance to maturity, they relax authority, and forbear threatening. Their empire is now eſtabliſhed, not on command and compulſion, but on perſuaſion and reaſon. But though there be a time, when the abſoluteneſs of authority ceaſes; yet through every period of life, their wiſhes ſhould be reſpected as commands. They will always be our natural counſellors; and we ſhould ſtudy, as far as conſcience will allow, ſo to conduct ourſelves by their advice as to enjoy their approbation. Daughters transfer obedience from the father to the huſband; and, on that account, are more bound to conſult the wiſhes of parents, in forming that important connection. To compel a child, in the article of marriage, is flagrant tyranny; and to marry in contempt of parents, is flat rebellion. Caſes may, indeed, be ſuppoſed, to excuſe the marriage of children without the approbation of parents; but none to juſtify parents in compelling the marriage of children. There is a negative on each ſide. The one ſhould be deſirous of ſeeing their children well married; and the other careful to conſult their parents, and act by their advice.

From the ſixteenth to the twenty-fourth year is the moſt dangerous period of life. Before that age, parents find little difficulty in exerciſing their authority; but when young people ſhoot up into men and women, they ſuppoſe themſelves competent to act, and would throw off authority when both their temporal and eternal welfare require its gentle reſtraints. Inexperienced, volatile, without reflection, every pulſe beating high for enjoyment, and every paſſion ruſhing impetuouſly to graſp its object, their necks ſtruggle hard againſt the reins. Now the fond daughter, and dutiful ſon, learn to view their parents in a different light, and to ſpeak of them, and to them, in language to which they are unaccuſtomed. Parents are thought rigid cenſors, whoſe abſolute controul thwarts all their wiſhes; and who, being dead to youthful pleaſures, reſtrain enjoyments they cannot ſhare. Theſe pernicious notions ruin youth, and bring grey heads with ſorrow to the grave. This period, my young friends, is an hour of conflict with your paſſions; a day of clouds and ſtorms. Be patient of reſtraint; be modeſtly diffident of your judgement; yield to the drawings of filial love; and let ſober reaſon and pure religion pilot you in ſafety thro' the

the dangerous ſtraits of youth; where rocks and ſhoals are on every ſide, and in which the tide of the paſſions ruſhes with fearful impetuoſity. Once clear this paſs, and your day will be bright and ſerene; the navigation of life eaſy and ſecure. Your parents will rejoice in your eſcape, and bleſs God for children who yield comfort to their age.

To maintain and cheriſh our aged parents is the laſt part of the honour we owe them. Juſtice commands to return to unprotected age, the love beſtowed on helpleſs childhood. On this ſubject our Lord ſeverely reprehends the hypocriſy of the Phariſees. For they taught, if children devoted to the treaſury of the temple that money, which ought to have been devoted to the maintenance of parents, God would accept the equivalent, and children were no longer bound to provide for them. This is a doctrine of devils; and the child, who leaves his parents to pine in want, when he is able to relieve them, is unqueſtionably a child of perdition. Earth groans under the unnatural wretch. He is a reproach to humanity, and ſhould be driven from the ſocieties of men.

I add as an important remark, you muſt honour your mother as well as your father. It is not without reaſon the precept lays an emphaſis on this point. For, if we compare the ſexes, man will be found firm to his purpoſe, harſh in manners, and authoritative in command. Woman, on the contrary, is affectionate and gentle; and generally incapable of the firmneſs neceſſary for the exerciſe of authority. The ſex, the knowledge, and the firmneſs of the father, ſecure reſpect and obedience; while a mother's unbounded fondneſs, if accompanied with improper familiarity, introduces contempt. Children, eſpecially ſons, whoſe youthful folly deſpiſes female underſtanding, trample on a mother's love, and caſt off an authority they do not fear. But, as you hope for God's bleſſing, and would have good children yourſelves, honour your mothers. It is chiefly from your behaviour to your mother, that men will judge of your real character; and believe me, you can derive no advantage from a father's labour, no inſtruction from his ſuperior information, no honour from his reſpectability in life, which is not compenſated by a mother's care and love.—"Honour thy father and mother, and thy days ſhall be long in the land."

II. I have ſhewn what it is to honour your parents. I now ſet before you, why you muſt do ſo.—The ſorrows of childbearing, the pangs and riſk of life with which your mothers brought you into the world, made you debtors to a great amount, before your eyes opened to the light. Theſe are tender recollections, and often viſit the hearts of good children. Yet this is only a part of your debt. To your parents, under God, you owe exiſtence—the exiſtence of reaſon and immor-

tality; which, if you are not wanting to yourſelves, will be crowned with glory and ſupreme felicity in a better world. How ſhall we eſtimate this benefit; or how can all the returns of love and duty ſet againſt it, ever balance the account? Say not, you are born into a world of labour and ſorrow, and therefore owe nothing to your parents. The ſentiment is unnatural. Labour and ſorrow are ineſtimable bleſſings, as they lead to endleſs reſt and joy. Beſides, by this reaſoning you diſhonour God, as well as your parents. Did he give you exiſtence as a curſe? Impoſſible. It is the firſt of everlaſting mercies; and, if it ever prove a curſe, it will be by your throwing away the pearl of great price.—Here then is the grand bond of union between parents and children. They educate us for God and glory; we obey them as God's honoured ordinance for that bleſſed end.

Conſider the breaſts you have ſucked, and the arms which have ſuſtained, and given you ſleep. Number your mother's reſtleſs nights, and mortal diſquietudes for your life and happineſs. How often has ſhe ſnatched you from water, and from fire, or wreſted from your playful hands the inſtruments of death? When you were a loathſome little creature, a maſs of putrefaction with ſmall pox, or tainting the pure air with deadly fever, who but a mother would have preſſed the diſguſting object to her boſom, and hung over you, neglectful of her own life, in her ſolicitude for yours?—Caſt your eye upon your father. If he be poor, look on that forehead ſo often bathed in ſummers' ſuns; thoſe limbs frozen with winters' colds; thoſe hands hard with labour; and that perſon broken down with exceſſive fatigues; while he has toiled for your ſupport, that by warm clothes and a cheerful fire, he might fence you from the inclemency of the ſeaſon. Aſk him, "Father, what are the "ſavings of hard labour and ſevere parſimony for forty years? "What proviſion have you made for decrepit age?" The good old man will anſwer, "Your love, my children, is my only "treaſure. The maintenance of a large family, ſickneſs, and "accidents, would never allow me to put by a penny: and, "ſhould God prolong my life a little longer, I muſt die in a "workhouſe, or look to you to ſupport the author of your "being.—And is this the man, the woman, you would diſhonour and diſgrace?

Say your father is in better circumſtances; in whom but his children do all his cares and labours terminate? Are not you his heirs, and is not he your moſt faithful ſteward? We are born into the world as naked in our minds, as in our perſons. They feed us with knowledge. They adorn us with virtue. Are we civilized, well inſtructed, ſettled in life; have we wives and children of our own, and do we enjoy comfort and honour?

To

To our parents we owe them all. They have overlooked our follies, and pardoned our perverſeneſs and ingratitude. Their benefits are ſpontaneous and kind; and without any upbraiding. If they are pious, to all other obligations, they have added prayers and tears for us to the God of heaven. Nor is this the leaſt and laſt, but the firſt and greateſt of parental duties. Their whole life is one great labour, one uninterrupted ſolicitude for their childrens' good. So that if there be on earth an image of God's majeſty, beneficence, and providence, it is the parental character.

And, does the Almighty command thee to honour thy father and mother, for their ſakes or for thine? Thine undoubtedly. Maintenance is the diſcharge of an honeſt debt. Love and reſpect only facilitate the obedience thou oweſt them; and, of that obedience, all the advantages are thine own. For it procures their wiſdom to guide thy inexperience. Who will ſeek thy welfare, if they do not? or to whom wilt thou look for diſintereſted friends, if they do not approve themſelves as ſuch? I repeat it, they are your natural guides; and, depend upon it, thoſe who have nurſed you at the breaſt, and on the knee, will be ever animated with affectionate zeal for your honour and felicity. Honour them. Confide in them; and your confidence will not be abuſed. Action is the field of exerciſe for youth; but counſel is the palm of age.

To theſe reaſonings, I add the ſanction of revealed religion. From the top of Sinai, while the mountain ſhook, and Iſrael trembled through his tribes, in darkneſs, fire, and ſmoke, the Almighty ſaid, "Honour thy father and mother." Thoſe thunders, thoſe lightnings, thoſe earthquakes, proclaimed the preſent God, and declared his abſolute will. And dareſt thou conteſt his authority, diſpute his will, or rebel againſt his command? O conſider that tremendous ſcene! Thunder, lightning, earthquake, darkneſs, fire, predict the fate of the tranſgreſſor. Fear God, and honour thy father and mother. Rebel not againſt their delegated majeſty, leſt thou be found a rebel to the Father of angels and men.

Reflect, God did not deem it ſufficient to incorporate this precept in the moral law; to deliver it in a voice from heaven; and to write it with his own finger, on tables of ſtone. Very many Scriptures ſpeak the ſame language; and the Moſaic law marks the diſobedient child with God's peculiar vengeance. Hear the dreadful appointments of that law *. "He that ſmiteth father "or mother ſhall ſurely be put to death †." "He that curſeth "father or mother ſhall ſurely be put to death: he hath curſed "father or mother; his blood ſhall be upon him." Again ‡, "If a man have a ſtubborn and rebellious ſon, who will not obey "the voice of his father, nor the voice of his mother; and, "when they have chaſtened him, will not hearken to them. "Then ſhall the father and mother lay hold of him, and bring "him to the elders of the city, and unto the gates of his place.

* Exod. xxi. 15. † Lev. xx. 9. ‡ Deut. xx. 18. 21.

" And they ſhall ſay unto the elders, This our ſon is ſtubborn " and rebellious; he will not obey our voice; he is a glutton " and a drunkard. And all the men of the city ſhall ſtone him " that he die. So ſhalt thou put away evil from among you; and " all Iſrael ſhall hear and fear."

On theſe precepts I obſerve, that they do not give the diſpoſal of the lives of children to the private judgment of parents. They were to prefer the accuſation to the magiſtrates, who, after a judicial hearing, the charge being fully proved, pronounced the ſentence of condemnation, which was executed by the men of the city; not in a tumultuary manner, but with every circumſtance of ſolemnity, which ſuch an example required. It is not to be thought that parents would act on theſe dreadful ſtatutes, or magiſtrates receive the accuſation, and much leſs that God would approve their conduct, but in caſes of the laſt extremity. The law we may conclude was ſeldom enforced; but when it was, its effects muſt have been aſtoniſhing. Though it had never been executed, yet it hung like a flaming ſword over the diſobedient child; and the ſingle circumſtance of ſuch a law, having been enacted by a Divine Legiſlator ſtrikes the ſoul with awe. It declares, that the wiſeſt and beſt of Beings ranks a wicked child with the idolater, the blaſphemer, the adulterer, and the murderer; all which crimes God not only menaces with future wrath; but, by the law of Moſes, puniſhed with temporal death. This ſpeaks their atrocity, and as having ſo direct a tendency to corrupt and deſtroy ſociety, that they could not wait the ſlow approach of eternal judgments, but muſt immediately be exterminated by the civil ſword.

I am aware, my young friends, that this ſeverity may appear partial and exceſſive; and a modern infidel, I mean Thomas Paine, argues from theſe precepts againſt the Scriptures, as unworthy of a merciful God. But your objections and his are eaſily anſwered. Recollect, that parental authority is ordained for your good; and that to ſecure it from abuſe, God has implanted in the breaſts of parents that affection, which is one of the ſtrongeſt principles of human nature. Its force is ſeen in brute beaſts; and you will be better acquainted with its ſtrength when you have children. Their experience applies this principle to your welfare, and ſecures it more firmly, than could be done by the inexperience and impetuoſity of youth. God's character is your ſecurity againſt all unrighteous partiality. The father and the ſon are his. You will ſoon be parents yourſelves. The yoke of filial duty is, therefore, tranſmitted from father to ſon, from mother to daughter, and preſſes, with ſalutary impartiality, on all the children of Adam.

Severe as this precept may appear, it is in fact a merciful reſtriction of laws, which prevailed early in the world. Government originated in paternal authority; and the early fathers of mankind reigned

reigned as princes over their numerous houſeholds. Many ages after, the Roman laws veſted in fathers the power of life and death; and Roman hiſtory furniſhes examples, wherein that power was exereiſed. Even at this day, Chriſtian divines reſolve the obligation of honouring kings and magiſtrates into this precept, "Honour thy father:" for they ſupport the character of public fathers. So that inſtead of charging the Jewiſh Legiſlator with exceſſive rigour, we ſhould conſider God as interpoſing to moderate the ſeverity of paternal authority; and, perhaps, giving the world the firſt example of transferring the power of life and death, from the father, to the civil magiſtrate. That the Patriarchs exerciſed this power is clear from the caſe of Thamar, whom her father-in-law Judah ordered to be burned:—a ſentence which would certainly have been executed, had ſhe not diſcovered to him, that he himſelf was an accomplice in her guilt.

But you aſk, Why ſhould we reaſon from old Jewiſh laws long ſince aboliſhed by Chriſt? The reaſon is clear and forcible. Chriſtianity is a brighter and more generous diſpenſation than Judaiſm. It therefore gives to every ſin a deeper guilt, and exacts ſeverer vengeance. Was a wicked child hateful to God under the religion of Moſes? He is much more ſo under that of Chriſt. The repealing temporal puniſhment is no extenuation of moral guilt. The lighter judgments are here inflicted on a wicked child, the heavier condemnation he may expect hereafter.

I enforce obedience to parents from a conſideration of the place in which the precept ſtands. It is the firſt commandment of the ſecond table, and the baſis of all our duty towards our fellow-creatures. Are we undutiful children? We ſhall be unnatural parents. Uncontrouled in youth, we ſhall be tyrants in ripe age. Bad ſons and daughters muſt be bad ſervants, bad maſters, bad miſtreſſes, bad huſbands, bad wives, bad ſubjects: in a word, abominable in every relation: deſtitute of affection divine and human: and to every good work reprobate.

[*To be concluded in our next.*]

ACCOUNT OF

MR. GEORGE BALL.

[Concluded from page 361.]

A Few weeks after, he wrote; "I cannot ſay my evidence is ſo clear for glory as it was ſome time paſt; I feel a degree of condemnation, ſucceeded by ſome comfort, and a firm determination to live for God, I wiſh to have eternity always ſounding in my ears."

His

His conſcience was tender, feeling the ſlighteſt touch of ill, which made him record the following, and which ſerves to prove that there are ſhades as well as light in a good picture.

"O my God, what have I done, broken thy law which is holy, and juſt, and good. Where ſhall I hide my guilty head? Whither ſhall I flee from thy preſence? If I go down into hell, thou art there, if I climb up into heaven, thou art there alſo; thou loveſt righteouſneſs and hateſt iniquity; I have ſinned, and thou knoweſt, Lord, I am heartily ſorry for my ſin. I would not do the like again, to ſave my life. But I am perfect weakneſs, O keep me by thy mighty power; ſtir me up to watch and pray always;

"Weaker than a bruiſed reed,
"Help I every moment need."

O Lord, do thou lift upon me the light of thy countenance, reſtore to me the joys of thy ſalvation; let me never walk in darkneſs, but always have the light of life: Nothing ſhort of this will do for me in a dying hour. It is thy will, my entire ſanctification; Lord, let thy will be done!"

A few days after, he wrote:—"Glory be to God, to-day I find him precious to my ſoul, tho' I have been unfaithful to him: my ſoul flees to him; from whom I had deeply revolted; and I truſt after all, that he will make me a living witneſs of his great ſalvation. I feel a meaſure of his love to my ſoul.—O for more!

"A glimpſe of love will not ſuffice,
"My ſoul for all his fulneſs cries."

O that I had always hearkened to that ſtill ſmall voice, heaven's whiſper in my heart; how much nearer ſhould I have been to the kingdom of glory. Thanks be to my great Deliverer, I have had a meaſure of ſweet peace this day. I long to give up every thing that is contrary to the will of God.

"Force me, Lord, with all to part,
"Tear theſe idols from my heart."

"The next morning I found ſome comfort in private prayer; but this was only a ſhort viſit from the court of heaven. Oh that it were with me as in months paſt, when the candle of the Lord ſhone upon me; Lord, return, and dwell in my ſoul for ever. For ſeveral days I did not write any thing, becauſe my ſoul did not enjoy that degree of light and life, that joy and peace, which I formerly had. I fear I am too much tied to the things of the world, and do not keep the things of eternity conſtantly in view. O God, guide me into all truth!

Auguſt 1, 1797. I feel the drawing and refreſhing influences of God's Holy Spirit upon my mind this day: A ſolemn ſenſe of eternity impreſſes my ſpirit; tho' I ſee myſelf at a great diſtance from that purity which prepares the ſoul for dwelling with God; I feel a great want of more inward religion, more of that power which deſtroys every plant that is not of his right-hand's planting.

2nd. This day I can praiſe God that he favours me with a glimpſe of his reconciled countenance, but not ſo large a diſcovery as I long for. O that I were

"Plung'd in the God-head's deepeſt ſea,
"And loſt in his immenſity."

A few days after, he wrote:

"A few days paſt have been very cloudy, I could ſcarce open my mouth in prayer to God; I felt much of the ſpirit of the world, and my converſation, at times, did not adorn the doctrines of the goſpel, forgetting that the next breath might launch me into eternity; ſurely, could I have retained this thought, I ſhould not have played with my precious ſoul, and have been ſo careleſs on the brink of ruin.

8th. O the goodneſs of God, he hath viſited me in my low eſtate, becauſe his mercy endureth for ever. This has been the beſt day I have ſeen for ſome weeks; I have reſted under the ſhadow of his forgiving love.

11th. I ſtill retain a meaſure of his love, his favour is better than life, yet this is but a taſte, O for that fulneſs that ſhall make my cup run over. O when ſhall I come and appear before God!

14th. This day the enemy has thruſt ſorely at me, that I might fall; he ſhot his fiery darts at me, by tempting me to curſe God, and blaſpheme aloud; but tho' he can tempt, he cannot force me: Lord, do thou give me reſtraining and abiding grace.

15th. This was a good day to my ſoul. Glory be to God, he gave me the witneſs of his Spirit, whereby I know that I am born of God.

16th. I ſtill retain the Holy Comforter in my ſoul; this is better to me than thouſands of worlds.

"This, only this, is all my plea,
"Jeſus hath lived, hath died for me."

24th. My ſoul doth pant for more of the living ſtreams, I long to trace them to the fountain head, to love God with all my heart, and then be raviſhed with his beatific viſion.

Sept. 30. Under the exhortation, the Lord ſhewed me the neceſſity of keeping my heart with all diligence, as out of it were the iſſues of life and death. I hated luſt, pride, malice, and revenge, but my deſires roved after the news of the day; now the Lord

Lord taught me, that my desires and affections should all be fixed on him; and that Christ was the proper center of my soul. I began this blessed employment, earnestly entreating God to guard the issues of my heart; and he endued me with power from on high, the blessed Spirit prompted my heart to pray without ceasing, in all places and companies; the language of my heart was, Lord, preserve me from wandering thoughts. I now lived and walked in the Spirit for many days, I found this was a safe way, the redeemed shall walk there, and the way-faring men, tho' fools, shall not err therein."

What follows, was wrote during the time of his affliction:—"My present affliction began about June 1799, in a nervous, and rheumatic complaint, and most of my friends thought I had a decline attending it. I lost my appetite, weakness and infirmity came on fast. I took much medicine, but it had no good effect. I was persuaded to remove into the country, and try the change of air. I went for eight weeks, and had horse exercise, but my weak frame could not bear it. I was prevailed on to apply to a gentleman of considerable medical abilities. His medicines gave me ease, and I began to get better. My complaints were in a good measure removed, but as I could taste no animal food, I remained still very weak: I returned home, and felt myself better than I had been for some months. Soon after my return, I was attacked with a violent asthma, and had it continued, it would soon have removed me into another world; but the mercy of God towards me, abated the disorder, and permitted in its place, a decay of nature, which soon reduced me to a skeleton, and brought me to death's door. All this was done in great love and mercy, for I had very little pain. And tho' this disorder will be a means of pulling this earthly tabernacle down, yet the Lord will sanctify it to the good of my soul. For two or three years past, I have been much exercised in my mind, my employment has been in the king's service, with corruption and bribery around me; and tho' I never partook of their gain, but was content with my wages; yet it grieved me to see the sins that were committed. During this period, I never rested without a sense of the love of God to my soul. Three times he gave me such a measure of his love, as cast out all fear that hath torment; but this cannot long be retained, if we in any measure, grieve his Spirit. I know there is a great difference betwixt a state of justification, and of entire sanctification, for I have experienced both, and satan was never able to make me doubt of this. For if I am sure that the wind blows, or the sun shines, or that time is passing away, so sure am I that the blood of Jesus Christ hath cleansed my soul from all sin.

On the 19th of November 1799, the Lord dealt bountifully with me. He gave me a glorious display of his love and power.

I had

I had been for some time seeking for full redemption; I saw my ignorance, and felt my weakness more than ever. He sunk me down in humble love at his feet; I saw that I was all filthiness, and he all holiness; I felt I was all weakness, and he all power; I was full of wants, and he replete with every blessing. He then filled me with his pure love.

For many days I felt a heaven of love, and was more confirmed in the great change which the Lord had wrought in me. I felt all my tempers and desires sweetly harmonize in God: He hath put all my enemies under my feet. I know the prize is great, and that satan will do what he can to deprive me of it, but I am firmly persuaded, the Lord will preserve me unto the day of eternal redemption. I now thought that I would keep at home, and not let any one know what a jewel I had found: I thought, if I tell my experience, and afterwards fall back, it will bring a reproach upon the cause of God; but he soon shewed me, that this was not right; and that I must stand forth, and declare what he had done *for* me and *in* me.

Dec. 7. While at prayer with a brother, who was seeking the same blessing, I begged the Lord to give me a stronger testimony that sin was all destroyed; he spake for himself, and assured me,—it was done. I felt a constant flowing of his love into my soul. No winter night;—all light in the Lord. Blessed be his holy Name, he has turned out sin and satan; and, he keeps them out. I am on the full stretch for all the mind that was in Christ Jesus. At evening prayer, how powerfully did the Lord manifest his presence: Surely heaven was let down on earth! O how precious was his love! I wanted language to express the riches of his grace, and longed to bask in the beams of his glory: I seemed full of love,—full of God.

Dec. 11. The Lord abundantly feeds my soul with the bread of life. I feel myself sinking deeper and deeper into the vale of humble love. In the evening it seemed as if the powers of darkness attacked me, and would fain have persuaded me, that so much watching and praying would kill my weak body; but my Horn of Salvation was near, and brought me off more than conqueror. I found his presence and blessing with me throughout the night; all glory to his Name. Dec. 12. I have constant peace and joy flowing from the great Head of the Church. I feel more and more that I live in Christ, and Christ in me. In describing my state, language fails, and silence must speak his praise.

Sunday 15th. Many who had heard of my happy state, came to see me; of several of them, I believed their motives were pure; others I feared came out of curiosity; the thought of which, for a moment, damped that holy flame I felt within. I was deeply

deeply humbled before the Lord: I felt that Chriſt reigned in my heart, but my zeal ſeemed abated. The Lord immediately ſhewed me, that it was becauſe I did not ſpeak to poor ſinners ſo freely as I ought to do. While I was ſpeaking to one who enjoyed full ſalvation, the holy flame broke forth as before, and I greatly rejoiced in God my Saviour. I then believed it was the will of God that I ſhould tell to every one, what he had done for my ſoul.

17th. At night I had great anticipations of the glories of the world to come. My raviſhed ſpirit ſeemed ready to burſt the tenement of clay, and longed to join the church above! I had a clear teſtimony that the Lord had ſanctified me throughout, body, ſoul, and ſpirit: I knew that Chriſt was my all in all. I knew little of what I ſaid at that time, but a pious woman told me afterwards, that my language was ſuch as ſhe hardly ever read or heard of. I ſaid;—"Can heaven afford more happineſs than I feel? I thought the heavenly tribe were preſent, and that the crown of glory was held out to my view, and I ſtrove to riſe and take poſſeſſion of it." I cried, "—When wilt thou burſt this clay tenement, and let the inhabitant mingle with the blaze of endleſs day? My wife juſt then entered the room, to whom I ſaid, "My dear, are you come to this heavenly banquet? Do come, and enjoy this heaven upon earth." I ſaw Chriſt was willing to give her the ſame bleſſing. She burſt into tears, and thought my diſſolution was nigh. This holy flame I enjoyed ſeveral days.

22nd. Many came to ſee me, and I was much bleſt in inviting them to come to Chriſt. My ſoul ſeems in her proper element while I am teſtifying of this great ſalvation,—deliverance from all ſin, the deſtruction of ſatan's empire,—Chriſt reigning in the ſoul without a rival;—Chriſt cleanſing, and filling the heart. My poor wife is always praying and crying to God for my recovery, and I am ſometimes afraid I ſhall be brought back again; if ſo, I hope the Lord will keep me in this bleſſed enjoyment: For I truſt I am not an outward court worſhipper, but am entered into the holieſt of holies by the blood of Jeſus.

26th. Chriſt ſtill reigneth in my heart, his glory has appeared, and ſealed that teſtimony on my heart, that he hath deſtroyed all ſin. I think my preſent ſtate is as far beyond a ſtate of juſtification, as the light of the ſun is above that of the moon;—that was glorious,—this exceeds in glory. The Sun of righteouſneſs is always warming and chearing my heart with his love. He continually feeds my ſoul with the fruits of paradiſe.

"I deſpiſe all earthly things,
"Offspring of the King of kings;
"God, I for my Father claim,
"Jeſus is my brother's Name;

"Heaven

"Heaven is my inheritance,
"I shall soon remove from hence;
"As the stars in glory shine,
"God, and Christ, and all are mine."

30th. My soul is living on Christ the true bread, and my joy constantly flows from the great Fountain of Life.

Jan. 2, 1800, while I was thinking,—How good God had been unto me, in fulfilling his exceeding great and precious promises,—this passage was impressed on my mind, "Let that mind be in you which was also in Christ Jesus." It had been formerly suggested to me,—that I should never have that mind in me,—but now I began to consider what that mind was, and I found it was love. From his leaving the bosom of his Father, and becoming a babe in Bethlehem;—in his humiliation and sufferings, until his return to glory, it was all love.

I now felt the witness, that I had this mind in me;—"devotion was all my heart, and all my passions love." At the same time, I knew that what I possessed, was only a spark of that celestial fire; only a drop of that unbounded sea. I was persuaded, that as Christ gave himself a ransom for all, so he was loving to all; and he inflamed my soul with love to every man, without exception; and this made me desire the salvation and happiness of all. I believe that Jesus Christ died for all mankind, and that he is the Saviour of all men, especially of them that believe. I believe in the doctrine of justification by faith; in the doctrines of conditional election, and final perseverance; and that he will one day judge the world in righteousness, and give to every man according to his works. I love God, I love his word, his ways, and his people; and wish more closely to imitate the example of my blessed Master: For this I will remain a poor beggar at his feet, until he shall say, "Arise, and come up hither."

One day after prayer, the divine presence made me tremble, when I thought that I had been speaking to God in a careless manner. We fell on our knees before him, and confessed our presumption: In a few minutes the Lord blessed us abundantly. After going to bed, the power of the highest overshadowed me, and his precious love made my cup overflow. I was constrained to speak aloud of his glory and honour; and told those who were present, that I could not hold my peace. A poor backslider was bathed in tears; and indeed, I believe, all felt the mighty power of God. I thought I could lie at his feet for ever, and ascribe all my blessings, from first to last, to the precious love of Jesus.

14th. I have been in a blessed state of mind the past week: Christ shone upon me with beams of heavenly love, and I sat as in heavenly places with him. I go slowly to the grave. O my

God, mercy and love are in all thy dealings, and my will is ſtill ſwallowed up and wholly loſt in thine! I was ſo filled with the divine preſence, that I burſt out in tears of joys: I cried out, "What am I, or my father's houſe, that thou haſt ſuch reſpect for me! Thou haſt taken me from the dunghill, and haſt ſet me among the princes of thy people. Thou haſt given me a thouſand fold even in this world!"

27th. The Lord continued to enlarge and fill my ſoul with his glory until three o'clock; at that time, two of my ſiſters came in, one of them was but juſt recovered from a ſevere fit of ſickneſs, in which her ſoul was borne above it. In her illneſs, ſhe had no other thought but of getting the ſtart of me to glory. She aſked, How I was? I ſaid, "I am not in heaven, but I am ſo filled with divine glory, that I muſt ſink under it, unleſs the Lord enlarges my heart." I lay ſilent a ſhort time, and then ſaid,—"Glory is come down on earth, and dwells with the children of men." I ſeemed like the Apoſtle John, to hear the harmony of heaven; and preſently, as if ſurrounded with angels, I ſaid,—"O ye angels! ye have always been happy in praiſing your Creator and King, but ye know little of the precious redeeming love of Chriſt, which I feel ſo raviſhing to my ſoul! You are come to ſee the myſtery of my great Saviour, and what your King is about to manifeſt to an heir of glory! Immediately the Lord ſtamped me afreſh with his Spirit's ſeal. His divine perfections paſſed in review before me, but love appeared the brighteſt of the train, and my ſoul was filled with it.

"To die, would now be gain to me;—
"My ſoul would then her Saviour ſee,—
"And join the thouſands gone before,
"Who praiſe him on that bliſsful ſhore."

[At my importunity, his pious WIDOW has gathered up the fragments of this holy man; the greateſt part of which were ſpoken by him within the laſt fortnight of his life.]

"Sir, at your requeſt, tho' I feel it the heavieſt taſk that was ever laid on me, yet if the Almighty permit, I ſhall endeavour to proceed; tho' at this time, tears almoſt keep my pen from moving: But when I conſider the many ſolemn but happy hours I have ſpent with one that is, and ever will be, dear to me, I think it a duty incumbent on me to repeat ſome of the laſt expreſſions of my affectionate huſband and friend. He would often ſay,—"How chearing is his preſence here, altho' we can only ſee him "thro' a glaſs darkly; but there the day will break, which never "more ſhall cloſe; that ſun ſhall riſe, which will never ſet. Our "privilege is.—purity of heart. Chriſt is wiſdom, life, power, "grace, and holineſs, to all who will receive him: His blood "cleanſeth from all ſin. O my dear, live cloſe to God, and he

"will

"I will support and keep you in the day of trial. I have offered "a thousand faithful prayers for you;—and I know that we shall "meet where parting will be no more. My body is exceeding "low and weak, yet I would not exchange my sick-bed for a "thousand worlds."

"O what are all my sufferings here,
"If, Lord, thou count me meet;
"With that enraptur'd host to' appear,
"And worship at thy feet!"

"The Sunday fortnight before he went to glory, he said to me, in the morning,—"We shall have a good day this day: I feel my "soul full of God, O my dear, pray much,—read much,—be a "Bible christian. Read St. John, and the Sermon on the Mount, "this is our Lord's own word, the best sermon that ever was "preached. Blessed are the pure in heart, for they shall see God. "Praise him, for he comforts my soul: He is with us. O the in-"finite love of Jesus! I shall soon be with him in paradise! O "what a Saviour is mine, Christ is my All. There is not a thing "I want, but I find in him."

"O what hath Jesus bought for me!
"Before my ravish'd eyes,
"Rivers of life divine I see,
"And trees of paradise!"

This day I said to my husband, "I think you are worse:"—He answered, "Never better:—the stronger the pain, the happier "my soul is in the Lord:—All is well: O seek the Lord, as "tho' you had not one moment to live;—serve him with your "whole heart. Hold on as you have begun; if you draw back, "you are ruined, soul and body. O persevere: And when my "Saviour calls you home, I will, if permitted, meet you when "you leave the body, and join the angels that conduct your de-"parting spirit to our God. To your wishing to see me, I can "give you no immediate answer, but this I believe, when you "are praising God with your friends, my happy spirit will be "hovering around you, tho' unperceived by you."

Sometimes he would say, "Adored be his Name, who gives "me a view of his ineffable light;—light, that far surpasses the "brightness of the sun in its meridian glory. The views of "eternity are inexpressibly pleasing:—Thanks be to God who "giveth me the victory."

For many years he seldom took a bit of bread, without saying,—"My Jesus took bread and blessed it, and said, "Take, eat, "this is my body." In general, when at home, before he would eat, he kneeled down, and prayed. Five times, and often seven times

times in a day, he prayed to God. When under the preaching, he was generally on his knees. Indeed, he lived in the ſpirit of prayer. When he was ſo weak that he could ſcarce move, he would ſay, "Help me on my knees, that I may pray to my God!" Many hours of the night were ſpent by him in ſinging and prayer. Sometimes I ſaid to him, "You will diſturb the neighbours;—he anſwered, "How can I lie here and not praiſe my God? I "will walk delightfully with God, and follow Chriſt to heaven. "How happy are they, who their Saviour obey. Tongue can-"not expreſs the peace and comfort of my ſoul. I am going to "heaven. There is a glorious crown for me; this love of God "is ſtronger than death. Bleſſed be the Name of Jeſus, I have "ſeen my place in heaven. I cannot ſing now as I could wiſh, "for want of breath, but my heart is ready, and I ſhall ere long "ſing in heaven." He was a pattern of piety and devotion, as many can teſtify who knew him: O that I may follow him, as he followed Chriſt.

During the laſt fortnight, he dozed often; when awaking he would ſay,—"I am afraid I have ſlept too long, and ſo loſt time. "Do you think I ſhall die to-night?" He would then add,—"No, "not yet. How long, or how ſhort my life, I know not, but "this I know, I ſhall be with God, for he is mine, and I am "his. While you are looking on this dead body, my ſoul will "be in heaven: I ſhall be with angels, glorioufly triumphing "and praiſing God! O what a glorious day, to reſt with my "Jeſus!" Two or three days before he died, the enemy darted thoughts thro' his mind as quick as lightning,—"Curſe the bible, curſe God and die." He would anſwer him aloud,—"Be gone, "thou monſter, to thy own place! I can laugh at thee, and ſay, "I am Chriſt's, and Chriſt is mine to all eternity. O Jeſus, how "I love thee! how I long to be with thee! there I'll praiſe thee "in nobler and more melodious ſtrains." He added,—"There "is a bleſſed reality in religion; I know it, I feel it; Jeſus is al-"together lovely. O diſtil more of thy grace into my heart."

When the cough was violent, he would ſay,—"O my dear, "praiſe the Lord for what he hath done for my ſoul. I ſee the "angels praiſing God; I long to be with them. I ſee the angels, "and Jeſus waiting to receive my ſoul: I ſhall ſoon be there. "Lord, give me patience. O the heaven of heavens! what a "glorious ſight!---You muſt be wholly ſanctified;---nothing elſe "will do;---it is attainable, I know it: O that all the world "could hear me; I am not aſhamed to declare the precioufneſs of "Jeſus;---he is the chiefeſt among ten thouſand: But you muſt "be holy. O my dear, I charge you to meet me in heaven." Frequently he would ſay,---"If I could ſee ſome of the half-"hearted profeſſors, I think I could pray and wreſtle for them un-

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"till they found God. What a bleſſed number would there "have been, if they had all continued, ſince I joined the "Methodiſt Society; but it is awful to think how many are "fallen. For ſome, the way is too narrow. Many, in their "ſtate of poverty, ſat humbly at the feet of Jeſus, and walked "cloſely with God; but they have now ſold Chriſt and God for "the world. Proſperity ſinks thouſands. Many profeſſors bring up "their children in the gay and faſhionable amuſements of this "world, in dreſſing and dancing:---little do they conſider, that "they are ſtrewing with flowers the way to eternal death. Such "profeſſors ought to have neither name nor place in a religious "ſociety. O my dear, never let the world creep in, to rob you "of Jeſus. Always remember, your humble ſtation is at his "feet."

When he appeared diſtreſſed for the ſouls of others, his ſiſters ſaid to him,---"Dear brother, there are not many that have been kept as you have been;" he replied, "It is all for want of "prayer: If you will love God, pray much. Many loſe the "ſpirit of prayer by giving up themſelves to the chit-chat of the "day. Live much in the ſpirit of faith and prayer, and my ſoul "for yours, if you do not proſper. Inſtead of viſiting abroad, "be much on your knees at home. Prayer is the breath of the "ſoul.---O how the bleſſed Lord has kept me: I am a wonder! "He will be a Father, a Friend, and a God, to all who put "their whole truſt in him."

When I was wiping the cold ſweat from his face, he would ſay, "Ah! what ſhould I do, if I had no JESUS to go to now! "Believe the dying words of one who loves you,---You muſt be "holy here, for without holineſs you cannot be ſaved. Precious "Jeſus, is with me now, and I am with him. O the ſweet proſ-"pect of glory." He then ſung,---

"The glorious crown of righteouſneſs,
"To me reach'd out I view;
"Conqueror, thro' him, I ſoon ſhall ſeize,
"And wear it as my due.
"The promis'd Land from Piſgah's top,
"I now exult to ſee!
"My hope is full, O bleſſed hope,
"Of immortality!"

His confidence was firm. He never wiſhed his ſufferings leſs. He ſpake of death with the greateſt compoſure and cheerfulneſs, and mentioned the hymns which he wiſhed to be ſung at his grave. When I ſaid,—"My poor huſband!"—He replied,—"Not poor, "but rich; rich in grace, I am as happy as I can live. Some "profeſſors would be glad to get within heaven's gate, or enjoy "what I now feel;—but my ambitious ſoul is ſtriving to get near

" the Throne;—near my Jesus;—to fall before him, and adore " him. I feel that perfect love casteth out all fear. I am sanc- " tified in body, soul, and spirit;—this is my constant testimony: " But this is not the tenth part of what I enjoy, for I feel a " heaven upon earth;—I call it,—My little heaven;—

" Insatiate to this spring I fly,
" I drink, and yet am ever dry:
" Ah, who against such charms is proof!
" Ah, who that loves, can love enough!"

At another time he said, "My peace flows like a river:—I con- " tinually walk in the light of thy countenance, thou blessed, lov- " ing Saviour! I wish this room was full of people, I would ex- " hort them to flee from the wrath to come. If I could be car- " ried to the house of God, how would I tell to all, his goodness " and love to me! How strange this may seem,—I am sick, and " yet I am well; my body is weak, but my soul is happy. Ah " lovely appearance of death! How beautiful! God has full " possession of my soul, and all my powers I consecrate to him; " they are his due."

He was a pattern of patience:—I never heard one sentence fall from his lips that expressed the least dissatisfaction. I hope never to forget the heavenly words that dropped from his lips, when he saw me poorly,—" O my dear P. I am afraid I shall hurt you. " May God think on you, and reward you, for I never can; but " you will be rewarded in the great day. O heaven, heaven! " What a place!—blessed place indeed! What is the grandeur " of the world, when compared with the glories of Mount Sion!" Sometimes his soul seemed on the wing, and ready to ascend,—then he would say, " O I feel my soul fettered still;—it cannot " escape from this prison; it must wait the appointed hour. Come, " Lord Jesus, come quickly! O ye Methodists! I believe ye " are the happiest people in the world; ye precious souls, with " whom I have taken sweet counsel, and with whom I have gone " to the house of God, and partook together of the blessed sup- " per of our Lord! O how have I felt, and seen, and handled, " and tasted of the word of life! But these were only foretastes " of the entertainments of heaven, issuing from the fountain of " life, in the paradise of God."

He frequently repeated, " Vital spark of heavenly flame," &c. and observed, " What excellent verses are these;—they are suited " to one in my situation. Every sentence is the language of my " heart,—" *Sister, spirit, come away!*" This poor afflicted body, " in a little time, shall be freed from all its incumbrances. The " Lord is loosening the pins of this tabernacle. But he will " change this body, and make it like the glorious body of Christ; " then shall it shine as the sun in the kingdom of our Father."

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When I begged him to ſleep, he anſwered, "What,—ſleep, "when glory is ſo near! O death, how ſerious a thing!—nature "ſhrinks at the proſpect;—dreadful indeed to thoſe who have no "God. But my Lord brightens the ſcene, and diſpels my fears. "O glory,—how delightful, even in contemplation!—Death is "but a ſhadow,—a bridge,—a ſtep into Glory.

"My ſoul ſhall leave this heavy clay,
"At that tranſporting word;
"Run up with joy the ſhining way,
"To ſee and praiſe my Lord."

The night before he went to his everlaſting reſt, he was overpowered with divine joy. After lifting him into the bed, he ſaid,—"How amazing it is that I am ſo weak, and yet I feel the "Lord ſo precious. "On the wings of his love, I am carried "above." I am full. I cannot tell you what I feel. I want "language to expreſs my happineſs!" He was very reſtleſs, but very happy, during the night. In the morning, he ſaid,—"My dear P. I am dying: Come here." I went, and took his head in my arms: he ſaid, "Don't leave me;"—but perceiving no one preſent, I moved his head from my arms, and ran down ſtairs, and ſent for his ſiſter; I ran up immediately, and ſaid, "My dear, I truſt Chriſt is precious, and you find your mind happy now?" He anſwered; "Very happy." He lay ſpeechleſs about an hour, then moved his eyes, and caſting a tender look on me, ſaid, "Give me up;" then looking on his weeping friends, ſaid, "Remember me!" His ſiſter ſaid, "My dear brother, I truſt you can praiſe the Lord for this?" He lifted up his dying hands, and ſaid, "*Praiſe!*" and that moment died. He was ſenſible to the laſt, for when he looked at me with that pleaſing precious look, and ſaid, "Give me up;" it appeared as if it were only me that kept him back. I anſwered, "My dear, I hope I can; for angels now are hovering round us." He appeared pleaſed, and his eyes were fixed, as if he ſaw the heavenly convoy. My loſs is great. I have loſt a tender loving huſband, an affectionate father, and a faithful friend. My prayer is, that the remainder of my days may be like his;—that I may finiſh my courſe, and meet him in glory, where we ſhall praiſe God together thro' an eternal day.

EXTRACTS

FROM DR. GILLIES's

HISTORICAL COLLECTIONS.

[Continued from page 367.]

GEORGE WISHART first preached in Ross, and then in Dundee, where he expounded the Epistle to the Romans, until, at the instigation of the Cardinal, one Robert Mill, a principal man there, and formerly a professor of religion, inhibited him from preaching, requiring him, that he should trouble their town no more, for he would not suffer it; and this was spoken to him in the public place. Whereupon he mused a space with his eyes up to heaven, and then looking sorrowfully upon the speaker and people, he said: "God is my witness, that I never intended your trouble, but your comfort; yea, your trouble is more dolorous to me, than it is to yourselves; but I am assured, that, to refuse God's word, and to chase me, his messenger, from you, shall not preserve you from trouble, but shall bring you into it: For God shall send you ministers that shall neither fear burning nor banishment. I have offered you the word of salvation; with the hazard of my life I have remained amongst you: Now ye yourselves refuse me, and I must leave my innocency to be declared by my God. If it be long prosperous with you, I am not led by the Spirit of Truth; but if unlooked for trouble come upon you, acknowledge the cause, and turn to God, who is gracious and merciful: But if you turn not at the first warning, he will visit you with fire and sword." Then went he into the West-country where he made offer of God's word, which was gladly received by many, until the bishop of Glasgow, by the instigation of the Cardinal, came with his train to the town of Ayr to resist Wishart. After that Wishart remained with the gentlemen in Kyle, preaching sometimes in one place, sometimes in another; but coming to Mauchlin, he was by force kept out of the church. Some would have broken-in, but he said to one of them, "brother, Jesus Christ is as mighty in the fields as in the church, and himself often preached in the desart, at the sea-side, and other places: It is the word of peace God sends by me," and going into the fields, he stood upon a bank, where he continued in preaching to the people above three hours; and God wrought so wonderfully by that sermon, that one of the wickedest men in all the country, was converted by it.

Presently news was brought to Wishart, that the plague was broke out in Dundee, which began within four days after he was prohibited from preaching there, and raged so extremely, that it

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is almoſt beyond credit how many died in twenty-four hours ſpace; this being related to him, notwithſtanding the importunity of his friends, he would needs go thither, ſaying, "They are now in trouble and need comfort; perhaps this hand of God will make them now reverence the word, which before they lightly eſteemed." Coming to Dundee, the joy of the faithful was exceeding great, and without delay, he ſignified that the next day he would preach; and becauſe moſt of the inhabitants were either ſick, or employed about the ſick, he choſe the Eaſt-gate for the place of his preaching, ſo that the healthy were within, and the ſick without the gate. His text was Pſal. cvii. 20. "He ſent his word and healed them," &c. wherein he treated of the profit and comfort of God's word, the puniſhment that comes by the contempt of it, the readineſs of God's mercy to ſuch as truly turn to him, and the happineſs of thoſe whom God takes from this miſery, &c. By which ſermon, he ſo raiſed up the hearts of thoſe that heard him, that they regarded not death, but judged them more happy that ſhould then depart, rather than ſuch as ſhould remain behind; conſidering that they knew not whither they ſhould have ſuch a comforter with them. He ſpared not to viſit them that lay in the greateſt extremity, and to comfort them; he provided all things neceſſary for ſuch as could take food, the town being very bountiful to them, thro' his inſtigation. But whilſt he was thus buſying himſelf for the comfort of the afflicted, the devil ſtirred up the Cardinal, who corrupted a deſperate Popiſh-prieſt, called, John Weighton, to ſlay him. And on a day, the ſermon being ended and the people departed, ſuſpecting no danger, the prieſt ſtood waiting at the bottom of the ſtairs, with a naked dagger in his hand under his gown; but Mr. Wiſhart, being of a ſharp piercing eye, ſeeing the prieſt as he came down, ſaid to him, "My friend, what would you have" and clapping his hand upon the dagger, took it from him; the prieſt being terrified, fell upon his knees, confeſſed his intention, and craved pardon. A noiſe being raiſed, and it coming to the ears of thoſe who were ſick, they cried, Deliver the traitor to us, or we will take him by force; and ſo they burſt in at the gate: But Wiſhart taking him in his arms, ſaid, "Whoſoever hurts him, ſhall hurt me; for he hath done me no hurt, but much good, by teaching me more heedfulneſs for the time to come:" Thus he appeaſed them, and ſaved the prieſt's life.

In Feb. 1546, Mr. Wiſhart was ſent for by cardinal Beaton, to give an account of his ſeditious and heretical doctrine, as they called it. When he came before the cardinal, there was a dean appointed to preach; whoſe ſermon being ended, Wiſhart was put up into the pulpit to hear his charge: He anſwered to every article as far as they would give him leave to ſpeak; but they, without having any regard to his anſwers, preſently condemned

him to be burnt. After which ſentence, falling upon his knees, he ſaid, "O immortal God, how long wilt thou ſuffer the ungodly to exerciſe their fury upon thy ſervants, who do further thy word in this world; whereas they on the contrary ſeek to deſtroy the truth, whereby thou haſt revealed thyſelf to the world. O Lord, we know certainly that thy true ſervants muſt needs ſuffer, for thy name's ſake, perſecutions, afflictions, and troubles; yet we deſire that thou wouldſt preſerve and defend thy church, and give thy people grace to hear thy word, and to be thy true ſervants in this preſent life." Then were the common people put out, the biſhops not deſiring that they ſhould hear the innocent man ſpeak, and they ſent him again to the caſtle, till the fire ſhould be made ready. In the caſtle came two friars to him, requiring him to make his confeſſion to them, to whom he ſaid, "I will make no confeſſion to you, but fetch me that man who preached even now, and I will ſpeak with him; the ſub-prior was brought, with whom he conferred, till the ſub-prior wept, who going to the cardinal, told him that he came not to intercede for Mr. Wiſhart's life, but to make known his innocency to all men; at which words the cardinal was very angry, ſaying: We knew long ago what you were. Preſently came two executioners to him from the Cardinal, one put upon him a black linen coat, the other brought him bags of powder, which they tied about ſeveral parts of his body, and ſo they brought him forth to the place of execution; over againſt which place, the caſtle windows were hung with rich hangings, and velvet cuſhions laid for the Cardinal and Prelates, who from thence fed their eyes with the torments of this innocent man. With a rope about his neck, and a chain about his middle, he was led to the fire; where, falling upon his knees, he thrice repeated; "O thou Saviour of the world, have mercy upon me! Father of heaven, I commend my ſpirit into thy hands!" Then turning to the people, he ſaid, "Chriſtian brethren and ſiſters, I beſeech you be not offended at the word of God for the torments which you ſee prepared for me; but I exhort you that you love the word of God, and ſuffer patiently for the word's ſake, which is your everlaſting comfort: I pray you alſo ſhew my brethren and ſiſters who have often heard me, that they ceaſe not to learn the word of God, for no perſecution or trouble in this world whatſoever; and ſhew them that the doctrine was no old wive's fable, but the truth of God; for if I had taught men's doctrine, I had had greater thanks from men: but for the word of God's ſake I now ſuffer, not *ſorrowfully*, but with a *glad heart*. For this cauſe I was ſent into the world that I ſhould ſuffer this fire for Chriſt's ſake: Behold my face. You ſhall not ſee me change my countenance: I fear not the fire. And if perſecution come to you for the word's ſake, I pray

pray you fear not them that can kill the body, and have no power to hurt the ſoul. Then he prayed for them who accuſed him, ſaying, "I beſeech thee, Father of heaven, forgive them that have of ignorance, or of an evil mind, forged lies of me: I forgive them with all my heart; I beſeech Chriſt to forgive them that have condemned me this day ignorantly. Then turning to the people again, he ſaid, "I beſeech you brethren, exhort your Prelates to learn the word of God, that they may be aſhamed to do evil, and learn to do good, or elſe there ſhall come upon them the wrath of God which they ſhall not eſchew." The executioner upon his knees, ſaid, Sir, I pray you forgive me, for I am not the cauſe of your death; and he calling him to him, kiſſed his cheeks, ſaying, lo here is a token that I forgive thee; do thine office: He was tied to the ſtake, and the fire kindled. The captain of the caſtle coming near him, bade him be of good courage, and to beg for him the pardon of his ſin; to whom Mr. Wiſhart ſaid, "This fire torments my body, but no whit abates my ſpirit:" Then looking towards the Cardinal, he ſaid, "He who in ſuch ſtate from that high place, feeds his eyes with my torments, ſhall be hanged out at the ſame window to be ſeen with as much ignominy, as he now leans there with pride." Which words were very remarkably fulfilled; for after the Cardinal was ſlain, the provoſt raiſing the town, came to the caſtle-gates, crying, what have you done with my lord Cardinal? where is my lord Cardinal? To whom they within anſwered, return to your houſes, for he hath received his reward, and will trouble the world no more; but they ſtill cried, "We will never depart till we ſee him." Then did the Leſlies hang him out at that window to ſhew that he was dead; and the people departed. Mr. Wiſhart ſuffered martyrdom 1546.

BILNEY was educated at Cambridge. Being deſired to preach at a poor cure belonging to Trinity-hall, he was the inſtrument of converting many of his fellows to the knowledge of the goſpel, and amongſt others Hugh Latimer.

During his impriſonment, he wrote ſeveral letters; in one of which he ſays, "When the New Teſtament was tranſlated by Eraſmus, which, I underſtood to be eloquently done, I bought it, being led thereto rather by the elegant Latin, than the word of God, (for at that time I knew not what it meant) and looking into it, by God's ſpecial providence, I met with thoſe words of the apoſtle, "This is a true ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, whereof I am the chief." O moſt ſweet and comfortable ſentence to my ſoul! This one ſentence, through God's inward working, did ſo exhilerate my heart, which before was wounded with the guilt of my ſins, and almoſt in deſpair, that immediately I found marvellous comfort and quietneſs in my ſoul, ſo that my bruiſed bones did

did leap for joy. After this, the ſcripture began to be more ſweet unto me than the honey and the honey-comb: whereby I learned that all my travels, faſtings, watchings, redemption of maſſes and pardons, without faith in Chriſt, were but, as St. Auguſtine calls them, an haſty and ſwift running out of the right way, and as fig leaves which could not cover Adam's nakedneſs. Neither could I ever obtain quietneſs and reſt, till I was taught of God that leſſon, John iii. 14, 15, "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up, that whoſoever believeth in him ſhould not periſh, but have eternal life." As ſoon as (according to the meaſure of grace given unto me by God) I began to taſte and reliſh this heavenly truth, which none can teach but God only; I deſired the Lord to encreaſe my faith; and, at laſt, deſired nothing more than that I might be enabled by his Holy Spirit to teach the wicked his ways, which are all mercy and truth, that ſo ſinners might be converted to him by me. I did with my whole power teach, that all men ſhould firſt acknowledge their ſins, and condemn them, and afterwards hunger and thirſt for that righteouſneſs which is by faith in Chriſt; for theſe things I am now caſt into priſon."

Notwithſtanding all this, the poor man was prevailed upon to recant. But after his recantation, he fell into ſuch terrors of conſcience, that he was near the point of utter deſpair; and, returning to Cambridge, he continued under ſuch terrors, that his friends were fain to be with him night and day, endeavouring to comfort him, but all in vain. This continued a whole year, during which time he was in ſuch anguiſh, that he thought all the word of God was againſt him, and ſounded his condemnation. But, in 1531, he began, through God's mercy, to feel ſome comfort, being reſolved to lay down his life for the truth, which before he had renounced: whereupon, taking leave of his friends, he went into Norfolk, preaching firſt in private to confirm the brethren, afterwards in the fields, confeſſing his act, and entreating all to beware by him, and never to truſt in their friends in the cauſe of religion. At Norwich he was apprehended, and caſt into priſon. During his impriſonment means to withdraw him from his ſtedfaſtneſs, not prevailing, he at laſt was condemned to death. The day before his execution, ſome friends finding him eating heartily, with much cheerfulneſs, and a quiet mind, ſaid, That they were glad to ſee him at that time ſo heartily refreſh himſelf: "O, ſaid he, I imitate thoſe who having a ruinous houſe to dwell in, yet beſtow coſt as long as they may to hold it up." The next morning, the officers fetching him to execution, a certain friend entreated him to be conſtant, and to take his death patiently; to whom he ſaid, "I am ſailing with the mariner through a boiſterous ſea, but ſhortly ſhall be in the haven, &c. help me with your prayers." The fire being kindled,

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the wind drove away the flame from him, so that he was the longer a burning; holding up his hands, crying sometimes Jesus, sometimes Credo: at last he yielded up his spirit to God, in 1531.

TINDAL was born about the borders of Wales, and educated in the university of Oxford, where he grew in the knowledge of the tongues and the liberal arts, but above all of the scriptures. Being desirous, for the good of his country, to translate the New Testament into English, he found that there was no place for him to do it in England; and therefore, being assisted by Humphry Monmouth, and other good men, he went into Germany; where he set upon his work; and having translated the New Testament in 1527, he set upon the Old, and finished the five books of Moses. Besides divers other Treatises which he wrote there; and which being published, and sent over into England, became exceeding profitable to the whole English nation.

These books being sent over and dispersed in England, it cannot be imagined what a door of light they opened to the eyes of all the nation, which for a long time had been shut up in darkness. These books, but especially his translation of the New Testament coming abroad, as they brought singular profit to the godly; so the ungodly clergy, disdaining and envying that the people should be wiser than they, and fearing, perhaps, lest by the shining beams of the truth, their hypocrisy and works of darkness should be unmasked, they began to make a great stir; but, especially, the devil envying the progress of the gospel, fought by all means to hinder the blessed labours of this worthy man: for, when he had finished his translation of Deuteronomy, intending to print it at Hamburg, he sailed thitherward. But, by the way, upon the coast of Holland, he suffered shipwreck, by which he lost all his books and writings, and so was compelled to begin all again, to his great hindrance and doubling of his labours; yet (through God's mercy) he was not discouraged: but, taking the opportunity of another ship, he went to Hamburg, where he met with Mr. Coverdale, who assisted him in the translation of the five books of Moses, which was in 1529. And during their employment in that work, they were entertained by a religious widow, Margaret Van Emerson.

When his English Testament came abroad, satan and the pope's instruments raged exceedingly, some saying that there were a thousand heresies in it; others, that it was impossible to translate the scripture into English; others, that it was not lawful for the lay-people to have it in their own language, &c. and at last the Bishops and priests procured of king Henry the Eighth a proclamation, prohibiting the buying or reading of it.

Yet, not satisfied herewith, they suborned one Henry Philips to go over to Antwerp to betray him; who, insinuated himself into Mr. Tindal's company, and pretended great friendship to

him; and having learned where his abode was, he went to Bruſſels, and there prevailed ſo far, that he brought with him the Emperor's attorney to Antwerp, who, after examination, ſent him to priſon in the caſtle of Filford, and ſeized upon all his writings, and what elſe he had at his lodging.

The Engliſh merchants at Antwerp, who loved Tindal, did what they could to procure his releaſe; alſo letters were ſent by the lord Cromwel, and others out of England, in his behalf: but Philips ſo beſtirred himſelf, that all their endeavours came to nothing; and Tindal was at laſt brought to his anſwer, and condemned to die.

When he was brought to the place of execution, whilſt he was tying to the ſtake, he cried with a fervent and loud voice, "Lord, open the King of England's eyes." He was firſt ſtrangled, and then burnt.

The power of his doctrine, and the ſincerity of his life, were ſuch, that during his impriſonment he was the inſtrument of converting the keeper and his daughter, and ſome others of his houſhold. Philips, who betrayed him, long enjoyed not the price of innocent blood, but died in a miſerable manner.

The Emperor's attorney, that proſecuted him, left this teſtimony of him, that he was *vir doctus, pius et bonus*, a learned, pious and good man.

Concerning his tranſlation of the New Teſtament, which was ſo vilified by his adverſaries, he thus writes in an Epiſtle to John Frith: "I call God to record againſt the day we ſhall appear before our Lord Jeſus, to give up reckoning of our doings, that I never altered one ſyllable of God's word againſt my conſcience, nor would do it for all that is in the earth, whether honour, pleaſure or profit, &c." He ſuffered in 1536.

ON THE EDUCATION OF CHILDREN.

LETTER VI.

Dear Sir,

I Cannot with greater clearneſs preſent you with what I wiſh to do, than in the very manner in which it occurred. When my children were ſo far advanced in years, as to require a conſiderable degree of attention, it occurred to me, that they were ſurely entitled to as much, as any branch of buſineſs I was concerned in; and from this obvious conſideration, I was led to make the enſuing remark, which as it immediately leads to the whole ſubject, I will give you juſt as it ſtands:

"It

"It is usual for persons of learning and business, to preserve "*methodical* and *distinct* remarks upon every important subject "which may be useful to them:—Considering how important "the charge of education is, I cannot be too particular. I "therefore purpose to keep distinct memorandums upon the dif- "ferent branches of it, that I may the more easily advert to "them when necessary. I have this morning opened a blank "book, and at proper distances given titles, at the head of the "leaves, to the various subjects they are learning;—by occa- "sionally making such entries under each separate article, I shall "easily see the progress they make, and the most likely means "to assist them; at the same time it will considerably relieve my "own mind, when I have to converse with them, and preserve "some method in the part I have to take in their instruction."

By this artless expedient, I found a plan laid down to which I could continually advert; and which materially assisted my labours. The subjects which my little system embraced, were neither few, nor insignificant; yet they were such as every parent, who has any opportunity, ought to instruct his children in; yea, to use the best means in his power to render that instruction perfect. It will not be necessary to do more at present than give you a list of their names; and illustrate, in a few instances, the particulars under each general head, which will naturally lead to a close of the subject. The contents of my little account were as follows.—

1. Remarks on Religious Instruction. 2. Grammar. 3. Geography. 4. Chronology. 5. History. 6. Biography. 7. Arithmetic. 8. Extracts of Poetry. 9. Miscellaneous Reading. 10. Latin. 11. French. 12. Behaviour. 13. Amusements.

It is scarcely necessary to notice several subjects, as they cannot easily differ from the usual method of teaching. I will not therefore say more on Grammar, Arithmetic, the Languages, and several others, than that the best books that I could procure were obtained,—the closest application at the time of teaching was enforced, and great pains were taken to explain the principles of whatever subject they were taught. I had some reason to suppose, that their acquaintance with grammar, especially, was superior to most of their years, and that the method used to teach this was successful,—which was, not only to require them to commit the Rules to memory,—but they were so repeatedly examined, respecting the reason and design of these rules, that in many instances, where they could not repeat the words of the rule, they evidenced their understanding it by a rational explanation of its principle. A part of their time was regularly employed at home in reviewing what they had learned at school, and some pains were

were taken to promote their acquaintance with the other fubjects before mentioned.

The following is a tranfcript of the Memorandums made on the improvement in each branch :——HISTORY. Having prepared my eldeft fon for reading hiftory by an acquaintance with the outlines of geography and chronology, the firft attempt was to make him acquainted with a fhort, but comprehenfive abftract of Univerfal Hiftory. This he has fo much knowledge of, that he can, with fome propriety anfwer, the following queftions :

1. What was the firft kingdom we have an authentic account of ?
2. What others rofe in fucceffion ?
3. What were the important events concerning each ?
4. What connection had they with each other ?

He having thus a tolerable view of the outlines of Univerfal Hiftory, I intend that he fhall cultivate an acquaintance with the following ones in order : —1, The Hiftory of the Jews. 2, Of the Babylonians. 3, The Perfians. 4, The Grecians. 5, The Romans. 6, The Decline of the Roman Empire. 7, The Rife and Hiftory of Modern Europe. 8, The Mahometan, Perfian, Chinefe, and Mogul Empires. 9, America. 10, Eaft Indies. 11, South-Sea Iflands. At firft, I purpofe very fhort abftracts of each to be made. 2, That he fhall carefully go twice or thrice through a Geographical Grammar. 3, Afterwards perufe larger Works. 4, Intermix his reading with Voyages and Travels.

I can with pleafure fay, that this plan gradually improved his mind, fo that at the age of thirteen, he had not only a good foundation laid for reading, but fome tolerable acquaintance with the moft important events which had taken place in the hiftory of mankind, in the various ages of the world, and fome knowledge of the moft diftinguifhed characters.

BIOGRAPHY, was a natural confequence of reading hiftory. To encourage him in this, he was furnifhed with the moft ufeful lives I could meet with, both of religious characters and others, —fuch as the lives of Warriors and Adventurers ; of Statefmen, as well as of Miffionaries and Philanthropifts. Hence a Biographical Dictionary formed a part of his little library. At the fame time he was encouraged to read the account of almoft every public perfon he met with in books.

On the fubjects of Geography and Chronology, I have little to obferve more, than the method ufed for his inftruction in them, which was, in GEOGRAPHY, 1, To commit to memory the terms ufed, with their explanation. 2, The names of the principal cities in the known world, with their number of inhabitants, and profeffion of religion. 3. To fhew him on a terreftrial globe, the latitudes, longitudes, climates, &c. 4, To colour the maps in his geographical

graphical Grammar. 5, Frequently to trace the boundaries of each country on the globe. 6, Occasionally to give a curſory review of the whole globe, beginning at ſome part Weſt, and keeping as near as poſſible a ſtraight courſe Eaſtward; and to name the chief cities round the whole globe: Alſo, beginning at the North Pole, to proceed in the ſame manner Southward, till he returned to the North Pole. By various exerciſes of this ſort, moſt of the face of the globe became familiar to him.

The method taken to inſtruct him in CHRONOLOGY, was very ſhort, viz. 1, To draw a liſt of the events in each century, from his ſketch of univerſal hiſtory. 2, To draw a ſimilar one of the perſons beſt known in each. 3, To furniſh him with a good Chronological Table of events for his own library.

It may now be proper to annex a plan of the time ſpent for theſe purpoſes, which was continued nearly the ſame, whether they attended ſchool or not. 1, The forenoon was divided between Latin and Hiſtory. The afternoon was ſpent in Hiſtory and Engliſh Grammar. The evening, in Arithmetic. 2, The forenoon, in Latin and Geography. The afternoon, in Biography, Chronology, and Miſcellanies. The evening, in Writing.

You will recollect, that the opportunity for reviewing the progreſs my ſons made was before breakfaſt: By taking the ſubjects alternately, and referring to written remarks, a ſtrict attention was paid to every part. It may be ſuppoſed, that too much application was required from the children; but it is to be obſerved, that care to uſe their time properly, was very early inculcated; and that, by a variation of employ, they were ſeldom fatigued: At the ſame time, great care was taken not to confine them too long at one time, but to allow them ſufficient intervals of relaxation. By reſerving one day in the week for general repetition and examination, inſtead of their being employed in getting additional leſſons,—they underſtood and retained much of what they learned.

I am, dear Sir, your's, &c.

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[*Continued from page* 381.]

[From Mr. ISHAM; dated Tortola, May 31, 1795.]

I Have now been in the Weſt-Indies thirteen months; and, glory be to God, I have better health than when I was in England. The Lord continues to carry on his work in this place in a glorious manner. The chapel will not contain the congregation. We have added to the Society a great number. Between 20 and 30 have given in their names in a day. Some of the poor creatures with tears and ſighs, inform us of their convict one,

and beg to be prayed with. Others, with tears of joy, teſtify what God has done for their ſouls. I truſt the time draws nigh, when in a more eminent manner, Jehovah will give his Son the heathen for his inheritance;—and when all ſhall become one fold under one Shepherd.

[From Mr. TURNER; dated Tortola, July 29, 1795.]

WE have little news to ſend, ſave that which is very good. Our number continually increaſes. I am ſometimes almoſt ready to think, that all the poor Blacks will be brought in. When ſome of them are aſked, Why they join Society? they anſwer, "We ſee every body coming, Maſſa, and we can't ſtay out any longer."

On examining the claſs-papers, I find we had an increaſe of 600 the laſt four months. As to refreſhing times, we are ſeldom without them. The people appear to be genuinely affected during divine ſervice, if floods of tears, and falling to the ground as dead, be indications of the feelings of their hearts. Our chapel is ſtill crowded every Sunday morning. Many more came laſt Sunday than the chapel could hold, and were obliged to ſtand without, expoſed to the violent rain.

You mentioned our going to St. John's. I have made ſome enquiry concerning it; and by what I have learned, I think the eſtabliſhment of a Miſſion there would not be difficult. But we can do little good at St. John's without another helper, becauſe Spaniſh-Town occupies one of us almoſt conſtantly. However we will endeavour to try what can be done.

A few months back, we were under ſtrong apprehenſions of being invaded by a company of petty French thieves from St. Thomas; on which account a number of negroes were muſtered, and the gentlemen deſired me to accompany them, in caſe the enemy landed, ſuppoſing that little good would be done by them, unleſs Mr. Iſham or I gave the word of command. After conſidering that all our lives were in danger, and that I ought to have as little to fear as any man, I conſented to their propoſal. But the enemy took another courſe, and we happily eſcaped them.

The numbers in Society at Tortola and Spaniſh-Town amount to 2873;—295 of whom profeſs faith in Jeſus Chriſt.

[From the ſame; dated Tortola, Aug. 22, 1795.]

A Few days ago, a ſtrange phænomenon happened here. As we have many free coloured people in Society, both men and women, we thought it proper that thoſe who were free ſhould be married, agreeably to the laws of the country, as the white people are. After ſome trouble to bring it about, four couple were publiſhed in the church, and married. They were all Blacks except

except one. Before the ceremony was performed, the Minister of the parish preached an excellent sermon on the occasion. The plan is universally approved of; and I hope it will be a good example. The Minister so much approves of it, that he speaks of writing to the Bishop, to tell him what is done, and to get it established in all the English Islands.

[From the same; dated Tortola, May 13, 1796.]

YOU ask, "If we wish you to send us another Missionary from the next Conference?" Brother Isham has paid a visit to St. Croix; and many of the inhabitants are desirous to have a preacher there: And as you seem desirous of trying St. John's, we have drawn up a petition to send to the King of Denmark, to get leave to establish our church in all the Danish Islands. Now unless this takes place, I think we had better make two preachers suffice for this circuit, lest we should not be able to bear the expence. But if we go to the Danish Islands, we must of necessity have another helper.

For several months past, many of the White People in Spanish-Town have attended preaching in a manner they never did before: And when I was last there, they were very solicitous to contribute towards building a chapel. Without the least hesitation the White People raised above £100. We made subscriptions in the societies of Tortola and Spanish-Town; which, when added to what the White People gave, will amount to above £300. And as we do not want a large chapel in Spanish-Town, we hope this sum will nearly accomplish it. Although some of our people do not behave as we wish, our Society still prospers. Our number constantly increases; and many of late have been brought into the liberty of the children of God.

The amount of the numbers in Society are as follow: Tortola, 2767. Spanish-Town, 381. Total, 3148.——The number of Believers in the Circuit is 410.

[From Mr. ISHAM; dated Spanish-Town, Dec. 14, 1797.]

ON the 25th of November, I left Tortola, and embarked for Spanish-Town in a shallop belonging to the Island. When about half way, we were chased by a French picaroon, which in two hours captured the shallop. I lost my clothes, books, &c. but escaped to land in a small canoe. The canoe likewise was taken after I quitted her. I have abundant cause to bless God for his care and love manifested to me. I found, in the time of trouble, the consolations of the Almighty to be great, and the promises of his word were my comfort in the time of need. Death, it is said, was to have been my portion, if they could have taken me. I spent the night amongst the bushes; and what I passed through, the Almighty knows. I am thankful it was not worse;

worſe; and I know all things will work together for good to them that love God. Next morning about nine o'clock, I arrived at a houſe. The ſame day two armed boats from Spaniſh-Town came to ſeek me. I went on board one of them, and arrived at Spaniſh-Town. Being deprived of my books, clothes, &c. I have taken the liberty to draw upon you.

[From the ſame; dated Tortola, March 4, 1798.]

WITH reſpect to the work of God here, at this time there is nothing very particular. We have love and peace in our Zion; and I truſt ſome are making a good progreſs in holineſs. Seldom a Sunday paſſes, but ſome are added to the church.

[From Mr. BAXTER; dated Antigua, May 24, 1794.]

I Send you two accounts among many, of happy deaths, ſince you left us. The firſt is that of JOHN COREY, a mulatto and a ſlave, by trade a taylor. He was convinced about fifteen years ago. From that time he left off outward ſin, and all the vain amuſements practiſed in this country. He gave up himſelf to prayer, and was inſtrumental of much good, by turning many from the error of their ways. He was a Leader and Exhorter for twelve years; working at his trade by day, paying his owner a dollar per week, beſides maintaining himſelf; and at night meeting claſſes and exhorting the people. He was a man of ſtrict truth, and upright in his life. About eight months before his death, he caught a cold, which brought on a conſumption. For two months he was confined to his room. During his ſickneſs, he was patient and reſigned. He departed in peace, in full aſſurance of faith, leaving a wife and eight children. His uſefulneſs was proved by the lamentation made at his death. When I buried his corpſe, all was ſilent as night for a ſeaſon; but then a lamentation ſucceeded, enough to pierce the ſkies. His name is ſtill reverenced by all who knew him.

The other is CHRISTOPHER NIBBS, a mulatto, about thirty-ſix years of age. He was convinced about ſix years ago. Before he was brought to God, he lived in all the cuſtoms of the country, ſabbath-breaking, reveling, &c. Upwards of five years, he walked unblameably, enjoyed the light of God's countenance, and was made remarkably uſeful in bringing many to the good ways of God by his exhortations. He was a good claſs-leader, and very active. Six months ago, he was afflicted with a ſtroke of the palſy, which called for the exerciſe of patience, being reduced from a ſtrong, healthy, active man, to a ſkeleton, and loſing the uſe of his limbs, but reſigned to the Will of God. The day before he died, he begged to be turned on his ſide;—gave out three hymns;—then exhorted all around him to ſeek the Lord, declaring that he was a witneſs of the love of God, and that though

though his body was dying, yet he enjoyed unſpeakable happineſs in his ſoul; and expired in the full aſſurance of faith. I interred his corpſe on the eſtate he belonged to, and preached to a large audience. All was ſolemnity;—many were much affected; and I truſt will not forget that ſeaſon.

I could ſend you more accounts of this kind, but we cannot ſee all our people when they are near their end, on account of the rapidity of the diſorders of this country.

Our numbers in Society are 30 Whites, and 2420 Mulattos and Blacks.

[From Mr. WARRENER; dated Antigua, April 2, 1796.]

BLESSED be the Name of the Lord, his work goes forward in this Iſland. We have taken in ſeveral eſtates ſince I wrote to you; and I truſt the work deepens in the hearts of ſome. We have a revival in the country. On Eaſter-Sunday we had a melting ſeaſon at Lyons. I found my own ſoul much refreſhed, and the people ſeemed all alive. It was ſuppoſed we had three times as many as the chapel will hold, without, beſides the number crammed into it. Several perſons after ſervice joined the Society. We have again revived the children's meeting. We have both French and Engliſh. Many of the French children's parents are Papiſts; yet they do not hinder their coming.

[From Mr. BAXTER; dated Antigua, May 10, 1797, and addreſſed "To the Preſident of the Leeds Conference."]

BROTHER Warrener, who is the bearer of this, will give you and the Conference an account of the work at Antigua. I bleſs God, the work is ſpreading through the Iſland; and we are endeavouring to extricate ourſelves from the debts we have laboured under, which I hope will ſoon be paid off, and then we ſhall be able to maintain three preachers. With regard to viſiting new Iſlands, the preſent time is very unfavourable. Some months ago, Brother Turner paid a viſit to Anguilla; but the French landing on that Iſland, he was obliged to go to St. Bartholomew's, a neutral Iſland, where he has formed a Society.

[From the ſame, to Mr. MATHER at Leeds; dated Antigua, February 19, 1798.]

AT preſent I am in good health, and as able to travel as when I arrived here twenty years ago. Brother M'Donald, the young man whom Dr. Coke ſent to Antigua, was taken by a French privateer, and carried into Guadaloupe, where he was in priſon a month. After being exchanged, he was ſome time on board a man of war, before he arrived at Antigua. He was ſtripped of all he had, except the clothes on his back.——A General Council is ſhortly to aſſemble at St. Kitt's, in order to take

the case of the slaves into consideration, and to enact such laws as shall make their state more comfortable. May the Almighty be their guide and direct their proceedings!

[From Mr. BAXTER; dated Dominica, June 1, 1796.]

BROTHER Kingston and I arrived in this Island last Thursday. We waited on Governor Hamilton, who received us very politely, and said he would throw nothing in our way, and wished we might do good. Mrs. Webley and our coloured friends received Brother Kingston very kindly. We find it impracticable to preach by candle-light, for the White Men are determined to persecute us; so we preach in the morning and at noon on week-days, and at ten and four on Sundays. We have very serious, well-behaved congregations of coloured people. Brother Kingston has joined twenty persons in class; but we think it best not to be too hasty in admitting persons into Society. Our prospect at present is pleasing; but on account of the war, every thing is extravagantly dear.

[From Mr. Kingston; dated Dominique, October 11, 1796.]

HEAVEN be praised, I am well and happy. I am blest with blessings from all quarters; and am desirous to be devoted to God and the work of the ministry. My labours in this Island have, I hope, been blessed in a good measure to the people. We have now near eighty in class; many of whom are under awakenings. We have lately had some such powerful meetings, as I have rarely known in the West-Indies. The congregations increase in number and respectability, and I charitably hope, in all that is good. We have peace and prosperity in all our borders.

[*To be continued.*]

From the Rev. VINCENT PERRONET, to Mrs. H.

Shoreham, March 7, 1762.

My very dear Child,

THOUGH I dare not walk over to Oxford, yet you may be assured, that I always have you in my thoughts at the most solemn seasons: And you may be certain, that God will give you a gracious deliverance at the best time. In the mean while, be always praying for the Spirit of Christ, that you may neither despise the chastening of the Lord;—nor faint when you are rebuked of Him: But ever bear in mind, that whom the Lord loveth, he chasteneth; and scourgeth every son, whom He receiveth: So that if He hath chosen you in the furnace of affliction, be not dismayed nor discouraged. He does this for your eternal profit, that so you may be made a partaker of his holiness.

Therefore,

Therefore, tho' theſe chaſtiſements are grievous to fleſh and blood; yet thro' the power of his Spirit, they will certainly yield the peaceable fruits of righteouſneſs. Lift up, therefore, the hands which are but too apt to hang down; and earneſtly requeſt at the throne of grace, that you may be always in ſubjection to the Father of ſpirits, and live.

Take care not to cheriſh any deſponding thoughts, which the enemy will bring into your mind. Nor let the number, nor nature of your own ſins, keep you from going to Chriſt, or from reſting your weary ſoul upon Him;—for tho' that ſhould be ſick, even to death, yet remember, that Chriſt Jeſus is the great Phyſician of ſouls. Nothing, my child, is too great for his power; nothing too guilty for his atoning blood; nothing too polluted for the ſanctifying influences of his Holy Spirit. He invites the weary and heavy-laden to come to him, with a promiſe to give them reſt. Fly to him therefore, my dear child, and be of good comfort, for he calleth thee.

But perhaps you will ſay, that you want faith to be healed:—I know you do;---and this want is the foundation of all your complaints. But then, to whom ſhould you go, but to him, who has the words of eternal life? To whom ſhould you fly, but to that merciful Saviour, who has purchaſed every ſpiritual bleſſing for you, with his own blood? And beſides, does he not invite thee to come and buy, without money and without price? Accept, therefore, of his gracious invitation: And though he tarry, yet wait for him: But be careful to wait for him, in perſevering prayer and ſupplication. And even tho' he ſhould ſeem to frown upon thee, and to deny thy petitions, yet, with the poor woman of Canaan, [Matt. xv. 22,---28,] follow him with thy prayers, and take no denial. He loves ſuch importunate petitioners, and will not ſend them empty away. Thus do, my child, and the Lord will ſurely give thee an anſwer of peace.

The Lord Jeſus be with thee and thine for ever!

I am, your friend and ſervant in Chriſt,

VINCENT PERRONET.

From the Rev. VINCENT PERRONET, to Mr. H.

Shoreham, June 1, 1762.

My dear Brother,

I Do moſt ſincerely condole with you, on your very ſevere loſs! May the good God ſanctify it both to you, and the whole family! It would prove, my dear friend, a great abatement

to your grief, if you did but attentively reflect, that your late dear companion is now in the regions of glory, that she is now out of the reach of sorrow and suffering, that all tears are for ever wiped from her eyes, that she is now with that gracious Redeemer, whom her soul so long panted after; and that, if you tread in her steps, you will one day meet again, and never part. Lift up then your mind often to that glorious place, where she now is; and remember, that he who exalted her thither, is both able and willing to exalt you also. Pray earnestly for his Spirit to keep under every murmuring and repining thought, and to enable you to say, from your inmost soul, "Father, not my will---but "thine be done!" Thus will you bring down spiritual blessings, both on yourself, and your dear infants. I doubt not but your prayers and endeavours will ever be, that they may be brought up carefully in the fear of God.

By these means, both you and they, thro' the merits and mediation of the Lord Jesus, will be safely led thro' the snares of a bad world, to those realms of peace and comfort, where that dear saint is only gone a little before you; and where, I hope, that all of us, shall for ever be made partakers of the favour of that God,---"in whose presence is the fulness of joy; and at "whose right hand, there are pleasures for evermore."

I am, with my best wishes for every branch of your family,

Your's, most affectionately,

VINCENT PERRONET.

From Miss THORNTON, to Miss * * * *.

My dear Friend,

I Am really pleased to hear that you are better, and sincerely wish you the spirit of an healthful mind. You speak feelingly of your state, which reminds me of what Dr. Young says, "To know ourselves diseas'd, is half the cure." Tho' disordered passions and wrong desires may be removed, yet constitutional weaknesses remain, and to know these, is exceedingly needful, as a means of true humiliation, and to see what work we have to do, in order to "be perfect and entire, wanting nothing." I think this is the lesson which the LORD is teaching me at present: And for some weeks past, I have had such a sense of the inconveniencies of mortality, and in particular those of my situation in life, together with my inability to do, and insufficiency to suffer, that if I have any reason to glory, it "must be in my infirmities, that

that the power of Christ may rest upon me;"---for, indeed and in truth, I have felt

"A weaker worm did never yet,
"His promis'd aid implore."

Here I think of what you say of *irresistible grace*. Indeed it must be overcoming love, that must "help our weakness on;" and tho' against our wills the Lord will not save us, yet in this day of his power he will make us willing, and perfect strength in our weakness. I see, my dear friend, we must be willing to go on as we *can*, tho' not as we would; and this sacrifice of our will, will please God better than multiplied oblations of exterior acts, which might make us think better of ourselves; for nature would be *something*, whereas the design of GOD is to make us feel that we are *nothing*.

You will not understand me as pleading for our doing nothing, but only a willingness to be saved from nature's activity, and to learn what that meaneth, "Be still, and know that I am God;"---so that we may be mighty in his might, and see only in his light.

It appears to me from your last, that the work of the Spirit in you, is to convince you of nature's inability, of nature's irregularity; and this not to dishearten, but to excite and encourage that prayer.---

"Because I now can nothing do,
"JESUS, do all the work in me."

We have an encouraging word, "Help is laid on one that is mighty;" "unto whom coming, as unto a living stone, we shall be built up, rooted and grounded in him, and partaking of his nature, shall be "strengthened, established, settled."

"JESU's is a constant mind:" We must have time to grow: We are *in him*, branches of the living Vine, and by partaking of the fatness of the root, we shall blossom to our Planter's glory. Yet,---"the husbandman hath long patience, waiting for the fruits of the earth;---" "Ye also be patient:" adds the Apostle;---"stablish your hearts; for the coming of the Lord draweth nigh." How shall we establish our hearts but by believing? "Faithful is he that hath promised, who also will do what he hath promised." Bishop Taylor says,---"The office of "faith is to believe all God's Promises; and whatever is promised "in scripture, shall as surely be performed, as if we had it in "possession." This act of faith makes us rely on God, with the same confidence that we do on our parents, when we make no doubt of receiving whatever we need, if in their power to give. The Bishop adds, "One means to increase this faith, is, "an humble, docile, willing mind, or desire to be instructed:

"For perſuaſion enters like a ſun-beam, gently, and without "violence: Open but your window, and draw back the curtain, "and the Sun of Righteouſneſs will enlighten your darkneſs." This being pertinent to the ſubject, and the thing I long to be initiated into, I preſent it to my Friend for the like improvement; and tho' you may have ſeen it before, yet the inſtruction in it is ever uſeful.

I think you may recreate yourſelf, (as one ſays,) with thoſe charming proſpects which are from the celeſtial hills, tho' you are detained awhile in the vale below. Faith, "the evidence of things not ſeen, will lead to the City of the living GOD, the heavenly Jeruſalem; and we may look forward to that happy place, "the ſaint's ſecure abode," with delight and anticipating deſire; and be indulged with breathing in the air of Canaan.

"From Sion's top the breezes blow,
"To cheer us in the vale below."

Let it encourage us, let it animate and quicken our drooping powers, and make us give all diligence to gain as much of this golden harveſt as we are capable of: Let us loſe nothing for want of aſking; but ſeeing the prize full in view; may we add to our faith courage; and feel it is good for us to be here, looking at the recompence of reward.

It is very deſirable to ſtand in the evil day. What a mercy is it that you and I are beginning to do this; that we are not turning our backs on our adorable Maſter, and his ſacred cauſe! I feel for you in your fears, leſt you ſhould live to do this: But "the Lord will contend with thoſe that contend with you:—and "every tongue that riſeth up in judgment againſt you, he will "condemn: This is the heritage of the ſervants of the Lord, "and their righteouſneſs is of me, ſaith the Lord." I was bleſt under a ſermon of Mr. PAWSON's on theſe words: May they be uſeful to you. Remember, your Captain calls you forth to conqueſt and a crown.

I found Mr. COWNLEY's ſermon on Thurſday, much bleſt to me. The Holy Spirit touched my heart with a taſte of humble love. I could have wept my life away under a grateful ſenſe, that,—having "received Chriſt Jeſus the Lord," I had been enabled to "walk in him." I could truly aſcribe ſalvation to God, and with adoration, repeat,---Unto thy Name be the glory;---"I acknowledge thee to be the Lord."

Farewell, my companion in tribulation! May the Lord infuſe a ſacred willingneſs in you, to do and ſuffer ALL his will; prays, your affectionate friend in him,

J. THORNTON.

POETRY.

THE BENEDICITE PARAPHRASED.

YE works of God, on him alone,
In earth his footſtool, heav'n his throne,
Be all your praiſe beſtow'd;
Whoſe hand the beauteous fabric made,
Whoſe eye the finiſh'd work ſurvey'd,
And ſaw that all was good.

Ye angels, that with loud acclaim
Admiring view'd the new-born frame,
And hail'd the' Eternal King,
Again proclaim your Maker's praiſe;
Again your thankful voices raiſe,
And touch the tuneful ſtring.

Praiſe him, ye bleſt æthereal plains,
Where, in full majeſty, he deigns
To fix his awful throne:
Ye waters that above him roll,
From orb to orb, from pole to pole,
O make his praiſes known!

Ye thrones, dominions, virtues, pow'rs,
Join ye your joyful ſongs with ours;
With us your voices raiſe:
From age to age extend the lay,
To Heav'ns Eternal Monarch pay
Hymns of eternal praiſe.

Celeſtial orb! whoſe pow'rful ray
Opes the glad eyelids of the day,
Whoſe influence all things own;
Praiſe him, whoſe courts effulgent ſhine
With light as far excelling thine,
As thine the paler moon.

Ye glitt'ring planets of the ſky,
Whoſe lamps the abſent ſun ſupply,
With him the ſong purſue;
And let himſelf ſubmiſſive own,
He borrows from a brighter Sun
The light he lends to you.

Ye ſhow'rs and dews, whoſe moiſture ſhed
Calls into life the op'ning ſeed,
To him your praiſes yield,
Whoſe influence wakes the genial birth,
Drops fatneſs on the pregnant earth,
And crowns the laughing field.

Ye

Ye winds, that oft tempeſtuous ſweep
The ruffled ſurface of the deep,
With us confeſs your God,
See thro' the heav'ns the King of kings
Upborne on your expanded wings,
Come flying all abroad.

Ye floods of fire, where'er ye flow,
With juſt ſubmiſſion humbly bow
To his ſuperior pow'r,
Who ſtops the tempeſt on its way,
Or bids the flaming deluge ſtray,
And gives it ſtrength to roar.

Ye ſummer's heat, and winter's cold,
By turns in long ſucceſſion roll'd,
The drooping world to cheer,
Praiſe him who gave the ſun and moon
To lead the various ſeaſons on,
And guide the circling year.

Ye froſts, that bind the wat'ry plain,
Ye ſilent ſhow'rs of fleecy rain,
Purſue the heav'nly theme;
Praiſe him who ſheds the driving ſnow,
Forbids the harden'd waves to flow,
And ſtops the rapid ſtream.

Ye days and nights, that ſwiftly borne
From morn to eve, from eve to morn,
Alternate glide away,
Praiſe him, whoſe never-varying light,
Abſent, adds horror to the night,
But, preſent, gives the day.

Light, from whoſe rays all beauty ſprings;
Darkneſs, whoſe wide-expanded wings
Involve the duſky globe;
Praiſe him who, when the heav'ns he ſpread,
Darkneſs his thick pavilion made,
And light his regal robe.

Praiſe him, ye lightnings, as ye fly,
Wing'd with his vengeance thro' the ſky,
And red with wrath divine;
Praiſe him, ye clouds that wand'ring ſtray,
Or, fix'd by him, in cloſe array
Surround his awful ſhrine.

Exalt,

Exalt, O earth! thy Heav'nly King,
Who bids the plants that form the ſpring
With annual verdure bloom;
Whoſe frequent drops of kindly rain
Prolific ſwell the rip'ning grain,
And bleſs thy fertile womb.

Ye mountains, that ambitious riſe,
And heave your ſummits to the ſkies,
Revere his awful nod;
Think how you once affrighted fled,
When Jordan ſought his fountain-head,
And own'd the' approaching God.

Ye trees, that fill the rural ſcene;
Ye flow'rs, that o'er the' enamell'd green
In native beauty reign:
O praiſe the Ruler of the ſkies,
Whoſe hand the genial ſap ſupplies,
And clothes the ſmiling plain.

Ye ſecret ſprings, ye gentle rills,
That murm'ring riſe among the hills,
Or fill the humble vale;
Praiſe him, at whoſe Almighty nod,
The rugged rock diſſolving flow'd,
And form'd a ſpringing well.

Praiſe him, ye floods, and ſeas profound,
Whoſe waves the ſpacious earth ſurround,
And roll from ſhore to ſhore;
Aw'd by his voice, ye ſeas, ſubſide;
Ye floods, within your channels glide
And tremble and adore.

Ye whales, that ſtir the boiling deep,
Or in its dark receſſes ſleep,
Remote from human eye,
Praiſe him by whom ye all are fed;
Praiſe him, without whoſe heavenly aid
Ye languiſh, faint, and die.

Ye birds, exalt your Maker's name;
Begin, and with the' important theme
Your artleſs lays improve;
Wake with your ſongs the riſing day,
Let muſic ſound on ev'ry ſpray,
And fill the vocal grove.

Praiſe

Praiſe him, ye beaſts, that nightly roam
Amid the ſolitary gloom
The' expected prey to ſeize;
Ye ſlaves of the laborious plough,
Your ſtubborn necks ſubmiſſive bow,
And bend your wearied knees.

Ye ſons of men, his praiſe diſplay,
Who ſtampt his image on your clay,
And gave it pow'r to move;
Ye that in Judah's confines dwell,
From age to age ſucceſſive tell
The wonders of his love.

Let Levi's tribe the day prolong,
Till angels liſten to the ſong,
And bend attentive down;
Let wonder ſeize the heavenly train,
Pleas'd while they hear a mortal ſtrain,
So ſweet, ſo like their own.

And you your thankful voices join,
That oft at Salem's ſacred ſhrine
Before his altars kneel;
Where thron'd in majeſty he dwells,
And from the myſtic cloud reveals
The dictates of his will.

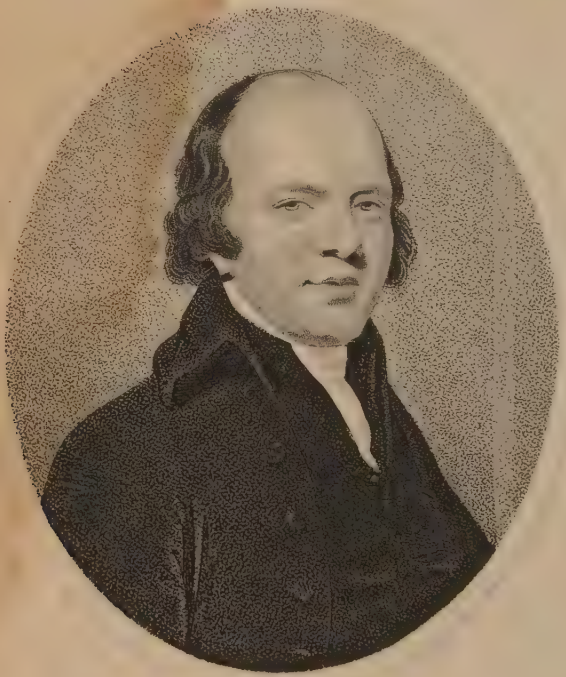
Ye ſpirits of the juſt and good,
That, eager for the bleſs'd abode,
To heavenly manſions ſoar;
O let your ſongs his praiſe diſplay,
Till heaven itſelf ſhall melt away,
And time ſhall be no more!

Praiſe him, ye meek and humble train,
Ye ſaints, whom his decrees ordain
The boundleſs bliſs to ſhare;
O praiſe him, till ye take your way
To regions of eternal day,
And reign for ever there.

Let us, who now impaſſive ſtand,
Aw'd by the tyrant's ſtern command,
Amid the fiery blaze;
While thus we triumph in the flame,
Riſe, and our Maker's love proclaim,
In hymns of endleſs praiſe.

[MERRICK.

GEO. STORY,
North-Green, Worſhip-Street, London.



Ridley sculp

MR G. WHITFIELD Aged 16

Preacher of the Gospel

THE

METHODIST MAGAZINE,

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A SERMON TO YOUNG PEOPLE.

[*Concluded from page* 399.]

I Adduce my laſt argument for filial duty, from the promiſe, "Thy days ſhall be long in the land." Yet even in this promiſe, it cannot eſcape obſervation, that a ſevere curſe is couched. If the days of the good child ſhall be prolonged, thoſe of the bad ſhall be cut ſhort. "The eye that mocketh at his 'father, and deſpiſeth to obey his mother, the ravens of the 'valley ſhall pick it out, and the young eagles ſhall eat it."* Sudden judgments ſhall cut him off, and expoſe his carcaſe to birds of prey; or, in the natural courſe of things, diſobedience to parents leads to flagrant violations of ſocial order, which end in violent death, and expoſe the rebel on a gibbet.—But I hope better things of you, dear brethren, though I thus ſpeak. Long life, honour, and peace ſhall reward your filial duty. The God of remunerative juſtice will give you children, who ſhall repay all your duty to your parents. Never ſhall you feel the envenomed ſting of a wicked child. You will happily eſcape the ſnares of youth, and having done faithfully in this important relation, you will be prepared to do your whole duty towards God and men, and be thoroughly furniſhed to every good work. When St. Paul obſerves that this is the firſt commandment with promiſe, he intimates that this obedience is peculiarly acceptable with God;—

* Prov. xxx. 17.

that it is the promiſe of all human virtue. "Honour" then, "thy father and mother, and thy days ſhall be long in the land, "which the Lord thy God giveth thee." "Keep thy father's "commandment, and forſake not the law of thy mother. Bind "them continually upon thy heart, and tie them about thy neck. "When thou goeſt it ſhall lead thee; when thou ſleepeſt, it ſhall "keep thee; and when thou awakeſt, it ſhall talk with thee. For "the commandment is a lamp, and the law is light; and the re-"proofs of inſtruction are the ways of life. *

Do not imagine I inſult your underſtandings, by inſiſting on an admonition addreſſed to little children; or that I reproach your morals, by preſſing a duty ſo obvious, and ſo ſacred. It was not to little children God ſpake in thunder from Sinai. It was not of little children it was ſaid, "Whoſoever curſeth father and mother "ſhall ſurely be put to death." Little children cannot maintain their aged parents. In childhood we teach the precept; but to youth and manhood we look for the practice. Obvious and ſacred as the duty is, we deceive ourſelves, if we ſuppoſe it generally practiſed; and that miniſters may ſafely diſmiſs it from the pulpit. To be a good child, in the Chriſtian ſenſe of the word, is no common character. It implies the exerciſe of many great virtues. Parents are not faultleſs. Some are very faulty. They have paſſions, vices, prejudices, as well as their children. Old age is too often peeviſh, obſtinate, and arbitrary; and, in its laſt ſtage, childhood comes again. In every difference of opinion with parents, children ſtand on unequal ground. Their part is to bear, and forbear; and ſometimes filial duty will oblige them to obey, where mere reaſon would point out a contrary conduct. Steadily to ſhew nothing but love, reſpect, and duty, requires many ſacrifices. Much ſelf-denial and gentleneſs are required of children of adult age; and it is impoſſible we ſhould acquit ourſelves with praiſe, unleſs we have learned of him who was meek and lowly of heart; who did not his own will, but that of the Father who ſent him; and who, while he was found in faſhion as a man, gave a beautiful example of ſubjection to earthly parents.

Piety to God is the only ſolid baſis of duty to man; and the true ground of diſobedience to parents is rebellion to our Father in heaven. Could I environ my pulpit with all the terrors of Sinai, and could I exhauſt the eloquence of men and angels in amaſſing before you the curſes of Ebal and the bleſſings of Gerizim, I could not prevail on you to become good children, before you became ſincere chriſtians. Sin has corrupted your hearts, and grace muſt purify them. In Adam you all died, and in Chriſt ye

* Prov. vi. 20, 23.

muſt

muſt be made alive. Born of the fleſh, ye are children of wrath; and if you would be children of God and heirs of glory, ye muſt be born of the Spirit. Lay theſe things to heart, and never imagine you can be good children while you are bad Chriſtians.

Haſt thou curſed father or mother, tho' but ſecretly in thy heart? Haſt thou ſpurned at their reproof, caſt off their yoke, ſpoken of them, and treated them, as fools and dotards? Haſt thou dared to hold to them the language of inſolent contempt, ridiculed their infirmities, and with diabolical malice rejoiced to expoſe and exaggerate their faults? Doſt thou ſport with thy mother's tears, or haſt thou lifted the hand of a paricide againſt thy father's ſacred perſon? Tremble raſh youth. Bluſh fooliſh girl. Is not the pit open before thee? Look up to heaven. See the red arm of the Almighty prepared to avenge thy diſobedience! —O ſtop—pauſe—reflect—recover thy ſenſes—repent—ariſe—return—caſt thyſelf on thy mother's boſom, at thy father's feet, and ſay, "Father, I have ſinned againſt heaven and before "thee!"—O God, who haſt ſaid, "Honour thy father and mother," ſpeak it again with thy glorious voice to every wicked child in this aſſembly. Let deep horror ſeize that unnatural heart. Abaſe him to the duſt. Fill him with kindly remorſe. Cover him with ingenuous ſhame. Bring home the prodigal. Let diſconſolate parents rejoice; angels ſing; the Redeemer ſee of the travail of his ſoul; and do Thou adopt the child of perdition, for a child of God!

Forgive me, that my thoughts dwell more on the bad child, than the good. The whole need not a phyſician. I call ſinners to repentance. To good children, their parents, and the common Parent of us all, will ſay, "Son, thou art always with me, and "all that I have is thine." Remember, it is eaſier to incur cenſure, than to merit praiſe. The bad child ſhould be reprehended with all the ſtrength of language; but it will not therefore follow that a good child claims the higheſt praiſe. You owe your parents a great debt. Shall I praiſe you for paying it? They teach you to purſue your true intereſts; but ſhall I commend you for conſenting to be preſerved from evil? Filial duty rewards itſelf. It is a part of virtue. It promiſes fair to form a character which may deſerve praiſe. To love our parents is comparatively an eaſy virtue; but to love our neighbour as ourſelves, to forgive cruel injuries, to love inveterate foes, and to excel in piety and benevolence—this is that which makes a man partaker of the divine nature, and commands veneration and praiſe. To laviſh praiſe on common virtues beſpeaks the corruption of ſociety; and, if I may now credit what has paſſed in my own breaſt, however you may ſuppoſe yourſelf unblameable in the diſcharge of your filial duties, when it comes to be your lot, as it has been mine, to attend the

death-bed of a valuable parent, you will then recall tranſactions which are now forgot; and inſtead of ſaying, "I thank thee, "God, I have always been a good child," you will rather be diſpoſed to aſk forgiveneſs, for many acts of undutifulneſs, and to think you have done but half your duty.

From your children, I turn to you who are parents. Let your yoke be eaſy and your burden light. Love your children. Forgive them. Subdue them with wiſdom and goodneſs. Bleſs, and curſe them not. Correct your little ones without wrath. Reprove the elder without bitterneſs and contempt. Govern them as fathers; but do not treat them as ſlaves. Vile reproach is unprivileged in any lips: in thoſe of a father it is unnatural. Like the great God, rule by reaſon and love. Neither ſeek their gratification nor your own; but ſteadily purſue that conduct, which you know will advance their beſt intereſts. Be not moroſe, peeviſh, and arbitrary. Let the love of your children be greater than their fear; but do not imagine you can effect this by unbounded indulgence. It muſt be ſecured by the firm, but gentle and patient exerciſe of juſt authority. It is not by force, but patient art, the ſtatuary forms the rough marble into a beautiful ſtatue. As your children become men and women, treat them as ſuch; but do not make them ſo before their time. Let them then ſpeak their ſentiments freely; give them a competent portion of your goods; marry and eſtabliſh them in life. If you wiſh to ſee your children well married, let it be your endeavour to find them ſuitable companions for life. Let no ſelfiſh views thwart theſe natural ends of your authority. Gradually drop the father, and endeavour to be the brother and confidential friend. Teach your children by example; and let your grand leſſon to them be, that "the fear of the Lord is the beginning of wiſdom," and the ſalvation of their ſouls the end of their exiſtence. Correct your vices. Command your paſſions. Do not corrupt thoſe you ſhould ſanctify. If you are peeviſh, they will ſhun your company. If you are covetous, they will deſpiſe you. If you are arbitrary and paſſionate, they will hate you. If you are profligate, they will at once imitate and deſpiſe you. Let us then remember, that we do not rule for ourſelves, but for our children, for ſociety, and for God. And may we aſk and receive grace to be faithful to this important truſt! Our children are God's, and he will require them at our hand.

Some parents there are more ſavage than the beaſts of the foreſt. They not only neglect the care of their ſouls, but will not even provide for their bodies. To them an ale-houſe is paradiſe; and ſtrong drink better than wives and children. Some ſuch wretches, I hope not many, I know to be in this pariſh; but it cannot be imagined they are to be found in this church. If they were, I ſhould hardly addreſs myſelf to thoſe, who bear about them ſuch almoſt

infallible

infallible ſigns of divine reprobation. When men are ſo abſolutely brutiſh, charity herſelf hardly hopes their repentance. They are prodigies of vice; and if their lives are prolonged, perhaps one great end, for God's continuing them longer in exiſtence, is to give an awful example to mankind of the exceeding ſinfulneſs of ſin. Great vices, by exciting ſtrong abhorrence, ſometimes produce the ſame ſalutary ends as great virtues.

But have any of your children provoked ſtrong diſpleaſure, and are you now in deſpair, meditating to tear them from your heart, and to abandon them to ruin? Have patience. Conſider the wildneſs of youth, and hope they will yet be recovered from the ſnares of the Devil. Be not haſty to make ſtern reſolves. Rather let mercy triumph over judgment. But have things already proceeded to the laſt extremities? Is thy ſon a prodigal, thy daughter a proſtitute? And have you actually excluded them from your doors? You may have done well; and ſo awful an example muſt ſometimes be made. But have you gone after the loſt ſheep, and tried all means to bring the wanderer back? If not, your conduct is highly reprehenſible. You make yourſelf a partaker of their ſins, and an acceſſary to their ruin. But if, ſo far from ſeeking the loſt ſheep, you have proceeded to put off all bowels and mercies, and to ſhut up your loving-kindneſs in everlaſting diſpleaſure, ſhall I praiſe you? I praiſe you not. True, your ſon is a prodigal, your daughter a proſtitute: Great is their ſin, and ſevere ſhall be their puniſhment. Nevertheleſs, it is not for man to keep his anger for ever. Did you beget that ſon? Did you bear that daughter in the womb? Are they bone of your bone, and fleſh of your fleſh? Can you then hear their groans, ſee their tears, and behold them pining in infamy, diſeaſe, and wretchedneſs, and will not ſuch a ſight mollify a father's heart? Will you not ſtretch forth a ſaving hand to pluck them, it may be from eternal hell? See the good father in the goſpel running to meet his miſerable ſon, falling on his neck, and rejoicing over him. In this manner, ſhould you treat a penitent child. See the man after God's own heart, and mark the anguiſh of his ſoul, while he exclaims, "O my ſon Abſalom, my ſon, my ſon, Ab-"ſalom! Would God I had died for thee! O Abſalom, my "ſon, my ſon!" So ſhould you lament on the death of an impenitent child. Do none of theſe things move thee? O wretch, accurſed of God and man! Who ſhall love, ſhall pity thee? To what God ſhall that iron heart look for mercy, which thou haſt refuſed to thy own bowels? Yes, God will forgive thee, as thou haſt forgiven them.

To turn the hearts of parents to their children, and children to their parents, ſo making peace between near relations, is a noble fruit of the goſpel miniſtry. Happy ſhal I be, if this diſcourſe may

have

have so desirable a tendency; and I trust in divine mercy, it will not be without fruit. Here then I should commend the subject to your meditation, and to the divine blessing; but when I reflect that a year will elapse, before I am again honoured with such an auditory, I hold myself inexcusable to lose the opportunity of addressing to you some admonitions connected with the subject, and others not foreign to the ends of my ministry among you.

First, I address myself to you, my young friends, for whom the exercises of the evening are chiefly designed. O that I may be so happy as to persuade you, to serve your Creator in the days of your youth; and gladly to comply with that dear request, "My son, give me thy *heart*." O take upon you the easy yoke of your Redeemer, and bear his light burden. Walk thro' the paths of early piety to venerable old age, when your hoary head shall be to you a crown of glory.—See there, the sacred table of the Lord Christ, where the heirs of glory eat heavenly bread, and drink immortal wine. Draw near, and take the body and blood of Christ which were given for you, and on that altar consecrate your lives to God; set to your seal, and give your deliberate consent to the Covenant of peace. Often, very often, tread this hallowed ground, and the Lord shall make you flourish in the courts of the house of your God. Be always found among the Samuels, the Simeons, the Annas, and the Marys, who delight in the sanctuary, and rejoice to assemble where two or three meet in the Name of Jesus. Give God no broken sabbaths; for in vain will you attempt to sanctify by the word and prayer one part of the day, while you profane the other, by sloth, idleness, and dissipation. Neither be ye mere sunday christians; but let that blessed day sanctify the other six. Make your religion your business, honour, and delight, as well as your duty: Then shall you find "her ways, ways of pleasantness, and all her paths, peace."

Once again I turn to you, Parents. If it be your duty and mine to exhort and instruct the youth, dare we neglect the children, the lambs of the flock? Shall we not bring them up in the way they should go? Or can you expect from the neglected child any thing but profligacy in youth, and a reprobate old age; and that he should transmit to his wretched posterity, the curse of brutal ignorance derived from your ungodly education? If we value their souls, or our own; if we take any interest in the prosperity of the church, or the stability of the state; let us endeavour to ameliorate the rising generation, by training them up in the nurture and admonition of the Lord. I therefore bring this business again before you in the most solemn manner, in the presence of God, and of this crowded congregation. I am chearfully willing to do my part, and shall be found every Wednesday morning

ing in the Church to inſtruct them. Do you, my dear brethren, ſend them to me for that purpoſe. I wiſh to ſee all from ſix to twelve years of age; and it ſhall be my ſerious concern to deviſe ſome means of inſtruction for thoſe of more advanced years.

Suffer then your little children to come to Chriſt, and forbid them not. You have devoted them to him in baptiſm, and I demand them of you on his behalf. Allow me to be a brother and father to them. Do not decline my affectionate ſervices, leſt God be provoked to ſend among you a hireling who will not care for your ſouls or theirs. Plead not that you are poor, and cannot ſpare them from their labour one hour in the week. If you cannot give your children wealth, do not withhold them from the means of grace; where they may acquire the true riches, and learn to ſupport their humble lot with reſignation and thankfulneſs. What is one hour's loſs of a child's labour? Do you eſtimate their ſouls, God's bleſſing, and the diſcharge of your duty to them, at ſo vile a price? Or will you plead that they go to the Sunday School, where they are inſtructed in religion as well as learning? I rejoice to hear that they do, and much are you indebted to the conductors of that benevolent inſtitution. But is their diligence a vindication of my ſloth? Or think you that the pious labours of the laity were intended to ſuperſede that of God's appointed miniſters, who are bound to watch over your ſouls day and night? I cannot be judged, ſaved, or damned by proxy, and therefore, tho' I rejoice in the pious help of all the Lord's people, I dare not delegate my duty to others. If you do ſo, I am acquitted before God.

And do you, my dear children, come to your friend and brother. I will tell you of a heavenly Brother, who lived and died for you. I will teach you to be wiſe and happy. I will treat you with kindneſs and affection; and endeavour by every means to encourage your diligence and early piety.

Finally, brethren, young and old, male and female, let us bleſs God for ſparing us to ſee a new year. Let us be ſorry we ſpent the laſt no better. Let us pray for repentance and faith to begin a new life. Let us conſider our whole character, and every relation we ſtand in to God or men. Let us aim at integrity of heart, and a uniform diſcharge of all our duties. Undiſcouraged by oppoſition and defeat, let us return to the charge again and again. The kingdom of heaven ſuffereth violence. God will ſpeedily avenge his own elect, who cry unto him day and night. If we perſevere, we muſt ſurmount all obſtacles, and vanquiſh every foe to our peace. Glory and honour invite us. Our gracious Mediator pledges himſelf to crown us with victory. So run, that you may obtain. Fight the good fight of faith, and lay hold on eternal life. Amen!

To

To the EDITOR of the METHODIST MAGAZINE.

York, Jan. 12, 1800.

My dear Brother,

THE friends of the late Miſs ANNE TAYLOR, of Sandhutton, near Thirſk, deſired me to prepare for the preſs, a number of her papers, in which ſhe has left on record a particular account of the dealings of God with her ſoul. She was a perſon well known, and highly eſteemed as an eminent chriſtian, by many in this city, as well as in her own neighbourhood. By the deſire of ſome of her acquaintance ſhe wrote a circumſtantial account of her converſion, and likewiſe kept a diary. From theſe will be exemplified the chriſtian ſpirit and temper, after her converſion, in a variety of ways, eſpecially under long and heavy afflictions, with which it pleaſed God to try her. Her diary would be too long to print at full length, and indeed ſome parts would not be very intereſting to ſtrangers. I have endeavoured, therefore, to ſelect ſuch paſſages as, I hope, will be pleaſing and profitable to all who fear God. I have occaſionally changed a word, and ſometimes a phraſe, but have carefully retained the ſenſe.

I am, your affectionate Brother,

JOSEPH ENTWISLE.

An Account of Miſs ANNE TAYLOR; chiefly extracted from her own papers.

I Shall comply with the requeſt of my dear friends, from, I truſt, a pure deſire to glorify God. I hope, too, that while I am retracing the Goodneſs of GOD to me from my infancy, my heart will be filled with gratitude; and my diſobedience, on the reflection, will be a means of humbling me in the duſt before the Moſt High. It is not my deſign to ſhew this account to any one while I live, and only intend it for a few friends after my deceaſe; and before they ſee it, I ſhall be beyond the reach of the applauſe or cenſure of mortals.

I was born at Thirſk, September 10, 1773. My mother was a pattern of piety, and an ornament to religion. It pleaſed God, by a lingering conſumption, to deprive me of her on Auguſt 6, 1779. She was enabled to ſuffer with patience and chriſtian fortitude. She committed my brother and me, (her only children,) into the Lord's hands, with much fervent prayer. After having lived the life of the righteous, and having been a member of the Methodiſt ſociety for many years, her happy ſpirit took its flight from this vale of tears to the realms of everlaſting bliſs. I was moſtly from home during the ſhort time of my mother's life, only

I viſited

I viſited her occaſionally. I well remember her taking her laſt farewell of me, and telling me to be a good girl, to fear God, &c. and I ſhould meet her again in heaven. Obſerve here, O my ſoul, the infinite wiſdom and kindneſs of the Lord, who did not leave me friendleſs! He left me with a kind father, in circumſtances to provide for me. The Lord alſo provided me a guardian; my dear aunt, my father's ſiſter. She took me under her care, and beſtowed great pains in teaching me how to perform religious duties, adapting her inſtructions to my capacity. The Holy Spirit ſtrove with me from an early period: in the 8th year of my age, he gave me a ſerious concern for my ſalvation, and clearly convinced me, young as I was, that I was a ſinner, and a loſt ſinner, without an intereſt in Chriſt. I then forſook my little play-fellows, and ſpent much time in prayer and reading, and in committing to memory little hymns. I uſed to read and weep. My aunt took every opportunity of talking to me about Jeſus Chriſt, and the way to heaven: I well remember her reading to me an account of a little girl who died very happy in the Lord at the age of nine years: I thought, if the Lord would but make me ſo good and ſo happy, I ſhould like to die too. I found great pleaſure in hearing of heaven and angels. In this ſtate I continued ſome months. My aunt took me with her to ſee a poor old woman, who was on her death-bed, rejoicing in the Lord. She was ſo happy, though afflicted, and ſpoke ſo ſweetly about Jeſus, and ſeeing him in heaven, that I was quite amazed, and wiſhed I was like her. Sometime after I went to Ripon, and heard dear Mr. Hunter preach from Rev. xx. 11, 12, "I ſaw a great white throne," &c. I was much affected. Being in his company that evening, he talked to me about heaven and hell, and inſtructed me much.

But alas! I did not long continue in this way. Satan ſuggeſted,—that I was too young to be ſerious;—when I was older, then I might be religious. I gave way to the temptation, and by little and little, grew quite careleſs about religion. Yet when I heard the people of God converſe about divine things, I had a ſecret wiſh to be like them; and I retained ſo much of the fear of God, that I continued to ſay my prayers night and morning.

About this time, I was much alarmed by a dream. I imagined that the day of judgment was come, and that I was doomed to hell. O how it ſhocked me! But, alas, this was ſoon forgotten, and I continued ſinning againſt God. I am aſhamed before him. May a ſenſe of my long continued rebellion againſt God, be a means of ſtirring me up *now* to double my diligence. All this time my dear aunt watched over me, and reſtrained me from evil. It ſeemed a great hardſhip to leave my play, and go to

the houſe of prayer; but I thought, when I am at my own diſpoſal, I will pleaſe myſelf.

As I grew older, I was much mortified at not being permitted to dreſs like others in my circumſtances. My aunt dreſſed plain herſelf, and obliged me to do the ſame while under her care, for which I now ſincerely thank her.

In the year 1788, I was ſent by my friends to York to finiſh my education; and in order that I might ſtill enjoy the means of grace, and have the advantage of good examples, my friends judged it beſt to board me with a religious family, and ſend me to a day-ſchool, and ſo avoid the ſnares which are too common in moſt boarding ſchools. I was ſituated very agreeably at Mr. Agar's. Mr. and Mrs. Agar were like tender parents to me. The Lord gave me an opportunity to obſerve the examples of the pious, and of hearing much chriſtian converſation from miniſters and others who viſited there. I had likewiſe an opportunity of hearing goſpel ſermons many times in a week. I have to lament that I did not improve my advantages. It is true, I had no objection to go to the houſe of God, but I was only a careleſs hearer, and not a doer of the word. And tho' I was deſirous to oblige my friends, who ſhewed me every mark of affection, yet I forgot my duty to God, or rather, I *wilfully* neglected it. Stop here, O my ſoul, and adore the divine goodneſs and forbearance, that I was not at that time cut down as a cumberer of the ground!

In the Spring of 1790, being viſited with affliction, the Lord awakened me to a ſenſe of my danger. My ſins ſtared me in the face;—and not knowing how ſoon I might die, and being certain, that without a change, hell muſt be my portion, I was greatly alarmed. Precious time and opportunities unimproved, lay heavy on my mind. I ſought the Lord with all my heart. I pleaded earneſtly for pardon thro' Jeſus Chriſt. Bleſſed be his Name, he anſwered my prayer, and gave me to taſte his pardoning love. I was now ſo happy that I wanted to die, and behold the face of my Saviour above. Soon after a violent fever came on, ſo that there was little hope of my recovery. I rejoiced in the proſpect, not doubting but the Lord would fully prepare me for glory before he took me hence. But the Lord raiſed me up again from the jaws of death. My aunt now rejoiced in hope of ſeeing me walk in the narrow way to Sion;—but ah! how was ſhe painfully diſappointed. Preſently I began to grow negligent in prayer. My former acquaintance came to ſee me, and being off my guard, I imbibed the ſpirit of the world; and like the ſow that was waſhed, returned to wallow in the mire. O what baſe ingratitude! I bluſh to own it! I made ſhipwreck of faith, and again followed the maxims of the world. However, the Lord ſtill ſtrove with me. Sometimes I mourned, and was

determined

determined to forſake every evil way. But my reſolutions were ſoon broken, and my proud heart would not ſubmit to be ſingular. No: I wiſhed to be religious ſecretly, not openly, and then the world would not laugh at me. I wiſhed to have religion in one hand privately, and the honours and pleaſures of the world in the other. Thus I continued ſinning and repenting.

In 1792, I had another fit of illneſs, which confined me to my room ſeveral months. I began to be more ſerious, and gradually forſook my former acquaintance. I found little reliſh for their company. About this time, I heard Mr. Dixon preach, at Sandhutton, from theſe words,—"Woe to them that are at eaſe in Sion." It was a heart-ſearching ſermon. I was ſelf-condemned; and reſolved, thro' grace, to be no longer lukewarm. My deſires increaſed; and I ſaw more and more beauty in religion. In the beginning of 1793, I reſolved to be wholly devoted to God. I now ſaw into the vanity of fine clothes, and threw aſide ſuch parts of my dreſs as appeared to be uſeleſs: And, bleſſed be the Lord, I found much ſatisfaction in following my convictions in this reſpect. In June, I had a clear ſenſe of my juſtification; and in Auguſt, a more particular manifeſtation of it to my heart.

My former companions began to ſcoff, and ſay, I was turned in my head, and would become quite inſane with following the Methodiſts. Bleſſed be the Lord, I found much pleaſure in being reproached for religion. Tho' I continued thus to walk, yet many things remained in me contrary to pure love; *ſecret pride*, *ſelf-will*; and a numerous train of evils.

[Having enjoyed a ſenſe of divine peace for a conſiderable time, the Lord was pleaſed to diſcover to her the depravity of her nature, and gave her ſuch views of the remains of corruption, as occaſioned great diſtreſs.]—"At this time, ſays ſhe, I paid a viſit to my friends at York. I had often heard of ſanctification; but never could believe it attainable in this life, (i. e. *entire* ſanctification;) as I ſet the mark too high. I ſuppoſed perſons in that ſtate profeſſed to be free from errors and miſtakes in judgment and practice. But wonderful are the ways of God! He was not willing I ſhould remain in ignorance. My doubts were removed by the converſation I had with pious perſons on the ſubject; and I determined not to reſt till I had obtained the bleſſing. One Sunday evening, I determined to wreſtle with the Lord, like Jacob. I was in ſuch an agony of ſoul, as affected every part of my body. Theſe words were applied with power to my mind, "If thou canſt believe, all things are poſſible." I cried out, "I do believe! Lord, help my unbelief." Then came theſe words,—"Be it unto thee even as thou wilt." It was ſuggeſted,—"*but not juſt now*;—at *ſome other time*." But I pleaded

for it *now*. Theſe words were likewiſe applied, "I will, be thou clean." After ſome ſtruggles with unbelief, I cried out, "Lord, it is enough! I do believe. Glory be to thee, O Lord, for this unſpeakable bleſſing." I was filled with peace and joy in the Holy Ghoſt, and ſuch love to all the world, but eſpecially to the people of God, as cannot be deſcribed. I was humbled in the duſt before the Lord. I gave up afreſh my body and ſoul; entreating him to take full poſſeſſion of me, to reign in me, and rule over me, and to be my guide even unto death. I entered into a ſolemn covenant with God, to give up all to his glory, and loſe my will in his.

"At the time of theſe manifeſtations, I was in tolerable health; but one morning when I awoke, I found my throat very ſore, which grew worſe, and a ſcarlet fever came on. Now I ſaw the goodneſs of God in preparing me for this trial, by giving me ſuch a bleſſing. The diſorder prevented me from taking much food, but glory be to God, I had ſpiritual refreſhment; I was enabled to live by faith in the Son of God, and to drink large draughts of divine love. I was confined ſeven weeks to my room, and found more ſweetneſs in Jeſus, than I ever experienced. I had ſuffering grace, for a ſuffering time. The enemy, indeed, tried to diſturb my peace; he inſinuated, that I was deceived;—that religion was all a fable;—that if God loved me, he would not afflict me in this manner;—and that I might, after all, be a caſt-away. I cried to the Lord for help, and he heard me. O, what ſhall I render unto the Lord for all his benefits!"

From this time, ſhe appears to have been confirmed in grace. She walked cloſely with God, and enjoyed much comfortable communion with him. She wrote almoſt daily in her Journal, and was very particular in deſcribing the ſtate of her mind. But being in the ſame circumſtances, and converſant with the ſame perſons and things almoſt conſtantly, there is little variety in her experience. Her heart, in all conditions, appeared to cleave to God, and ſhe was favoured with ſtrong conſolations.

It pleaſed the Lord to try Miſs Taylor with painful, frequent, and long-continued afflictions. But divine grace was ſufficient. She could glory in tribulation; and might very juſtly have adopted the Apoſtle's language,—"Nay; in all theſe things we are more than conquerors thro' him that hath loved us." Her conſtitution being weak, ſhe was much indiſpoſed. But the greateſt affliction was a diſorder in her throat, from which ſhe ſuffered exquiſitely; yet as became a chriſtian.

In Jan. 1795, ſhe wrote as follows, "My laſt illneſs left a complaint in my throat, which has greatly increaſed. A month ago it grew ſo bad as to prevent my taking ſolid food. Thanks

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be to God, who in mercy has placed me in ſuch a ſituation, as to be able to procure every thing neceſſary for my nouriſhment, and the advice of the faculty. I cannot but admire how the Lord has been preparing my mind for the preſent affliction, by ſuch wonderful diſplays of his rich mercy; yea, often as much as my feeble body could bear. I longed to be free from this cumbrous clay, that I might be able to bear more of his love, and dwell in his preſence for ever, whom unſeen I love and adore. The Lord ſupports me in body and mind to a miracle; and I do truly rejoice in the afflicting diſpenſation of his unerring providence. I find a firm, unſhaken confidence in God. It has been my cry for many months,—"O Lord, tho' thou ſlay me, yet will I truſt in thee."

"May 12, 1795. I really find it good to ſuffer. It is the cry of my heart, "Let the Lord do as ſeemeth him good. Not my will, but thine be done. I am, thro' divine grace, perfectly reſigned to the will of God, either to ſuffer, or live, or die. I am confident that he who has hitherto preſerved me, will continue to proportion my ſtrength to my day. He will and does give ſupporting grace for ſuffering times. If it be for his glory and my good, he will reſtore me to health. If I muſt glorify him by ſuffering, I believe he will keep me to the end. If it be my heavenly Father's will to remove me from earth, ſurely I ſhall praiſe him. My ſoul longs to be with Jeſus. I find it ſweet to ſuffer the Will of God. I pray not that my ſufferings may be removed, but for grace and patience to ſuffer his righteous will. On Saturday I had a very reſtleſs night, but had delightful intercourſe with my Beloved O the goodneſs of God exceeds deſcription!"

[Miſs Taylor, was generally favoured with ſuch intimate communion with God, that temptations had little effect upon her. The enemy, indeed, frequently thruſt ſore at her: But ſhe was enabled to quench his fiery darts. On one occaſion, ſhe obſerves, "In the evening I had a ſore conflict with the enemy. I was very weak in body, and feveriſh, which occaſioned the moſt vehement thirſt I ever felt; and the obſtruction in my throat would not admit of my taking any thing to allay the thirſt. Satan, ever ready to take advantage, ſuggeſted many painful thoughts, calculated to produce diſcontent and murmuring. I perceived the temptation, and looked up to God for help. I did not give way to ſuch thoughts. No, they gave me great pain. But I found it needful to call earneſtly on the Lord for more patience, fortitude, and every grace. I found I had no ſtock in hand, but had need every moment of a freſh ſupply from the fountain. Glory be to God, he did lift up a ſtandard againſt the enemy, when he came in as a flood."

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She acknowledged God in all her ways, and was ſincerely thankful both to him, and her fellow-creatures, for every means uſed for her comfort. "I left, (ſays ſhe,) my kind friends at York, and went to Leeds for medical aſſiſtance. Bleſſed be God who gave us a ſafe and pleaſant journey, and was pleaſed in mercy to give a bleſſing to the means uſed. This, I believe, was in anſwer to the prayers of my dear friends. The faithful, fervent prayers of the righteous avail much with God. I deſire to bleſs the Lord for his ſupporting grace, and for his mercy in removing my complaint. I wiſh to ſpend my little all to his glory. O that I may evidence my gratitude to him, by giving all diligence to promote his glory and the good of my fellow-creatures!"

About this time, ſhe ſolemnly engaged herſelf in covenant with God, in the following words:

"I now take my pen, deliberately and reſolvedly, in thy ſacred Name, and by thy grace ſtrengthening me, O my GOD! I now offer up unto thee my body, ſoul, and ſpirit, to be by thee ruled, governed, and directed, as thou ſeeſt beſt for the promoting of thy glory. I deſire to bleſs thee, O my God, for thy great mercy unto me. And as thou art lengthening out my life, O give me grace to improve every talent, and exert every nerve in thy ſervice. O diſcover unto me whatever may lurk within me contrary to thy will; and by thy help I will tear it hence. O let my thoughts, words, and works, be all done with a ſingle eye to thy glory, and eſtabliſh me firmly in all truth. O make me a bleſſing to all my friends and acquaintance. O Lord, give me conſtantly a meek and quiet ſpirit: Give me more faith, love, and zeal for thy glory. Give me a watchful, humble, praying ſpirit, a tender conſcience, a hatred to all appearance of evil. Enable me to be faithful on all occaſions to the dictates of thy Holy Spirit. Suffer not the fear of men or devils to deter me from any path of duty. May I be transformed, and not conform to any of the fooliſh cuſtoms of the world. Thou who knoweſt the ſecrets of all hearts, knoweſt that it is the ardent deſire of my ſoul to love thee. O help me ſo to do; for without thee, I can do nothing; but by thy help, I can do all things. My God! and the God of my pious mother before me, do thou, for JESU's ſake, accept this my offering, and enable me, from this day, to be more diligent, and to live henceforth to thy praiſe and glory. I aſk no other good below. Give other things, or take them from me;—only let me enjoy thy preſence, and all will be well. I again, by thy grace, bind myſelf in a perpetual covenant to love and ſerve thee, my GOD, all the remnant of my days. I here ratify the ſame in thy preſence,

preſence, O my God, begging thy aſſiſtance continually to perform the ſame. I here ſet to my hand, in the 22d year of my age, May 26, 1795.

Briggate, Leeds. ANNE TAYLOR.

[Notwithſtanding the favourable appearances juſt mentioned, her diſorder returned in June, her throat was ſo ſwelled that ſhe could not take any thing to allay her thirſt, which, ſhe obſerves, was painful to fleſh and blood. "As the diſorder increaſed, (ſhe ſays,) the Lord increaſed my confidence in himſelf. I was not able to ſwallow any thing but by an inſtrument, twice a day. The paſſage continued cloſing. At this time, ſatan ſtrove to rob me of my confidence, ſuggeſting, "That if the Lord loved me, he would not afflict me thus. Every body around me could eat and drink, while I was pining for want of nouriſhment." I looked to Jeſus, and he rebuked ſatan. The following week I was deprived of all nouriſhment by ſwallowing, there being no paſſage for the inſtrument. But I now more particularly found the ſweetneſs of the bread of life, for I had bread to eat that the world knew not of. I was enabled to bear my affliction, not only with patience, but likewiſe found thankfulneſs for the bitter cup, believing that the Lord ſaw it needful for me, to anſwer ſome wiſe, tho' unknown, end of his unerring Providence. And he ſo ſubdued my will, that I could only ſay, *Thy will be done.*"

Awhile after, ſhe writes,—"I feel what an advantage it is to have true religion in time of affliction. Thro' weakneſs and opiates, I can do little. What ſhould I have done, if my ſalvation had now been to ſeek! I am juſt able to commit my all into my heavenly Father's hands. I would praiſe him with every breath. But alas! I cannot be long recollected, either in prayer, or any other duty. But my God knows my weakneſs, and that my deſires are ever after him. I look forward to the bleſſed time when I ſhall be endued with angelic powers, to ſerve him for ever. I feel an unſhaken confidence in God. It is a week this morning ſince the doctors were able to give me any nouriſhment by the throat. For ſome days I have felt much faintneſs for want of food, and ſuch extreme hunger and thirſt, that if I had not had ſomething in my mouth to chew, I ſhould have even gnawed a piece of wood. I feel much like what a perſon gibbeted alive muſt feel; and were I confined, ſhould, before now, have torn off my own fleſh. Yet in all this, how wonderfully does the Lord ſupport me! He does not allow me to entertain a murmuring thought. My heavenly Father knows what is beſt, and he will cauſe this to work for my good."

She

She was much refreshed and comforted by the following Lines:

"Patient wait in fore temptation,
Let no murmuring thought arise;
Firm in deepest tribulation,
Breathe thy wishes to the skies.
When afflictions all surround thee,
Calm attend thy Maker's Will:
Pain, nor death, shall e'er confound thee,
Only know him, and be still.

"October 14, 1795. This is the 30th day since any kind of food, solid or fluid, has passed my throat; and still I am miraculously preserved, enjoying peace and love, thro' faith in JESUS. Faith grows stronger. I behold a glorious immortality just before me. I leave myself at the disposal of my LORD. Order all things as thou pleasest, only help me to glorify thee, for Jesu's sake. Amen."

November 4, she writes,—"It hath pleased my heavenly Father to enable me, to the astonishment of my friends, once more to swallow a little milk and water; having been fifty-two days without being able to take one drop. * All this time I have been supported entirely by injections and the power of God. When I perceived that I could again swallow liquids, gratitude arose in my heart to the Author of all my Mercies. Yet I was not particularly elevated, but still saw it my greatest happiness to be resigned and passive, and live in my heavenly Father's Will. I renewed my covenant with the Lord my God, and returned humble and hearty thanks for all past mercies, and promised, through grace, if spared, that all my days should be spent in his praise."

* In the latter part of the year 1795, the obstruction of the gullet increased to such a degree as to prevent her from swallowing any kind of food, either solid or liquid, for the space of 14 weeks; during which she was entirely supported by small nourishing clysters, administered upon an average twice a day, excepting that she had the additional assistance of nourishing injections, conveyed into the bowels by means of a flexible catheter introduced into the gullet once a day, for the first 3 or 4 weeks; at which period the passage became so compleatly closed, that the further introduction of the instrument was rendered impracticable. The gentlemen of the faculty who attended her, during the greatest part of her trying illness, say, That her recovery for several weeks, was totally despaired of, on account of the extremely exhausted state of the vital powers, from the long continuance of the want of natural support:—That they never witnessed such fortitude, patience, and chearfulness, under the most distressing sensations, arising from long continued hunger and thirst, in the course of their practice. They observe, also, that her case affords not only a very striking, but, likewise, a very useful example, how far human life may be sustained by artificial means, in certain cases, attended with a total loss of the power of swallowing.

"Novem

"November 11. My throat again cloſed. This was a freſh trial for faith and patience. For firſt, having been ſo many weeks looking and expecting a bleſſed change; often, apparently, within ſight of the harbour; eternity wore a pleaſing aſpect. I longed to be there to ſee my glorious Redeemer, and join the heavenly hoſt in praiſing the TRIUNE GOD for ever. It appeared that I was like the mariner at ſea, driven back, after being in ſight of the deſired land, and wiſhed for ſhore. I was, by the unerring winds of Providence, turned about into the ſea of affliction. Glory be to God that my ſoul's peace did not depend on outward circumſtances. No;—bleſſed be God, my anchor was caſt within the vail, whither my Saviour is gone to prepare a place for me. In him was my hope. Satan ſuggeſted,—"Now the Lord will forſake thee!" But I cried unto the God of my ſalvation, and he ſupported me, by applying the following portions of Scripture, "Caſt thy burden upon the Lord; and he will ſuſtain thee." "Truſt in the Lord for ever; for in the LORD JEHOVAH is everlaſting ſtrength."

"Dec. 7, 1797. It is a year to day ſince my Lord enabled me to take a crumb of biſcuit, after being deprived of that comfort for fourteen weeks. With gratitude I reflect on the great goodneſs of God, and on this anniverſary I renewed my covenant with him, and dedicated my body, ſoul, and ſpirit to his ſervice." It appears, from her own account, and from the teſtimony of all who knew her, that ſhe continued to walk cloſely with God, and encreaſed in all inward and outward holineſs, till the time of her departure hence. On one occaſion, ſhe ſays,—"It is three years, this day, ſince I obtained power to believe in the all-cleanſing efficacy of the blood of Jeſus. With joy and gratitude I reflected on the bleſſed moment, and praiſed God, who ſo long has, in every trial and temptation, enabled me always to hold faſt my confidence. I commemorated the time with humble adoration, dedication, and thankſgiving."

"1799. I began this year by a ſolemn dedication of my all to God; praiſing him for paſt mercies, and imploring divine grace to enable me to live wholly to his glory."

In the Spring of this year Miſs Taylor paid a viſit to York. She appeared likely for life; and was much alive to God,—a pattern of piety, ſimplicity, and humility. She returned in May. After which ſhe wrote to a friend in York,—"I put myſelf in the hands of the Lord; deſiring to be any thing, that he may be exalted. I feel this morning freſh determinations to be more circumſpect in all my words and actions, watching unto prayer, and looking unto JESUS. Thro' grace, I will live wholly unto God. Perhaps my time, may be but ſhort. O, to live much in a little time!"

The laſt time ſhe wrote, was, a little before her death, a Letter to Miſs ***, as follows:—

"My dear Friend. While propped up in a bed-chair, I try to anſwer your's, which relieves my mind. As to my diſorder, it is much the ſame, only the fever is not ſo ſtrong. But permit me to turn from this, to ſay,—The Almighty keeps me in ſweet peace. He does not ſuffer ſatan to harraſs me. Glory be to God! who enables me to truſt him with unſhaken confidence. I am quite reſigned to his Will. I think I may truly ſay, I love the Lord more than ever."

Her Aunt, who had exerciſed a maternal affection towards her from her childhood, in a Letter to Mrs. Agar, gives the following account of the concluſion of Miſs Taylor's pilgrimage.

"I muſt now give you ſome account of my dear beſt beloved child.

She left Thirſk July 1, 1799; and I found, by a paper which ſhe gave me the week following, that ſhe had made her Will, July 2d. On the 9th, I ſaid to my dear Anne, "I hope your mind is comfortably ſupported?" She anſwered,—"Yes;—I feel no uneaſineſs, but have power to caſt my all on the faithfulneſs of God. When I conſider the grave, I feel as though nature would ſhudder; but I conſider again, I have nothing to fear with reſpect to the better part, for my Saviour went into the ſilent grave. To-day thoſe words have come into my mind again and again, "Fear not, daughter of affliction, I am thy God, and will ſave thee." They afford me comfort." She added, "I find if I did not guard againſt the aſſaults of the enemy, I ſhould be diſcouraged." On the 13th, ſhe told me, "My mind has been comfortable the laſt three days, and free from temptation." She added, "Yeſterday I deſired Mr. D. (the Apothecary,) to be free and honeſt in telling me what he thought of my complaint. I informed him that my mind was fortified to bear whatever was the conſequence. The Doctor anſwered, That at preſent he thought her in danger, but did not know how it might terminate. She deſired, that whenever he apprehended immediate danger, he would inform her, as it would be of uſe to prepare her mind.

After this, I went two or three times to ſee her, and found her mind at all times ſupported, and for ſome weeks in the latter part of her illneſs, much comforted. When Dr. —— was called in, he ordered a night draught. The next morning, feeling the effects in a kind of ſtupor, ſhe told Mr. —— that ſhe would not have them regularly, but occaſionally. But, dear creature, ſhe was glad to have recourſe to the draughts, and I am thankful for the help they were of to paſs her tedious nights. She told

told me one morning, "I dreamt you and I were conducted up an aſcent of ſteps, into a magnificent building, and were ſhewn elegant rooms, but nothing ſtruck me, till we came into a large room full of books. I ſaid to you, with great pleaſure,—Do you think there is to be found among them one upon *particular Providence*, for I think there muſt be ſuch a one?" Then the cough awoke her, and it was but a dream, but a ſweet one for her contemplation.

I now paſs by much, and haſten to the laſt period. According to appointment, Mr. Taylor came for me, and ſaid his ſiſter had had a better night than uſual. But I found after he had left her, ſhe had more difficulty in breathing, and pain from her ſide to her breaſt. She received me with more than uſual pleaſure and love. I was apprehenſive her diſſolution was at hand, and aſked the ſtate of her mind. She ſaid "HAPPY!" I aſked,—"If ſhe thought ſhe was leaving us?" She thought not very ſoon, as ſhe had no particular knowledge of it. I ſaid, "My dear, you appear to have perfect patience." She anſwered, "Yes, and reſignation. The Will of God muſt be done." I then ſaid, "The Lord's time will be the beſt time." "Yes," ſhe replied. I was called down ſtairs. When I came up again, her father ſat by her bedſide. She wiſhed me to withdraw a little. When I returned, ſhe aſked me to pray. Thanks be to God, I found the duty more eaſy to my feelings than I have done in this late affliction. A friend from Thirſk called to ſee her. I told her that R. R. was below ſtairs, would ſhe wiſh to ſee him? "O yes," ſaid ſhe. He came and ſpoke a few comfortable words, and prayed. Having ſat up for ſome time ſhe was fatigued, and deſired to lie down again. She ſeemed to ſlumber a few minutes, and then was obliged to have her head raiſed again. I ſent Molly for her father and brother. They came up, and that uneaſineſs ſubſided. In a little time, ſhe beckoned to her father to come near her: With the greateſt earneſtneſs ſhe looked and ſpoke to him, but her words were not diſtinct. I had ſtepped out of the room, leſt I ſhould diſturb her with what I then felt. When I came back, ſhe was bidding farewell to her brother. As I entered the room, I heard her diſtinctly ſay, "*Meet me at the right-hand of God.*" She turned her eyes to me, gave me a kiſs, and Molly alſo, and then prayed a bleſſing on us all. After a few minutes, ſhe again begun in ſolemn exerciſes of devotion. In broken accents ſhe was committing her ſoul to God, and intermixed praiſes. Then ſhe broke out in an ecſtaſy of praiſe, "O my Jeſus! I'll praiſe him for ever and ever, when time is no more." Then breathing ſhorter, in a few moments, without ſigh or groan, ſhe ceaſed to breathe on earth, that ſhe might reign above, and ſtrike her well-tuned harp in praiſing God and the Lamb, long as eternal ages roll."

So died Miſs Anne Taylor, in the 26th year of her age. To her may be applied with great propriety, the words of the Apoſtle, "To live is Chriſt: To die is gain."

I ſhall ſubjoin the character of this amiable young perſon, drawn up by her Aunt.

"Such was her natural diſpoſition, that ſhe was amiable, dutiful, and affectionate; very lively, having a great flow of ſpirits, yet patient of reproof. Humble and ready to ſympathize with all under affliction, bearing the burdens of others with peculiar tenderneſs. She conducted herſelf thro' life with exemplary modeſty and diſcretion, though her agreeable perſon and pleaſing manners expoſed her to many temptations peculiar to her ſex. Thro' the influence of religion ſhe evidenced great patience, fortitude, and chearfulneſs, under the moſt ſevere bodily afflictions, as has been obſerved, with admiration, by many. Gratitude and humility were the leading traits in her character, as was a readineſs in forgiving injuries, and covering the faults of others with the mantle of love."

To the EDITOR.

A Friend of mine in Dudley, upon whoſe veracity I can depend, has tranſmitted to me the following Account. The facts are related by a plain man, in homely phraſes;—nevertheleſs I hope, if the Narrative is inſerted in the Methodiſt Magazine, it may encourage ſome poor ſinner, who has ſlighted the calls of God, and neglected his ſalvation till the eleventh hour, to caſt his guilty ſoul upon the blood of atonement.

Stourport, July 5, 1800. JOSEPH TAYLOR.

The Converſion and happy Death of WILLIAM WALKER, of Neatherton, near Dudley, Worceſterſhire.

June 10, 1798, WILLIAM WALKER was ſeized with a pain in his ſtomach and bowels, which ſoon confined him to his bed. In a little time conſumptive ſymptoms appeared; and his friends had recourſe to the beſt advice, if poſſible, to ſave a life that was very dear to them. But, alas, it was labour loſt; for his fleſh and ſtrength waſted ſurpriſingly. When all hopes of recovery were cut off, he began more ſeriouſly to think of his eternal ſtate, and ſent a note to our chapel, expreſſing a deſire that prayer ſhould be made in his behalf. The Lord laid him upon the hearts of his people; and brother Southall, (an aged local preacher,) viſited him frequently, and ſpoke to him of the way of ſalvation by faith

in

in Chriſt Jeſus. But fear and ſhame ſo predominated in his mind, that he ſcarcely gave any anſwer to the queſtions propoſed to him.

Nov. 10, was the firſt time I went to ſee him. Apprehending him to be in great danger, I ſtrove to make him ſenſible of it. I laboured to impreſs upon his mind the neceſſity of repentance towards God, and faith in our Lord Jeſus Chriſt; aſſuring him from the oracles of Truth, that whoever came to Chriſt, he would in no wiſe caſt them out. I then kneeled down, and beſought the Redeemer to waſh him from his ſins in his own blood, and clothe his ſoul with divine righteouſneſs. William was pierced to the heart, and ſighing, ſaid, "Lord, clothe me with thoſe white robes!" When I left him, he deſired me to viſit him again. The next day I called upon him, and aſked, If he continued in prayer? He anſwered, "Yes; and Jeſus Chriſt has been good to my ſoul part of laſt night;—but I do not feel him now;—he is gone, I know not how." I ſaid, "Do not repine; for the Lord, whom you ſeek, will ſuddenly come to his temple: What you have already received, is a proof of the love and faithfulneſs of God."

On Monday the 12th. I found him in great diſtreſs, groaning the publican's prayer,—"God be merciful to me a ſinner!" His burden was ſo great, that he almoſt deſpaired of the mercy of God. I pleaded the promiſes of the goſpel;—that Chriſt Jeſus came into the world to ſave ſinners; and encouraged him to wait on the Lord in earneſt prayer, and he ſhould certainly ſee the goodneſs of God in the land of the living. Next day I called again, and was informed, that William was dying; but the family ſaid, "You muſt not go to him, for fear of diſturbing him in his laſt moments." I was much affected, and begged of his parents that they would let me ſee him once more;—to which they conſented. When I entered the room, to all appearance, the youth was juſt expiring. I cannot expreſs the pity and concern I felt on his account. When I called him by his name, he opened his languid eyes, and fixed them upon me, ſhook his head, and cloſed them again. With earneſt prayer I committed him into the hands of the Lord, not expecting to ſee him any more in this world.

Being afflicted myſelf, I did not call to ſee if William yet ſurvived, till the 16th, when, to my great ſurprize, I found him much ſtrengthened, altho' his pain was very great. The doctor came while I was there, and William deſired he would tell him his thoughts concerning him. The doctor informed his mother, that he probably might continue two days. William then turned to me, and ſaid, "Sir, you may think I want to live; but I do not; I only deſire a little eaſe from this pain, that I may call upon God

God for help to my ſoul." I replied, "The Lord is nigh unto them that call upon him; and he is a very preſent help in the time of trouble: If you continue to ſeek him, I have no doubt but you will ſoon find redemption thro' the blood of Chriſt the forgiveneſs of ſin." After prayer, I left him hungering and thirſting after righteouſneſs. The next morning, as ſoon as he ſaw me, he cried out in an ecſtaſy of joy, not to be deſcribed, "God has pardoned all my ſins, and blotted out all my tranſgreſſions! I am ſo happy, and ſo joyful, that I cannot expreſs the love I feel to my Redeemer! It is ſweeter than honey or the honey-comb." I aſked, "In what manner did you receive this bleſſing?" "Laſt night, ſaid he, after you left me, I took the advice which you gave me;—I began to pray unto the Lord to pardon my ſins; and he was pleaſed to hear, and anſwer mé to the joy of my ſoul: In a moment he baniſhed all my doubts, and ſlaviſh fears of death and hell, and filled me with ſuch love, that I now deſire to depart, and to be with Chriſt. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy Name." His ſtrength then failed, and he ſaid, "I cannot tell you all at the preſent." After reſting a little, he ſaid, "Look at my face, and ſee how joyful I am." Indeed, his ſmiling looks and chearful countenance teſtified what God had done for his ſoul. His joy was ſo great, that it raiſed him above the pain and weakneſs of his body. He often called upon his father to help him to ſound forth the praiſes of his great Redeemer. Rouſing himſelf from a kind of lethargy, he cried out, "O how I love him! My Beloved is mine and I am his! There is none like Jeſus to the believer! I account every thing but droſs and dung in compariſon of him. I can now ſay with the Pſalmiſt, "Whom have I in heaven but thee! and there is none upon earth that I deſire beſide thee, my God." After a ſhort ſilence, he broke out again, and ſaid, "O what a miſerable ſinner was I yeſterday! Afraid of death and hell! but now I can rejoice at the thought of dying; knowing that I have a building of God, a houſe not made with hands, eternal in the heavens." He then with rapture began to ſing the Pilgrim's hymn;—

"There is my houſe, and portion fair!
My treaſure, and my heart is there,
And my abiding home;—
For me my elder brethren ſtay,
And angels becken me away,—
And Jeſus bids me come!"

When he concluded, he deſired his father and mother, brother and ſiſters to come to him, to whom he ſaid, "My bowels yearn over you all. I am doubtful, at times, whether you will all meet in heaven. O that I could perſuade you all to prepare to meet

God. Get the love of God into your hearts, and that will prepare you for the enjoyment of the holy Jesus." His father, being a pious man, he said to him, "Father, pray for them, and tell them to repent, that we may all meet in heaven." He exhorted all who came to see him to forsake sin, and seek the Lord. By his pathetic intreaties many were much affected, and shed tears abundantly. He said, "O blessed Jesus, thou art the fairest among ten thousand, and altogether lovely! Yes,—I am so filled with his love, that my cup runs over." By this time his strength was so exhausted, that he could scarcely articulate a word; to give him a little rest from speaking, we sang,—"Praise God, from whom all blessings flow," &c. His moving lips, and clasped hands shewed how much his heart was engaged with us in the praises of God. "Now, (said he,) sweet Jesus! come quickly, and let this mortal put on immortality, that I may praise thee for ever." He desired to be gone; but said, in answer to such longings,—"The Lord's time is the best." And indeed, he was wonderfully supported with patience and resignation to the last. A little before his departure, his sister Rhodda, (who is a member of our society) asked him, If he was still happy in the love of God? He answered, "Glory be to God, I am all in a flame of love! I cannot express the joy and happiness which I feel! My dear sister, what has God done for thy soul! He has delivered thee from the powers of darkness, and translated thee into the kingdom of his dear Son. The wicked will persecute, and call you a Methodist; but let this people be your people, and their God your God; for he has made them the instruments of my soul's conversion." Seeing his mother in tears, he said,—"Mother, what makes you weep? I hope they are not tears of sorrow, but of joy! Dry up your tears, and praise God that you have a child who will soon be in heaven. I am dying, and going to glory! For the wings of love, and arms of faith shall bear me through the valley of the shadow of death, to sing the song of Moses and the Lamb for ever."

Heaven was now more and more open to his view; and, to his apprehension, angels were ready to guard him safely home. With hands lifted up he cried out, "O blessed place! Come Lord Jesus, come quickly, and take thy child. I am so full of the love of God, that I cannot continue in the body long." The last words he was heard to speak, were "O, it is sweet! It is sweet!" And soon after, with a smile, he gently and quietly slept in Jesus, Nov. 17, 1798, in the 15th year of his age. I have seen many go off the stage triumphantly; but never one so full of love and joy as WILLIAM WALKER. May my last end be like his.

E. H.

EXTRACTS

EXTRACTS

FROM DR. GILLIES's

HISTORICAL COLLECTIONS.

[Continued from page 418.]

MR. ROGERS. He was educated at the univerſity of Cambridge, where he profited very much in good learning, and from thence was choſen by the merchants to be their chaplain at Antwerp; to whom he preached many years, and there, falling into acquaintance with William Tindal, and Miles Coverdale (who were fled thither from the perſecution in England) he, by their means, profited much in the knowledge of Jeſus Chriſt, and joined with them in that painful and profitable work of tranſlating the Bible into Engliſh; being much enlightened thereby in the ſaving knowledge of Jeſus Chriſt, he caſt off the heavy yoke of popery, perceiving it to be impure, and filthy idolatry. In king Edward's time, he was ſent for home by biſhop Ridley, and was made a prebend of St. Paul's; and the dean choſe him to read a divinity-lecture in that church; in which place he preached faithfully till queen Mary's days. In the beginning of her reign, in a ſermon at St. Paul's croſs, he exhorted the people conſtantly to adhere to that doctrine which they had been taught, and to beware of peſtilent popery, idolatry, and ſuperſtition: for which he was called before the lords of the council, where he made a ſtout and godly anſwer; yet withal carried himſelf ſo prudently, that for that time he was diſmiſſed. After the queen's proclamation againſt true preaching came forth, he was again called (the biſhops thirſting for his blood,) and committed priſoner to his own houſe; whence he might have eſcaped, and had many motives, as, his wife and ten children, his friends in Germany, where he could not want preferment, &c. but being once called to anſwer in Chriſt's cauſe, he would not depart, tho' to the hazard of his life.

At length he was again carried before the lords of the council, where the lord chancellor taunted, reviled, and checked him, not ſuffering him to ſpeak his mind, and ſo remanded him to priſon: whereupon he wrote thus: I was compelled to leave off what I would have moſt gladly ſpoken, and therefore I deſire the moſt hearty and unfeigned prayers of all Chriſt's true members, that the Lord God of all conſolation, will now be my comfort and ſtrength, buckler, and ſhield; as alſo of all my brethren who are in the ſame caſe and diſtreſs: That I and you all may deſpiſe all manner of threats, and cruelty, and even the bitter burning fire, and the dreadful dart of death, and ſtick like true ſoldiers to our dear and loving Captain, Chriſt, our only Redeemer and Saviour, and the only true Head of the Church, that doth all in us all;

all; that we not traiterouſly run out of his tents, or rather out of the plain field from him in the heat of the battle: But that we may perſevere in the fight (if he pleaſe not otherwiſe to deliver us) until we be moſt cruelly ſlain of his enemies. For this I moſt heartily, and even with tears, moſt inſtantly and earneſtly deſire you all to pray; and if I die, to be good to my poor, and moſt honeſt wife, being a poor ſtranger, and to all my little ſouls, her, and my children, &c."

Feb. 4th, 1555, he was warned ſuddenly by the keeper's wife of Newgate to prepare himſelf for the fire, who then being found aſleep, could ſcarce be awaked; at length being raiſed, he was bid to make haſte. "If it be ſo, ſaid he, I need not tie my points." Then he was carried to Smithfield, where ſcarce being permitted to ſpeak to the people, he briefly exhorted them to perſeverance in that truth which he had taught them, which alſo he was now ready to ſeal with his blood. Then was a pardon proffered to him to recant, but he utterly refuſed it. His wife, with nine ſmall children, and the tenth ſucking at her breaſt, came to him; but this ſorrowful ſight nothing moved him. In the flames he waſhed his hands, and with wonderful patience took his death, all the people exceedingly rejoicing at his conſtancy, and praiſing God for it. He was the firſt martyr in queen Mary's days. He ſuffered in 1555.

7. LAURENCE SAUNDERS. He was frequent, and very fervent in prayer, and when aſſaulted by temptations, he ſtill found much ſupport and comfort in prayer, whereby he gained ſuch experience, that he became a great comforter of others with the ſame conſolations which himſelf had found in God. In the beginning of king Edward's reign, he began to preach (being firſt ordained a miniſter,) and that with ſuch general approbation, that he was choſen to read a divinity-lecture at Fotheringay; where, by his doctrine and life he edified many, and drew many ignorant perſons to God, and ſtopped the mouths of the adverſaries. Being impriſoned in queen Mary's reign, in a letter to his wife he thus writes: "I am chearful, and I hope I ſhall be chearful maugre all the devils of hell. Riches I have none to endow you with, but that treaſure of taſting how ſweet Chriſt is to the hungry conſcience, (whereof, I do thank my Chriſt, I do feel part) that I do bequeath unto you, and to the reſt of my beloved in Chriſt." Being brought again to examination, and life being promiſed if he would recant, he anſwered, "I love my life and liberty, if I could enjoy them without the hurt of my own conſcience; but by God's grace, I will abide the greateſt extremity that man can do againſt me, rather than do any thing againſt my own conſcience."

ſcience." When Gardener threatened him with death, he ſaid, "Welcome be it, whatſoever the will of the Lord be, either life or death; and I tell you truly, I have learned to die: But I exhort you to beware of ſhedding innocent blood; truly it will cry aloud againſt you." Being excommunicated, degraded, and condemned, he was ſent to Coventry to be burned. When he came near the place of execution, he went chearfully to the ſtake, kiſſing it, and ſaying, "Welcome the croſs of Chriſt; welcome everlaſting life." The fire, by his cruel enemies, was made of green wood, and other ſmothering matter, which could not burn, whereby he was put to grievous torments: But the grace and plentiful conſolation of Chriſt, which never forſakes his ſervants, gave him admirable ſtrength and patience, ſo that in all, he ſtood quietly, and at laſt ſweetly ſlept in the Lord.

During his impriſonment he wrote many excellent letters; and after his condemnation, in a letter to his wife and friends, he thus writes: "Oh what worthy thanks can be given to our gracious God for his unmeaſurable mercies poured upon us! and I, moſt unworthy wretch, cannot but bewail my great ingratitude towards ſo gracious a God, and loving Father. I beſeech you all, as for my other many ſins, ſo eſpecially for my ſin of unthankfulneſs, crave pardon for me in your earneſt prayers. To number God's mercies in particular, were to number the drops of water in the ſea, the ſands on the ſhore, or the ſtars in heaven. O my dear wife and friends, rejoice with me; I ſay, rejoice with thankſgiving, for this my preſent promotion, in that I am honoured to magnify my Lord, not only in my mouth, by my ſlow mouth, and uncircumciſed lips, bearing witneſs to the truth, but alſo by my blood to ſeal the ſame to the glory of God, and confirming of his true church: I profeſs to you, that as yet the comfort of my ſweet Chriſt doth drive from me the fear of death. But if my dear huſband Chriſt, do, for my trial, leave me a little to myſelf, alas! I know in what caſe I ſhall then be: But, if he do, yet I know he will not be long, nor far abſent from me: Tho' he ſtand behind the wall, yet he will peep in at a crevice. He is a tender-hearted Joſeph; tho' he ſpeak roughly to his brethren, and threaten bondage to his beſt-beloved Benjamin, yet can he not contain himſelf from weeping upon us, from falling on our necks, and ſweetly kiſſing us. Such, ſuch a brother is our Chriſt unto all his; wherefore haſten to go unto him, as Jacob did with his ſons and family, leaving their country and acquaintance; yea, this our Joſeph hath obtained for us, that Pharaoh, the infidel, ſhall provide us chariots, whereby with eaſe we may be carried to him. Our very adverſaries do help us to our everlaſting bliſs, by their ſpeedy diſpatch, bleſſed be our God!

Fear

Fear not bug-bears which lie in the way; fear rather the everlasting fire, &c. My dear wife and fellow-heirs of the everlasting kingdom, always remember the Lord. Rejoice in hope; be patient in tribulation; continue instant in prayer; and pray for us appointed for the slaughter, that we may be unto our heavenly Father a fat-offering, and an acceptable sacrifice. Farewell all in Christ, in hope to be joined with you in everlasting joy. Amen."

Dr. Pendleton and Mr. Saunders, meeting together in the beginning of queen Mary's reign, and speaking of the persecution that was like to ensue, Mr. Saunders shewed much weakness, and many fears; upon which Pendleton said to him, "What man? there is much more cause for me to fear, than for you; for as much as I have a big and fat body; yet will I see the utmost drop of this grease of mine molten away, and the last gobbet of this flesh of mine consumed to ashes, before I will forsake Jesus Christ, and his truth, which I have professed: Yet not long after, upon trial, poor feeble, faint-hearted Saunders, by the power and goodness of God, sealed the truth with his blood; whereas proud hearted Pendleton played the apostate, and turned Papist. Saunders suffered in 1555.

8. BISHOP HOOPER. He preached once or twice every day. The people so flocked to him, that the churches could not contain them. In his doctrine and ministry he was earnest and zealous. In the scriptures perfect, and ready; and in pains indefatigable, and so continued to his life's end; neither did his labour break him, nor promotion change him. Being called to preach before king Edward, he made him first bishop of Gloceſter, and then of Worceſter; where he carried himself so uprightly, and inoffensively, that his enemies had nothing to say against him. He used to go about from town to town, and from village to village, to preach unto the people. He so governed his house, that in every corner of it there were some smell of virtue, good example, honest conversation, and reading of the scriptures.

In the beginning of queen Mary's reign, he was sent for by a pursuivant to London. And tho' he had opportunity, and was persuaded by his friends to fly, yet he refused, saying, "Once I did fly; but now being called to this place and vocation, I am resolved to stay, and to live and die with my sheep.

When he came to London he was railed upon by Gardener, and committed to prison. At his examination, they called him beast, hypocrite, &c. which he bore without answering again. Six days he lay close prisoner in Newgate, none being suffered to come to him. During which time, Bonner, Harpsfield, and others came to him, leaving no means untried to reduce him to their antichristian

tichriſtian church; ſometimes making many great proffers and promiſes to him of worldly riches and promotion; and at other times uſing grievous threatnings to affright him. But they found him always the ſame man, ſtedfaſt and unmoveable.

February the 4th, at night, his keeper gave him ſome intimation that he ſhould be ſent to Gloceſter to be burned, which he rejoiced very much at, lifting up his eyes and hands to heaven, and praiſing God for ſending him among the people, over whom he had been paſtor, there to confirm with his blood the truth that before he had taught unto them, not doubting but the Lord would give him ſtrength to perform it to his glory. Immediately he ſent for his boots, ſpurs, and cloak, that he might be ready when they ſhould call for him. The day following he was delivered to the queen's guard, who conveyed him to Gloceſter. When he came near the city, much people met him, who cried, and bewailed his condition exceedingly. The night before his death, he ſlept ſoundly. After his firſt ſleep, he ſpent the reſt of the night in prayer. The next day Sir Anthony Kingſton coming to him, told him, That life was ſweet, and death bitter; to which he anſwered, "The death to come is more bitter, and the life to come is more ſweet. I am come hither to end this life, and ſuffer death, becauſe I will not gainſay the former truth that I have taught unto you." A blind boy coming to him, after he had examined him in the grounds of religion, he ſaid, "Ah, poor boy! God hath taken from thee thy outward ſight, but hath given thee another ſight much more precious, having endued thy ſoul with the eye of knowledge and faith. God give thee grace continually to pray unto him, that thou loſe not that ſight; for then ſhouldeſt thou be blind both in body and ſoul.

Being delivered to the ſheriff, he ſaid to him "My requeſt to you, Mr. Sheriff, is only that there may be a quick fire, ſhortly to make an end of me; and, in the mean time, I will be as obedient to you as you can deſire. If you think I do amiſs in any thing, hold up your finger, and I have done. I might have had my life, with much worldly gain; but I am willing to offer up my life for the truth; and I truſt to die a faithful ſervant to God, and a true ſubject to the queen." When he ſaw the ſheriff's men with ſo many weapons, he ſaid, "This is more than needs: If you had willed me, I would have gone alone to the ſtake, and have troubled none of you all." As he went to the ſtake he was forbid to ſpeak to the people. He looked cheerfully, and with a more ruddy countenance than ordinary. Being come to the place of execution, he prayed about half an hour, whereof this was a part: "Lord, (ſaid he,) I am hell, but thou art heaven: I am a ſwill and a ſink of ſin, but thou art a gracious and merciful Redeemer. Have mercy therefore upon me, moſt

miſerable

miſerable and wretched offender, after thy great mercy, and according to thine inestimable goodneſs. Thou art aſcended into heaven; receive wretched me to be partaker of thy joys, where thou ſitteſt in equal glory with thy Father; for well knoweſt thou, Lord, wherefore I am come hither to ſuffer, and why the wicked do perſecute thy poor ſervant; not for my ſins and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings to the contaminating of thy blood, and to the denial of the knowledge of thy truth, wherewith it did pleaſe thee, by thy Holy Spirit, to inſtruct me: with as much diligence as a poor wretch might, (being thereto called,) I have ſet forth thy glory. Thou well ſeeſt, O Lord my God, what terrible torments, and cruel pains are prepared for thy poor creature: Even ſuch, Lord, as without thy ſtrength none is able patiently to bear: But that which is impoſſible with man, is poſſible with thee: Therefore ſtrengthen me, of thy goodneſs, that, in the fire, I break not the rules of patience; or elſe aſſuage the terror of the pains, as ſhall ſeem fitteſt to thy glory."

Having a box with a pardon, ſet before him, he cried, "If you love my ſoul, away with it." Three irons being prepared to faſten him to the ſtake, he only put an iron hoop about his middle, bidding them take away the reſt, ſaying, "I doubt not but God will give me ſtrength to abide the extremity of the fire without binding." When reeds were caſt to him, he embraced and kiſſed them, putting them under his arms, where he had bags of gun-powder alſo. When fire was firſt put to him, the faggots being green, and the wind blowing away the flame, he was but ſcorched. More faggots being laid to him, the fire was ſo ſuppreſt, that his nether parts were burned, his upper parts being ſcarce touched. He prayed mildly, as one that felt no pain, "O Jeſus, ſon of David, have mercy upon me, and receive my ſoul! And wiping his eyes with his hands, he ſaid, "For God's love, let me have more fire." A third fire being kindled, it burned more violently; yet he was alive a great while in it; the laſt words which he uttered, being, "Lord Jeſus, have mercy on me! Lord Jeſus, receive my ſpirit!" And ſo he ſlept in the Lord, in the year 1555.

[*To be continued.*]

LETTERS.

ON THE EDUCATION OF CHILDREN.

LETTER VII.

Dear Sir,

HAVING in the preceding Letters, collected moſt of the remarks I had preſerved on the ſubject of Education; I ſhall only trouble you with the Copy of a Letter written to my Son, when he was removed from me to a public ſchool, at the age of eleven years.

"My dear Boy, your happineſs is of ſo much moment to me, that beſides my fervent prayers for you, and the inſtructions I have often repeated, I now ſit down to give you in writing ſome directions, which I hope you will preſerve, and frequently peruſe. They relate to your Learning at School;—the Application of your leiſure time;—matters of a religious Nature;—your Conduct towards all you are now connected with;—and laſtly, Remarks on any ſubject that occurs. I ſhall be thus particular, becauſe I expect you will frequently have recourſe to this Letter; and if I have not included every thing neceſſary, you will write to me, and aſk any queſtions you wiſh to have anſwered.

To begin with your Learning at School. I expect I have not occaſion to ſay much on this head, as you will naturally riſe in the ſchool, in proportion to your improvement. Mr. T **** aſked me, yeſterday, if I wiſhed you to learn the Latin? My reply was, that I wiſhed him to try what you were capable of, and then give me his opinion. Now if you prefer ſloth and ignorance, to induſtry and knowledge, he will naturally recommend to me, not to be at the expence of a claſſical education for you; and a few months negligence *now*, may deprive you, for life, of that advantage. I am no more a friend to unneceſſary learning, than to unneceſſary clothing or furniture; but you may recollect, that when Capt. Cook ſailed for his voyage round the world, he took in an immenſe quantity of ſtores, beſides what were really neceſſary for victualling his ſhip; one reaſon for which was, that he wiſhed to be uſeful to the countries he might viſit, and ſcarcely knew what would do moſt good. You are juſt preparing for a dangerous voyage;—you are now entering into a ſtate, in which, (thro' the divine bleſſing) you may not only get ſtores to ſerve your own paſſage, but which may fit you for general uſefulneſs. To ſtimulate you to this, I wiſh you to read the lives of Lord Kaims, and the Duke of Sully, and notice the manner in which they ſpent their time, as it was owing in a conſiderable degree, to their great application, that they became

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ſo uſeful to their fellow-creatures. Never forget, that induſtry, humility, and prayer, render us, in general, fit inſtruments for the Lord's uſe, either in the affairs of this, or a better world.

It is impoſſible to determine what may be your future ſituation; but that merciful Hand, which hath hitherto been over you, will, I truſt, direct and preſerve you thro' life. I covet nothing great for you: My higheſt wiſh and prayer is, that you may be *holy*, *happy*, and *uſeful*; and that if your father ſhould not be able to leave you a ſhilling, you may be fitted to adorn the loweſt ſituation in life; remembering, you bear the Name of him, who "had not where to lay his head." I write thus, becauſe, I never would have my children to value themſelves as deſcending from a perſon of fortune, or expect to go thro' life, like thoſe who are called "the ſons of gentlemen." Be out-done by none, in acts of compaſſion to the poor, in courteous, polite, and manly behaviour towards all. But all the aſſuming and extravagant conduct of "the followers of Lord Bottom," I expect you will pity and avoid, as diſcovering a want, both of underſtanding and piety. I have been inſenſibly led to theſe reflections while treating of your learning. Yet it would be a matter of ſolid joy to me, to learn from Mr. T**, that ſuch is your intenſe deſire of improvement; your cloſe application;—the correctneſs with which you commit every thing neceſſary to memory;—the pains you take to underſtand your inſtructions; the true judgment you form of what you learn; and the manly, yet modeſt manner in which you expreſs yourſelf, when aſked a queſtion, that he is thereby induced ſtrongly to recommend me to give you the beſt education in my power.

You will obſerve, I wiſh you to proceed as diligently as poſſible, in Latin, French, Writing, Arithmetic, and Geography. I ſuppoſe theſe will fill up your time from the hour of riſing till five each evening. In theſe I adviſe you, not merely to get your exerciſes by heart, but as you go along, aſk yourſelf, "Do I underſtand this?" If not, reflect upon it till you do; or, if you cannot, make an entry in a book for the purpoſe, ſuppoſe it to be in your Latin, remark as follows, "Feb. 8th, this day the following "paſſage was in my exerciſe, (here write the paſſage,) which I "do not properly underſtand." When you have made this remark, leave ſo much blank-paper as will enable you to write the explanation underneath it. Do the ſame in every important difficulty that occurs to you in whatever you are learning; beſtow your leiſure time in ſearching out the ſolution of theſe difficulties, and your maſter will ſoon ſee your improvement. Speak French with your companions as frequently as you can. Be correct in your writing and arithmetic. I have now mentioned what occurred to me on your learning at ſchool; but I wiſh to be more particular with reſpect to the improvement of your leiſure time;

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as that will greatly depend upon your own induſtry. I take it for granted that you have nearly as follows: Each day from twelve till two, and from five till eight: That is, five hours each day for four days, is twenty hours: To which you may add Thurſday afternoon five more, and Saturday eight hours; which added together, will be thirty-three hours each week. Now I deduct two hours each day for victuals and exerciſe, or 12 in a week, there will then remain about twenty-one hours in a week. Now twenty-one hours per week, beſides leiſure for exerciſe, ſhould do wonders. But admitting this is over-rated, and that you have only two hours per diem, or twelve hours in a week, entirely at command, of what uſe may not theſe be? I do ſeriouſly ſay, you ought to employ twelve hours in a week in other labours, beſides thoſe of your ſchool, and yet have abundance of time for proper exerciſe: But I ſhall be able to judge whether improvement, or play, has moſt influence.

That you improve by what you read, I would have you, 1ſt, Preſerve what you have already learned. 2, Read ſuch books as are moſt likely to be uſeful.

In order to aſſiſt you in preſerving what you have learned, I will ſend you blank books for the following purpoſes:

No. I. For difficulties you meet with in your learning, agreeable to the preceding obſervations.

No. II. To preſerve Remarks of any ſubject not of a religious nature, ſuch as Anecdotes, Hiſtory, Biography, or Poetry.

No. III. To preſerve Remarks on religious ſubjects, ſuch as ſermons you may hear, books you read, difficult paſſages of ſcripture, or any thing which relates to religious inſtruction.

No. IV. I would have you uſe as a kind of Diary or Journal, to which no one may have acceſs but yourſelf. If you only write in this once a week, it will be uſeful to preſerve every thing which particularly affects your mind, eſpecially of a religious nature.

No. V. You may uſe for the preſerving copies of any Letters you receive, that you think valuable.

I would not have you to fill theſe blank books too ſoon. The method I adviſe is this: Suppoſe you ſhould employ one hour each evening in reading, and to begin, for inſtance, with the Hiſtory of America; while you are reading, you obſerve ſome paſſage which you think deſerves notice, but you have not leiſure at that time to do more than make a memorandum in your pocket book of the page: But another evening, you may be more diſpoſed to write than read;—you review your memorandums, and perhaps, out of ten places you have marked, on a review, you find ſome too long, ſome not important, ſome too difficult, and out of ten, you only copy one or two: By this means, the work

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of extracting will be a pleasure. But if you attempt to write at the time you read, you will find it impracticable. Do not be discouraged at finding difficulties in making extracts. Sometimes the contents of a book, or the title, or the remarks on the margin, will be all you can do. But at any rate, let no week pass without adding something to your remarks, if it be only *six* lines; tho' certainly wish you not to oppress yourself.

Whatever book you read, consider its general design, and insert it in your manuscripts. Go thro' it, if you can; and if you make no extracts, yet remark that you have read it, and if you can, insert what you think of it.

I come now to things of a religious nature, which I shall consider under two general heads: 1st, The manner of spending the sabbath. 2d, The gaining of a religious temper. I have now, my dear boy, with greater solemnity than ever, to charge you to keep holy the Sabbath-Day. Hence you must avoid even those words which are lawful on another day. When, therefore, you find your companions entering into conversation about temporal affairs on the Lord's-day, 1st, Lift up your heart in prayer to God, to preserve you. 2d, Withdraw as soon as possible. If ever you should have a pleasure in foolish conversation on that day, it will destroy all your serious impressions. I would recommend you to employ your Sabbath evenings alone, in your own room; where, besides the perusal of the Scriptures, and the religious writings you have with you, it will be very proper to write in your diary, especially those subjects which impress your mind; as it will help to preserve religious impressions, and enable you to express yourself with ease upon them.

But you never will continue to spend your time thus, if you are an entire stranger to a *religious Temper*. This God alone can give you, and he certainly will, if you ask it, because he hath promised it.

By a religious temper, I mean, such a sense of *invisible and eternal things*, as will influence and govern your desires, hopes, fears, joys, and sorrows. This will give you pleasure in religious employments. Thro' the preventing grace of God, I trust you already know these things, in some little measure; especially when hearing affecting sermons, or reading pious books; and this makes me lay so much stress on the due employment of the Sabbath, because I am very apprehensive that having so few helps, and so many hindrances, if you do not carefully improve these sacred hours, your good desires will vanish away.

I have great hopes, that if you give yourself to prayer, reading, and meditation, on that day, God, of his great mercy, will himself be your teacher and preserver.

My

My dear boy, it is on your ſoul's account that I ſo earneſtly intreat you to flee to your cloſet, to ſpeak to God as your Father; —ſearch his word, and he will not "break a bruiſed reed, nor "quench the ſmoaking flax."

With reſpect to your conduct to all around you. Do not forget, "You are to follow no man, farther than he follows Chriſt." 2nd, Remember who has ſaid,—"Wide is the gate, and broad is the way that leadeth to deſtruction, and many there be that go in thereat; ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Therefore, we may not follow the multitude to do evil.

2. *Be the Friend of All.* More eſpecially, be all attention and reſpect to your Maſters. To the Poor, eſpecially the aged Poor, ſhew the utmoſt tenderneſs. Before your ſuperiors, diſcover at once modeſty and firmneſs. Avoid diſputes and quarrels with your ſchool-fellows, and conciliate their affections, when you can do it with a good conſcience.

I have now, my dear boy, written you a very long letter, and it is probable that you may ſuppoſe I have ſet you a great deal of work: But the whole may be reduced to two or three points, viz. 1ſt, *Be diligent.* 2nd, Always have ſome certain work at hand. 3d, Purſue that work in *proper* ORDER. That God may abundantly bleſs the inſtructions you receive, is the conſtant prayer of your affectionate *FATHER.*

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[*Continued from page* 426.]

[From Mr. KINGSTON; dated Charleston, Nevis, June 4, 1793.]

I Gladly embrace the opportunity of giving you an account of the work in this Iſland: In general I have large and attentive Congregations, both in town and country. The Lord hath inclined the principal inhabitants of this Iſland to favour us, which gives me free acceſs to the poor heathen; hundreds of whom, after having toiled hard all day beneath the beams of the ſcorching ſun, come at night with pleaſure to ſeek and ſerve the living God; and when the houſe of prayer on the different Plantations, is full, thoſe who cannot get in, fall down on their knees all round the place, whether it be wet or dry. This is really matter of encouragement and conſolation to me; and there is certainly a great appearance of a glorious Goſpel-Harveſt.

I have formed many Claſſes in the country; and the Society is conſiderably increaſed both in town and country. Since the An-

tigua

tigua Conference, I have joined about two hundred, many of whom will, I truſt, be everlaſtingly ſaved. So mightily has the word of God prevailed; that I have admitted in this Iſland 30, 40, and ſometimes more, in a fortnight: And, bleſſed be God, we are ſtill increaſing. I do not ſay that all theſe are ſavingly converted to God; but I hope and truſt the Claſs-meetings will be one bleſſed means of bringing them into the good way; as they are very loving and teachable.

I have been greatly comforted, and in ſome meaſure aſſiſted in my labours, by a few American Slaves, purchaſed on the Continent, and brought here by a Gentleman of this Iſland, upon whoſe Eſtate I preach. They were Members of our Society in America; and are truly precious Black People. I believe I may ſay, They are—"Iſraelites indeed, in whom there is no guile."

For my own part, I have abundant cauſe to bleſs the Lord for a continued courſe of the greateſt mercies a beneficient Being can beſtow; I am as well, and enjoy as good health, as ever I enjoyed in my life. And tho' I am ſure I labour as hard as ever I did in my life, yet I feel my labour is my delight, it is good for body and mind. I deſire earneſtly to bend my mind to the bleſſed employment of ſaving ſouls, and to ſerve God in my day and generation, according to his will.

I beg my love to all my London friends, and hope they will pray earneſtly for Zion's proſperity; and that "pure religion and undefiled, may flouriſh and abound from ſea to ſea, and from pole to pole!

[From the ſame; dated Nevis, Jan. 4, 1794.]

YOUR kind Letter came to hand this day. I rejoice that you are well; and that God is helping you to help us, by ſending labourers to this part of his vineyard, where they are much wanted. You ſay that two Miſſionaries had ſailed, and that you hope two more will ſail by Chriſtmas. May the Lord in mercy bring them to us, and help them to bring loſt ſinners to God!

As you do not mention it, I conclude you did not receive, before the date of your laſt, the account of my late ſevere illneſs. It pleaſed God, for which I truſt I ſhall ever praiſe him, to lay his afflictive hand upon me; inſomuch that nothing but death was expected by my Phyſician and attendants. But the Lord in mercy has ſpared me to this day; and while I am writing, I feel I would not live but to his glory, and my duty is in ſome meaſure my delight. But I am aſhamed, that I do not love God more abundantly, and ſerve him more faithfully. Yet bleſſed be his name for what he has done; and that I feel determined by divine aſſiſtance, to preſs on to the mark of the prize

of my high calling in Christ Jesus. The Lord has blessed my poor endeavours in this Island to glorify him; I believe, that had not affliction kept me from going in and out among the people, we should have had a blessed work among the Coloured People But God is good; and all he does is right; and now (glory be to his name!) he has in a good degree given me back my wonted strength; and my enfeebled body is again becoming hard to bear the toils of my happy calling; And I well know,

"'Tis worth living for this,
To administer bliss,
And salvation in Jesus's name."

All the planters, as well as inhabitants in general, are kind to me. My congregations in general are large, and seem to hear for eternity, The Society is increasing, and the Lord often deigns to bless us both in public and in private. Some profess faith, and others are seeking the Lord.

[*To be continued.*]

EXTRACTS OF THE

MINUTES OF THE CONFERENCE,

HELD AT

LONDON, July 28, 1800.

THE STATIONS OF THE PREACHERS.

The Rev. Dr. COKE superintends the Foreign Missions.

THE LONDON DISTRICT.

1 *London,* JOSEPH BENSON, Thomas Taylor,* James Wood, William Aver, James Townley, Edward Hare;—James Creighton, Peard Dickenson, George Story, Editor; George Whitfield, Book-Steward: Richard Condy, Supernumerary.

N. B. The junior Preachers are to take the Country places chiefly, and to visit the sick.

* Mr. TAYLOR, on account of the infirmities of age, chearfully resigns the Office of Superintendant to his junior Brother.

2 *Colchester,*

2 *Colchester*, John Ryles, Benjamin Leggatt, John Knowles.
3 *Rochester*, Benjamin Rhodes, Thomas Yates.
4 *Canterbury*, Charles Kyte, Edmund Shaw.
5 *Dover*, Jonathan Barker, John Heywood. The single Preachers in Dover and Canterbury, are to change quarterly.
6 *Rye*, Jonathan Cousins, Francis Hallett, Thomas Rogers, John Foster, Jun.

Thomas Taylor, Chairman of the District.

THE OXFORD DISTRICT.

7 *Northampton*, John Dean, Thomas Edman, George Deverell, Diggory Joll.
8 *Brackley*, Edward Towler, William Temperley, Samuel Kittle.
9 *Bedford*, Stephen Wilson, William Howarth, James Burley.
10 *Oxford*, William Holmes, James Bridgnell.
11 *Kettering*, Booth Newton, Edward Gibbons, Francis West, George Gilead.
12 *St. Neot's*, Thomas Rogerson, Richard Thompson, Isaac Turton, William Pearson, junior.

William Holmes, Chairman of the District.

THE NORWICH DISTRICT.

13 *Norwich*, Robert Smith, Francis Collier.
14 *Yarmouth*, John Woodrow, Thomas Rought, Page Mitchell.
15 *Diss*, James Anderson, Martin Vaughan, William Vipond.
16 *Thetford*, Henry Anderson, Thomas Pinder, David Deakins.
17 *Lynn*, Robert Crowther, John Wittam, Thomas Dunn, Robert Finney.
18 *Walsingham*, Richard Hardaker, John Crickett.

John Woodrow, Chairman of the District.

THE BRISTOL DISTRICT.

19 *Bristol*, William Myles, Adam Clarke, Joseph Bradford, Thomas Roberts, Andrew Mayer: John Moon, Supernumerary.
20 *Taunton*, James Evans, Joshua Fielden.
21 *Banwell*, George Baldwin, Thomas Fearnley, James Jay, Supernumerary.
22 *Bath*, Walter Griffith, Charles Greenley.
23 *Stroud*, John Pritchard, John Bagnal.
24 *Dursley*, William Jenkin.

The single Preachers are to change at the Direction of Mr. Pritchard.

25 *Gloucester*, Richard Gower, Richard Waddy.

Joseph Bradford, Chairman of the District.

THE SALISBURY DISTRICT.

26 *Salisbury*, William Horner, David Coe.
27 *Portsmouth*, Robert Smith, James Alexander, John Burdsall: John Mason, Supernumerary.

28 *Southampton*,

28 *Southampton*, Thomas Kelk, Humphry Parſons.
29 *Newbury*, John Baxter, Hans Shrouder.
30 *Pool*, Francis Truſcot, Edward Milward.
31 *Bradford*, *Wilts*, Joſeph Algar, Thomas Gee.
32 *Shepton-Mallet*, John Smith, Thomas Stanton.
William Horner, Chairman of the Diſtrict.

THE GUERNSEY DISTRICT.

33 *Guernſey* & *Alderney*, William Cox, John De Quetville, Nicholas Mauger, Peter De Pontavice, John Sydſerf.
34 *Jerſey*, Francis Balliau, William Mahy, Henry Mahy.
William Cox, Chairman of the Diſtrict, and Superintendant of the Engliſh, John De Quetville, of the French Societies.

THE PLYMOUTH DOCK DISTRICT.

35 *Plymouth-Dock*, Richard Rodda, William Henſhaw, John Walmſley.
36 *Collumpton*, Joſeph Bowes, James Thom, John Roſſel.
37 *Launceſton*, James Byron, Mark Daniel, Edward Roberts.
Richard Rodda, Chairman of the Diſtrict.

THE REDRUTH-DISTRICT.

38 *Redruth*, George Dermott, William Thoreſby.
39 *Truro*, Thomas Longley, Thomas Stanley, George Gillard.
40 *St. Auſtle*, Joſeph Robbins, John Sandoe, Samuel Woolmer, Thomas Slinger, James Gartrell.
41 *Penzance*, John Boyle, Caleb Simmons, William Pearſon, Senior, John Hodgſon.
42 *Helſtone*, Richard Trefry, Jacob Stanley, John Hodſon.
Thomas Longley, Chairman of the Diſtrict.

WALES.

43 *Swanſea*, Richard Elliot, Robert James.
44 *Cardiff*, Thomas Parſons, James Radcliffe.
45 *Brecon*, Joſeph Cooke, James Scholfield.
46 *Welch-pool*, William Hicks, John Reynolds, Junior.
47 *Haverfordweſt*, Joſeph Cole, Joſiah Hill, Hugh Ranſom.
Joſeph Cole, Chairman of the Diſtrict.

THE BIRMINGHAM DISTRICT.

48 *Birmingham*, Alexander Suter, Samuel Bardſley, Charles Atmore, John Crook.
49 *Worceſter*, Joſeph Taylor, William Palmer.
50 *Stourport*, Francis Wrigley, James Buckley.
50* *Ludlow*, Jonas Jagger.
51 *Dudley*, Laurence Kane, Samuel Taylor.
52 *Shrewſbury*, Thomas Tatterſhall, John Wood.
Joſeph Taylor, Chairman of the Diſtrict.

THE CHESTER DISTRICT.

53 *Cheſter*, Samuel Botts, James Gill, James Penman.
54 *Macclesfield*, Jeremiah Brettell, Thomas Hutton, Cuthbert Whiteſide.

55 *Burſlem*,

55 *Burſlem*, George Snowden, Joſeph Burgeſs, Peter Haſlam.
56 *Northwich*, Thomas Bartholomew, Thomas Laycock.
57 *Leek*, Cleland Kirkpatrick, William Lockwood.
57* *Ruthin*, Owen Davis, John Hughes.
Jeremiah Brettell, Chairman of the Diſtrict.

THE MANCHESTER DISTRICT.

58 *Mancheſter*, Samuel Bradburn, Thomas Cooper, George Marſden.
59 *Stockport*, John Goodwin, Theophilus Leſſey.
60 *Bolton*, William Percival, John Farrar.
61 *Liverpool*, Henry Moore, William Jenkins, William Williams; John Allen, Supernumerary.
62 *Rochdale*, James Mc Donald, Jonathan Crowther.
63 *Oldham*, James Rogers, Jabez Bunting.
64 *Blackbourne*, John Croſby, Abraham Moſely.
65 *Preſton*, John Leech, John Chittle.
Samuel Bradburn, Chairman of the Diſtrict.

THE HALIFAX DISTRICT.

66 *Halifax*, George Highfield, Joſeph Drake.
67 *Colne*, Simon Day, John Barrett, Thomas Gill.
68 *Todmorden*, Robert Lomas, William Leech.
69 *Keighley*, Timothy Crowther, Miles Martindale.
70 *Bradforth*, Lancelot Harriſon, John Stamp.
71 *Huddersfield*, John Booth, Thomas Harriſon, Joſeph Collier.
72 *Lancaſter*, William Midgley, Solomon Aſhton, Thomas Shaw; Supernumerary.
Timothy Crowther, Chairman of the Diſtrict.

THE NOTTINGHAM DISTRICT.

73 *Nottingham*, William Bramwell, John Pipe, Iſaac Lilly.
74 *Newark*, John Hickling, John Leppington.
75 *Leiceſter*, William Weſt, Joſeph Hallum.
76 *Hinckley*, George Sargent, Richard Watſon.
77 *Aſhby de-la-zouch*, John Reynolds, Thomas Simmonite.
78 *Burton*, Jonathan Edmondſon, Richard Wintle.
79 *Derby*, William Shelmerdine, Anthony Seckerſon, John White.
80 *Caſtle-Dunnington*. George Button, James Rydal, William Saunders.
William Bramwell, Chairman of the Diſtrict.

THE LEEDS DISTRICT.

81 *Leeds*, John Pawſon, John Barber, David Barrowclough.
82 *Wakefield*, John Gaulter, John Nelſon, Charles Gloyne, William Heath, who could not conveniently travel this year.
83 *Birſtal*, John Beaumont, Michael Emmett.
84 *Dewſbury*, Robert Miller, William Moulton.
85 *Rotherham*, Jonathan Parkin, George Morley.

86 *Otley*,

86 *Otley*, Edward Jackſon, John Denton.
87 *Sheffield*, Thomas Rutherford, Richard Reece, John Grant.
88 *Pontefract*, Robert Hopkins, Joſeph Peſcod.
89 *Wetherby*, John Ogilvie, Joſeph Harper.
90 *Doncaſter*, George Gibbon, Thomas Owens.
John Pawſon, Chairman of the Diſtrict.

THE GRIMSBY DISTRICT.

91 *Grimſby*, George Sykes, Joſeph Brookhouſe, Benjamin Gregory, John Aikins, ſupernumerary.
92 *Lowth*, William Hainſworth, Daniel Iſaacs.
93 *Horncaſtle*, William Hunter, Thomas Blanchard, John Slack, John Pool: Robert Carr Brackenbury, Thomas Carlill, Supernumeraries.
94 *Epworth*, John Simpſon, William Wellburne.
95 *Barrow*, William Simpſon, William Sanderſon.
96 *Gainſborough*, Samuel Gates, John Wiltſhaw, Marmaduke Revel.
Samuel Gates, Chairman of the Diſtrict.

THE WHITEHAVEN DISTRICT.

97 *Whitehaven*, John Braithwaite, Edward Miller, John Hearnſhaw.
98 *Iſle of Man*, *Douglas*, John Hudſon, Joſeph Kitchen.
Peel, Thomas Ingham, John Moor.
99 *Dumfries*, George Douglas.
Thomas Ingham, Chairman of the Diſtrict.

THE YORK DISTRICT.

100 *York*, Robert Johnſon, John Furneſs, Alexander Mather, and Thomas Warrick, Supernumeraries.
101 *Hull*, William Blagbourne, Joſeph Entwiſle, and George Smith, who is to ſupport himſelf.
102 *Howden*, Joſeph Sutcliffe, Robert Newton.
103 *Pocklington*, Iſaac Brown, William Harriſon.
104 *Bridlington*, William Warrener, William Mc Allum.
105 *Scarborough*, George Holder, John King, John Watſon.
106 *Malton*, Daniel Jackſon, Marſhall Claxton.
107 *Eaſingwould*, Thomas Dixon, James Needham.
William Blagbourne, Chairman of the Diſtrict.

THE WHITBY DISTRICT.

108 *Whitby*, Thomas Wood, George Mowatt.
109 *Rippon*, William Stevens, George Lowe, William Fowler.
110 *Stockton*, Zechariah Yewdall, John Foſter, Senior.
111 *Barnard-Caſtle*, Robert Harriſon, Thomas Vaſey.
112 *Middleham*, Iſaac Muff, Charles Bland.
Thomas Wood, Chairman of the Diſtrict.

THE NEWCASTLE DISTRICT.

113 *Newcaſtle*, Jonathan Brown, Matthew Lumb, Philip Hardcaſtle.
114 *Sunderland*, James Bogie, Robert Dall, John Aſhall: Duncan Kay, Supernumerary.
115 *Hexham*, John Ward, John Mercer, John Moſes, who could not conveniently travel this year.

116 *Alnwick*,

116 *Alnwick*, John Doncaſter, John Aikenhead: Joſeph Sanderſon.
117 *Berwick*, John Townſend:
James Bogie, Chairman of the Diſtrict.

THE EDINBURGH DISTRICT.

118 *Edinburgh*, John Kerſhaw, John Philips, Thomas Preſton:
119 *Glaſgow*, Duncan Mc Allum.
120 *Ayr*, John Giſbourne.
Duncan Mc Allum, Chairman of the Diſtrict.

THE ABERDEEN DISTRICT.

121 *Aberdeen*, John Sanderſon, William Atherton:
122 *Inverneſs*, Arthur Hutchinſon, Thomas Wilton, Philip Garret, John Martin.
123 *Dundee*, William Fenwick, John Stephens.
124 *Brechin*, George White, William Gilpin.
John Sanderſon, Chairman of the Diſtrict.

IRELAND.

DUBLIN.

125 *Dublin*, John Dinnen, John Darragh, John Kerr, who is appointed to raiſe ſubſcriptions thro' England and Ireland for the new Preaching-houſe in Dublin: Adam Averill, ſupernumerary: Matthias Joyce, book-ſteward.
126 *Wicklow*, Matthew Lanktree, John Wilſon.
127 *Carlow*, Matthew Stewart, William Jackſon.
128 *Longford*, Thomas Barbor, John Price.
129 *Drogheda*, James M'Kee, Michael Murphy.
John Dinnen, Chairman of the Diſtrict.

CORK.

130 *Cork*, William M'Cornock, John Clegg, Andrew Taylor, monthly by turns.
131 *Bandon*, Andrew Hamilton, Senior, Joſeph Anderſon.
132 *Skibbereen*, Thomas Edwards, Thomas Keys.
133 *Miltown*, Alexander Moore, William Wilſon.
William M'Cornock, Chairman of the Diſtrict.

LIMERICK.

134 *Limerick*, James M'Mullen, James M'Keown.
135 *Waterford*, Matthew Tobias, Zechariah Worrell:

136 *Birr*, William Smith, James Stewart, David Waugh.
137 *Mountrath*. Guſtavus Armſtrong, Robert Crozier.
William Smith, Chairman of the Diſtrict.

ATHLONE.

138 *Athlone*, John Hurley, John Hamilton.
139 *Caſtlebar*, Francis Ruſſel, James Carter.
140 *Sligo*, Robert Banks, George Stephenſon.
141 *Boyle*, James Smith, John Clendinnen.
John Hurley, Chairman of the Diſtrict.

CLONES.

142 *Clones*, Thomas Davis, William Robertſon.
143 *Ballyconnel*, James Rennick, Daniel Pedlow.
144 *Cavan*, George Brown, William Douglas.
145 *Brookborough*, Samuel Alcorn, James Irwin.
146 *Montaghan*, Francis Armſtrong, William Hamilton.
147 *Enniſkillen*, John Stewart, Thomas Kerr.
148 *Ballinamallard*, Joſeph Armſtrong, Archibald Campbell, Henry Deery.
James Rennick, Chairman of the Diſtrict.

LONDONDERRY.

149 *Londonderry*, Robert Smith, John M'Arthur, John Foſter.
150 *Ballyſhannon*, James Jordan, Joſeph Morriſon.
151 *Newtown-ſtewart*, Blakely Dowling, Thomas Hewit.
Robert Smith, Chairman of the Diſtrict.

BELFAST.

152 *Belfaſt*, Andrew Hamilton, Junior, Thomas Johnſon.
153 *Coleraine*, William Fergufon, William Kidd, William Ap Richard.
154 *Lyburn*, Samuel Steele, Samuel Meorhead: John Johnſon, Supernumerary.
155 *Downpatrick*, Thomas Brown, William Little.
Andrew Hamilton, Junior, Chairman of the Diſtrict.

NEWRY.

156 *Newry*, Samuel Wood, Thomas Patterſon.
157 *Dungannon*, John Grace, Robert Bailey: John Crook, Supernumerary, with liberty alſo to travel through the following circuits.
158 *Charlemont*, Daniel M'Mullen, Alexander Sturgeon.
159 *Tanderagee*, Thomas Ridgeway, Charles Mayne, William Stewart, John Malcomſon, Supernumerary.
Samuel Wood, Chairman of the Diſtrict.

IRISH MISSIONARIES.

Galway, Tipperary, Queen's-Co. Kildare, Dublin, Weſtmeath, Longford, Leitrim, King's-County, Sligo, Mayo, and Roſcommon. } James M'Quige, James Bell.

The Province of Ulster, and the Counties of Louth and Meath.	Charles Graham, Gideon Ouſley.
Cork, Limerick, Kerry, Waterford, Wexford, Wicklow, Carlow, Kilkenny, and Clare.	Lawrence Kane, Henry Webb.

The BRITISH DOMINIONS *in* AMERICA.

160	*Nova Scotia* and *New Brunſwick,*	William Black, General Aſſiſtant: John Mann, James Mann, Duncan M'Coll, Benjamin Wilſon, John Cooper, James Lowry, William Bennett, Joſhua Marſden, and Thomas Olivant.
161	*Newfoundland,*	James Bulpit.

WEST-INDIES.

162	*Antigua,*	Archibald Murdock, John Burkenhead.
163	*Dominica,*	William Turton.
164	*St. Vincent's,*	Edward Turner, Thomas Iſham.
165	*Barbadoes,*	John Tozer.
166	*Demarara,*	Thomas Pattiſon.
167	*Grenada,*	Thomas Dumbleton.
168	*St. Chriſtopher's and Nevis,*	John Brownell, John Taylor, Robert Shipley, Joſeph Bocock.
169	*Tortola, and the other Virgin Iſlands,*	Richard Pattiſon, William Sturgeon, John Hawkſhaw.
170	*St. Bartholomew's,*	Thomas Dobſon.
171	*Jamaica,*	William Fiſh, Daniel Campbell.
172	*The Bahama's,*	Daniel Fidler.
173	*Bermuda.*	John Stephenſon.

The following PREACHERS have died this Year.

1. ROBERT ROBERTS. He was a faithful miniſter of Chriſt above forty years, having reached the period of life, when human nature generally fails. His voice and memory were greatly weakened, a conſiderable time before his death. But he was ſtill mighty in the ſcriptures, diligent in the work of the Lord, and benevolent in his temper. He was a pleaſing fellow-labourer, againſt whoſe character no charge was ever brought. An account of his life written by himſelf, is given in the Auguſt and September Magazine. He lived holy, and died happy in God his Saviour.

2. JOHN FURZE, an aged ſervant of the Lord. He travelled many years in our Connexion, and was a zealous defender of our pureſt doctrines. His mental powers were ſo decayed, that, for ſeveral years, he ſeemed ſunk in ſecond childhood; but he retained his piety, and cloſed his life in holy triumph, having fought the good fight of faith.

3. JOHN MC. KERSEY, a man of ſo great affliction, that he was forced to give up travelling, being unable to keep a Circuit. When near death he ſaid, "I do not feel that ecſtaſy of joy, which

ſome ſpeak of, but I feel a ſolid peace and an unſhaken confidence in God, through the merits of Jeſus Chriſt my Saviour. He was ſo far from fearing death, that he could uſe the Apoſtle's words, "I deſire to depart, and be with Chriſt, which is far better." He was remarkable for his reſignation to the Will of God, in circumſtances peculiarly trying, and died, praiſing the Lord for his loving kindneſs.

4. JOHN JENNINGS. Who was a young man of true piety, zeal and diligence. He laboured faithfully in the Lord's vineyard, and was ready for every good work. He enjoyed great comfort in his afflictions, and departed this life in holy triumph. His memory is precious to many, who were bleſt under his miniſtry.

5. JOHN DUTTON, a truly pious young man. He laboured for a few years in England, and then proceeded to the Weſt-Indies, on account of ſome family affairs. The deſire and purpoſe of his heart was, to aid the Miſſions in thoſe Iſlands; but the Lord, in his myſterious Providence, was pleaſed to call him to his eternal home, after a few weeks reſidence in the Iſland of Jamaica.

6. ROBERT GREEN, a young man, whoſe underſtanding, ſtudy, diligence in the work of the miniſtry, and cloſe walking with God, promiſed great uſefulneſs and ſucceſs in the Church of Chriſt; but it pleaſed God to call him to glory, in that world, where the inhabitants no more ſhall ſay they are ſick. Some of his laſt expreſſions were,—"I ſhall praiſe the Lord for ever,—for ever and ever!—I know I ſhall!" For a more full account, ſee the laſt July number of the Methodiſt Magazine.

7. JOHN VIPOND. He only preached a few times laſt year after he got into his Circuit, before he was ſeized with a fever, of which he died. He was wonderfully ſupported, during his ſickneſs, by the Divine Spirit, and entered into the reſt remaining for the people of God, with joy unſpeakable and full of glory.

His character was unblemiſhed, and his talents very promiſing; but the great Head of the Church knows beſt when to call home his ſervants.

8. FRANCIS JEUNE. He was a native of the Iſland of Jerſey, and ſpoke fluently the French Language. He was a very holy man, and of a pleaſing temper. There was a great probability of his being exceeding uſeful among the negroes in the Iſland of Grenada after it became ſubject to the Engliſh. But it pleaſed God to call him hence, by a violent fever.

9. DAVID GORDON. He travelled about fourteen years in Ireland. He was an acceptable Preacher wherever he went, and a man of ſincere devotion to God, of good ſenſe and a pleaſing addreſs. His laſt days may be truly ſaid to be his beſt.

10. ARCH-

10. ARCHIBALD MONTGOMERY. He travelled a few years with profit to the people, and credit to himself, uniting a happy sweetness of disposition and address with a good understanding and genuine piety. He devoted his life a sacrifice to his ministerial labours, and ended it in full triumphant hope of life eternal, in the 28th. year of his age.

☞ While every pious reader of these accounts of the deaths of so many ministers of Christ, is disposed to give glory to God in the highest, for his love to them, it is hardly possible to be without a degree of fear, lest their loss should be severely felt. O that the ever blessed God may fill their places with burning and shining lights, and enable all his servants to be prepared for the solemn hour, when they must go into an eternal world!

FROM THE LONDON GAZETTE.

St. James's, August 8, 1800.

THE following Address having been transmitted to the Duke of Portland, his Majesty's principal Secretary of State for the Home Department, has been by his Grace presented to the King; which Address his Majesty was pleased to receive very graciously:

To the KING's Most Excellent Majesty.

The humble Address of the Ministers of the People called Methodists, assembled in Conference.

May it please your Majesty.

WE, your Majesty's dutiful and loyal Subjects, the Preachers of the Gospel, late in Connection with the Reverend John Wesley, deceased, being assembled in our Fifty-seventh Annual Conference, beg leave to approach your Majesty with that Veneration which becomes all the Servants of the King of Kings, to feel towards those whom He has appointed in his adorable Providence to execute Righteousness and Judgment in the Earth, and to express our Abhorrence of the late atrocious Attempt against the Life of your Majesty, as also our Thankfulness to Almighty God for his gracious Protection so manifestly extended towards your sacred Person.

We humbly desire to express to your Majesty that we have, in Conjunction with the People under our Care, upon several Occasions, united with others of your Majesty's loyal Subjects, in testifying our sincere Respect for and Attachment to your Majesty's Person and Government, and our Detestation of all Sedition and Rebellion; and we beg leave to repeat the same dutiful Sentiments upon this Occasion. We are determined to obey the sacred Injunctions of the God whom we serve, to pray for Kings and for all that

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are in Authority; to be subject to every Ordinance of Man for the Lord's sake; to obey Magistrates; to be ready for every good Work; and to lead a quiet and peaceable Life in all Godliness and Honesty.

That Almighty God may preserve your Majesty from every known and secret Enemy, and long continue you as the Father of your People, and the Minister of God to us for good, is the ardent Prayer of your Majesty's loyal and dutiful Subjects.

Signed in Behalf of the Conference,

JAMES WOOD, President.

New-Chapel, City-Road, London,
July 30, 1800.

[*Transmitted by Mr. James Wood, President of the Conference.*]

POETRY.

A FATHER'S ADVICE to his CHILDREN, upon their MARRIAGE.

YE happy Pair in marriage join'd,
By bands of love, and sense refin'd,
Accept a Father's tender strains,
Who shares your joys, and feels your pains:
While numerous friends your union hail,
In Wedlock's-ship ye now set sail;
O'er Life's wide sea your voyage lies,
Beneath unknown and changing skies.
Tempestous nights, and days serene,
Will form the variegated scene;
Tremendous storms and raging waves,
May thunder loud to make your graves;
Or seasons calm and sunshine bright,
May long your smiling eyes delight.
But be the weather what it may,
Let GOD be still your only stay!
May weather, winds, and waves conspire,
To speed that course which you desire.
Lay in a large, a lasting store,
You're sailing to a distant shore:
A store of rich celestial food,
An ample store of moral good,
A store of Prudence, Patience, Love,
And holy Wisdom from above.
Let undisguis'd humility,
And godly fear, the Ballast be.—

Let

Let not the ſoaring topſails riſe
Too lofty for the Veſſel's ſize.
Let all your property on board
Beneath the hand of Faith be ſtor'd.
May Truth divine your courſe direct,
And Providence your Bark protect.
May gentle gales of heavenly Grace
Still ſwell your ſails and ſpeed your pace.
O may the ſhip ne'er ſpring a leak,
Nor founder, nor become a wreck!
In boiſtrous ſtorms be ſure to caſt
The Anchor,—Hope,—to hold it faſt,
Which join'd to Faith, the Cable, will
Preſerve it ſafe in tempeſts ſtill.
To clear the hold of dread deſpair
Stick to the pump of fervent prayer.
If, like St. Paul, you ſometimes fail
In deep diſtreſs, and fears prevail,
Like him believe the Saviour's hand
Will bring you ſafe at length to land.
If oft upon the ſurging main
You try to ſound the deep in vain,
The lines of ſenſe and reaſon, (mind,)
To reach all depth's were ne'er deſign'd.
You croſs, by faith, the great profound,
And faith the vaſt abyſs can ſound.
Keep CHRIST, the Pole-Star, ever in view,
Still, like a needle pointing true.
Whatever latitude you're in,
Avoid the fatal coaſts of ſin.
May watchful fear ſit at the helm;
May no proud waves the deck o'erwhelm;
May no rude blaſt of diſcord tear
The rigging, form'd of love ſincere.
And may the maſt of union ſtand
Firm and erect on either hand.
Let Conſcience ſtill the Log-Book keep,
While ſailing o'er the pathleſs deep.
Let zeal diſcreet the Rudder guide,
And Charity o'er all preſide.
Steer by the Compaſs GOD hath given
To point the Sailor's courſe to heaven.
May no dead calm, no ſtagnant eaſe
The ſhip retard on treach'rous ſeas.
And may the veſſel always ride
Safe from Self's-quickſands, Rocks of pride.
The ſacred ſcripture is your chart,
Conſult it oft in every part.

Within

Within the Cabin, clean and neat,
You'll each assume your proper seat.
Converse, and read, and pray, and praise,
And feast on friendship all your days.
Whilst you behold, as on you keep
The' ALMIGHTY's wonders in the deep,
On either side, behind, before,
Gaze, meditate, admire, adore!
Keep still in mind, whilst on the main,
The blissful Port you hope to gain,
And the fair land for which you're bound
Where full felicity is found.
Should tempests roar and billows rave,
The furious storm, and raging wave,
Are all beneath high Heaven's controul;
Let nought disturb your peaceful soul,
Your Captain's strength, and Pilot's skill,
Will keep the ship in safety still,
And bring it to the peaceful shore,
Where winds and waves alarm no more.
Should you some foes, or Pirates meet,
Fear not to engage the strongest fleet;
Your Captain, is divinely brave,
Yes, is omnipotent to save;
Your arms are good, O wield them well,
And you'll subdue the force of hell.

Adieu, my children, sail away,
And reach the realms of endless day;
The Port of Glory, fair and bright,
E'er long will glitter full in sight;
There enter in, on joy's high tide,
'Mongst shouting saints on either side.
There, there may I my children meet,
There find our mutual bliss complete,
And celebrate with joys unknown
A happier Marriage than your own.

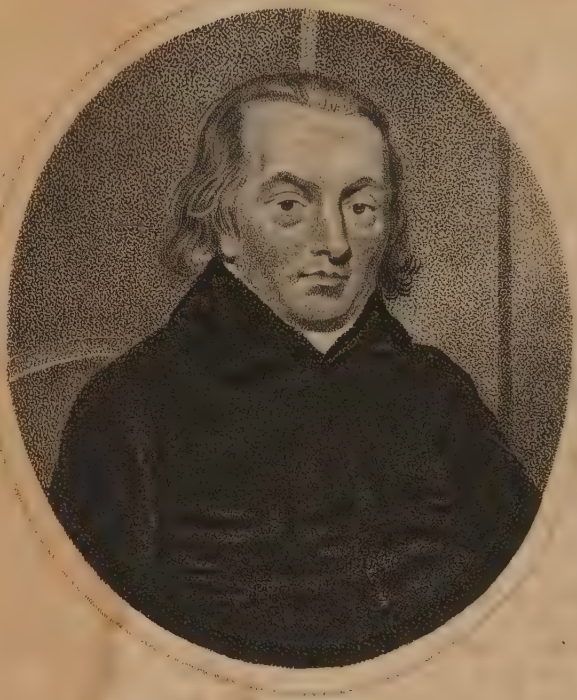
ADVICE TO THE WIFE.

Cling to your Husband, mind, I do not joke,
As the fond Ivy clasps the friendly Oak.

ADVICE TO THE HUSBAND.

Support your Wife, 'till ripe with age, she drops,
As the fond Oak the friendly Ivy props.

GEO. STORY,
North-Green, Worship-Street, London.



Mr GEORGE STORY.

A Preacher of the Gospel.

Aged 60.

THE METHODIST MAGAZINE,

For NOVEMBER, 1800.

A ſhort Account of Mr. DAVID GORDON, Preacher of the Goſpel, who departed this life December 6, 1799, aged about forty-three years.

MR. GORDON was born in 1757, in the North of Ireland. He was bleſſed with Parents who feared and loved GOD. His Father was a member of the Methodiſt Society, and a Local Preacher. A circumſtance which Mr. Gordon related of him may not be unacceptable to the ſerious reader: "My Father, ſaid he, was forty years a loving Huſband, "thirty-nine an indulgent Parent, thirty-nine a lover of Jeſus "Chriſt, and twenty-eight years a Preacher of Righteouſneſs. "When he found that the meſſenger death was approaching to "remove him to another world, like good old Jacob, he called "his family together and bade them all farewel; firſt his dear "wife, then his children, and bleſſed them; and with perfect "compoſure, full of divine conſolation, he committed his "happy ſpirit into the hands of his gracious Redeemer, in the "ſixty-ſixth year of his age." His ſon David (the ſubject of this memoir, was often under thoſe divine impreſſions which are made on the hearts of all men; nevertheleſs, he continued a ſtranger to the forgiveneſs of ſins until the twenty-fifth year of his age. At that period, being conſcious of the depravity of his nature, the ſpirituality of God's law, and the offences committed againſt it, he implored mercy at the hand of GOD, and obtained pardon thro' faith in Chriſt, October 1782. Eighteen months after he experienced the great work of ſanctification, and rejoiced in the bleſſed privilege of loving GOD with all his heart.

By the Spirit and Providence of the fupreme Head of the Church, he was called to proclaim the glad tidings of falvation to periſhing ſinners. He began his miniſterial labours in April, 1784; and was appointed an Itinerant Preacher in the Londonderry Circuit, in December, 1785. He was an acceptable preacher wherever he went, a man of good ſenſe, and pleaſing addreſs, and was the happy inſtrument of turning many ſinners to the Lord. In 1799, being in Newtown-Stewart Circuit, he paſſed thro' the town where his Family was ſettled, and told his wife that he was not well; nevertheleſs, he would not be diſſuaded from going to the place where he was to preach. Previous to his laſt ſickneſs, he had ſome preſentiments of his approaching diſſolution; and from the time he was ſeized with the firſt ſymptoms of illneſs, he had ſcarce any hope of life.

On Thurſday, November 27, I was in Newtown-Stewart, and on hearing of Mr. Gordon's illneſs, was a good deal alarmed, and went to Mr. White's early next morning to viſit him. found his diſorder increaſing very faſt. After prayer, I ſpoke to him concerning the ſtate of his ſoul: He replied, "My ſoul is very happy in God; and I know that every thing will work for good to them that love him. I have long proved him to be a faithful, unchangeable friend." Being under the neceſſity of going to my appointment, I did not ſee him again till Saturday, when I ſpent the night with him: During which time, his ſoul was all taken up with GOD: He ſaid, "I have not my confidence one moment to look for: My ſoul enjoys a conſtant peace; let us be employed in prayer and praiſe." I left him on Sunday in order to preach in Newtown-Stewart, and returned to him early on Monday morning. The diſorder continued to increaſe; but his ſoul was ſtill happy in the Lord. After ſome converſation and prayer, he told me the text which he deſired to have his funeral ſermon preached from was Paul's ſecond epiſtle to Tim. iv. 7. 8. "I have fought a good fight, I have finiſhed my courſe, I have kept the faith; &c." He then ſaid to me, "Brother, tell the people, that the Lord raiſed me up to be a Preacher of the everlaſting goſpel, and made me a prince and a king among his people. I have cauſe to praiſe him above thouſands, for tho' I have often been unfaithful to him, his church, and cauſe, ſince I firſt ſet out to ſerve him; yet he has ſprinkled my moſt holy things, with his precious blood. It is long ſince he juſtified, and ſanctified me, glory be aſcribed to his holy and exalted Name; and I believe he will ſhortly remove me to himſelf. If I had ſufficient ſtrength, I could ſay a great deal for him. O that I had a thouſand tongues, to ſpeak of his goodneſs to a poor unworthy worm. I do experience his love every moment unchangeable."

On

On Wednesday, he longed to be dissolved that he might be with Christ. After supplicating for supporting grace in the trying hour, he offered up his wife and children to the Lord, and prayed for the church, and all the afflicted children of God. Then in an ecstasy of joy, he said, "He is coming! He is coming, skipping over the mountains to bring me to glory!

"Jesus the name, high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

"I am waiting every moment for the Lord's coming; and I think every moment will be the last, and then the scene will be closed. Jesus is come! It is a glorious thing to die triumphing in the Lord! I long to be dissolved and be with Christ."

Wednesday night he lost his speech, but continued sensible. While a few friends were praying for him, he suddenly clasped his hands together, and made several attempts to speak and join with them. A little before day, his speech returned, and he continued in the same happy frame. On Thursday he was a little easier: He said, "Christ is near; he is unchangeable: You have no cause to doubt concerning me; for I am built upon Christ the Rock of eternal ages." In the afternoon I went to prayer with him, and the Lord visited us in a remarkable manner. He said, with a smile,—"Love, Love;—Jesus is Love." In the evening a few friends came to see him, and while we were at prayer, the room seemed as if filled with the glory of God, and every heart felt the divine presence. He said, "It is finished!—Come, Lord Jesus, come quickly." On Friday morning I asked him, if he knew me? He replied, "I never lost knowledge of you. I know Christ, whom to know is life eternal; and I know myself, glory be to God." About noon, after getting his linen changed, a heavenly smile sat on his countenance, and he said,—"I am dressed to day to meet my Lord.—I had great revelations last night, but my body is so weak at present that I cannot speak much at once." He then repeated the following lines,

"O what shall I do My Saviour to praise,
So faithful and true, So plenteous in grace,
So strong to deliver, So good to redeem,
The weakest believer That hangs upon him."

He said to his wife, "My dear, you have to learn a great lesson,—to learn to die." Then turning to the friends present, he said,—"There is one thing which materially hinders the happiness of christians, and that is, after they are converted, they too often rest without being sanctified. When I first set out for the kingdom those words of Mr. John Wesley, "I am determined

to be a Bible Chriſtian,"—faſtened upon my mind. I examined and tried myſelf by it: And now bleſſed be God, I do feel the benefits ariſing from it in my own ſoul." Soon after he ſaid, "God will be glorified in my death: When the people are aſſembled at my funeral, the Lord will pour out his Spirit upon them. * I am going to change the church militant, for the church triumphant."

On Friday night, being in much pain he ſaid, "The Lord will ſoon come and cloſe the ſcene." I ſaid to him, "It is hard work."—O yes, he anſwered with a ſmile, "It is, but my confidence is ſtrong. O may I ſuffer all his righteous will, and endure to the end." Next morning he ſaid, "I have heard a glorious ſong; and glory was the ſubſtance, and ſubject of it." About ten o'clock, while we were engaged in prayer, he raiſed his hands, and with a ſmile, ſaid, "Sing that hymn, "I'll praiſe my Maker while I've breath, &c." Soon after he ſuddenly opened his eyes, and raiſing his hands, broke forth in an ecſtaſy of joy, ſaying, "To him that believeth, all things are poſſible: Jeſus is mine and I am his," and then fell aſleep in the arms of Jeſus, without a ſigh or groan.

B. DAWLING.

* The Lord did pour out his Spirit upon the congregation while the funeral ſermon was preaching in Newtown-Stewart.

The ſubſtance of the following Sermon was preached at the New Chapel, City-Road, London, in the year 1792.

SERMON

On NUMBERS xxiii. 10.

"Let me die the death of the righteous, and let my laſt end be like his."

GOD, who inſcribed his Name on all his works, is pleaſed to make man the image of himſelf. But it is not man degraded by ſin, and perſiſting in apoſtaſy, who exhibits this portraiture of eternal Truth and Righteouſneſs. No: It is man redeemed by the blood of Jeſus; man illuminated by the goſpel of Chriſt, and man born of the Spirit by incorruptible ſeed, who bears the image and ſuperſcription of IMMANUEL, GOD WITH US.

In this, and every moral view, the righteous is ſo much more excellent than his ungodly neighbours, that he often excites their admiration, compels their applauſe, and obliges them to ſay,

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"Let me die the death of the righteous, and let my laſt end be like his!" See here this Balaam, this wicked prophet, who loved the wages of unrighteouſneſs,—to whom Balak had ſaid,—"Come, curſe me Jacob; come, defy me Iſrael:"—after he had conſulted God by ſacrifice, and revolved all the circumſtances of his people, he was forced to pronounce them bleſſed. So confident was he of the iſſue of a life of piety, that, not without ſome forebodings of the end, to which his covetous temper, and curſed practices, would bring him, he exclaims,—"Let me die the death of the righteous, and let my laſt end be like his!"

Balaam, like all bad men, was more ſtruck with the bleſſedneſs of the good man's end, than with the righteouſneſs of his life. Nevertheleſs, though we cenſure their hatred to a godly life, we blame not their ſelection of the *laſt end* of the righteous, as the peculiar object of admiration. We admire it ourſelves; for our work bears no proportion to our reward. The firſt is infinitely ſhort of our duty; the laſt infinitely ſuperior, not only to our work, but even to our hope. *By Grace we are ſaved.* We add, that the high eſtimation of true righteouſneſs, i. e. of the Blood and Spirit of Chriſt, will never be fully underſtood until the morning of the reſurrection, when it ſhall be ſeen in the light of God's countenance. Their laſt end, therefore, is the grand object on which the righteous have fixed their eyes, and by which they regulate their lives. They "number their days, and apply their hearts to wiſdom." For the peace of dying in the Lord, for the joy of the hope reſerved in heaven, they deſpiſe the ſhame and endure the croſs.

As a peaceful departure from the tabernacle of mortality, and the being clothed upon with a houſe from above, are ſo deſirable, that all men wiſh for it, let us conſider,

I. How the righteous man dies, and what is his laſt end.

II. We ſhall pay a juſt tribute to the various and exemplary virtues of the venerable character, whoſe triumphant diſſolution we are now to notice.

I. How do the righteous die? Not as the wicked: neither ſtupidly, nor deſperately, nor with vain confidence. 1. He dieth not *ſtupidly* as the beaſt who periſheth. Scripture affirms what experience teſtifies,—"the world lieth in the wicked one." Its inhabitants, bewitched with the inchantments of ſatan, are wholly occupied with ſhadows and illuſions. "What ſhall I eat, or drink, or be clothed with? is their one thing needful. So little reſpect do they pay the *man* within, that they provide for him neither food nor raiment. *Truth* is reprobate food to thoſe who live on lies; nor is ſanctity of mind and manners a garment to which the animal man aſpires. They know not God, and deſire

not

not to know him. Ignorant of the divine character, they reſemble him to themſelves—aſcribe to him human paſſions and vices; and, having formed a deity after their *own image*, they treat the idol with that contempt he inſpires. The glorious faculties of the immortal ſpirit which warms their boſoms, lie all uncultivated, and torpid. They care not for the things which concern their peace. Feeding with the ſwine, they are content to range the limits of fleſhly enjoyments, and to dwell for ever in a hovel of clay. Such characters know not the terrors of the Lord: as they live, ſo they die,—brutally,—ſtupidly. They ſleep; and wake in fire!

"Fools, ſaid Dr. Young, men may live, but fools they cannot die."—Experience diſproves the fact. Too many die, with the ſame unconcern they lived. In vain have we unfolded the doctrines of truth, and ſtated its precepts; in vain have we urged threats and promiſes: The ſleep of death was on them, and the lie they had loved, was become as the rock of truth, from whence they could not be ſhaken. Of theſe, ſurviving relatives often ſay, "They went off as quiet as lambs." Miſerable ſymptom of a mind as dark as hell could wiſh, and of inevitable perdition. They die without fear, for they die without knowledge.

Not ſo the righteous man. The Word and Spirit reflect on the valley of the ſhadow of death a light, by which he ſees himſelf and the awful objects which ſurround him. He knows, he feels himſelf the child of eternity; and that his ſoul, which would have been baſely bartered for a world, is poſting to the judgment ſeat, and its laſt abode. The moment is approaching which enthrones him in glory, or ſinks him into the abyſs of darkneſs. The expectation of this awful deciſion, is rendered more awful by the recollection of his ſins and his follies; by a ſenſe of the impurity of his nature, by juſt views of a moral Governor, and of the various relations which ſubſiſt between God and himſelf. His ſoul is all awake, and all alive. He girds his loins, he trims his lamps, and is as one who hath heard the cry, "Behold the bridegroom cometh!"

2. He dieth not deſperately. They who die in horror and deſpair, are of another claſs from thoſe who go as the ſtupid ox to the ſlaughter. They are groſs ſenſualiſts, diſhoneſt infidels, hardened ſcoffers, hypocrites in religion, or apoſtates from the faith. Having done deſpite to the Spirit of Grace, and trampled on truths which they believed, and at which they trembled; life, now burning in the ſocket, caſts upon them a diſmal glare, which makes their darkneſs viſible. All the reſources of pride, vanity, buſineſs, and pleaſure, are exhauſted. Paſt convictions revive with brighter evidence, and new lights are poured upon their

amazed

amazed ſpirits, and diſcover all the horrors which ſurround the death-bed of the wicked. The ſight of God, of themſelves, and of eternity, blaſts them. Death preſſes on, redoubles his ſtrokes, and threatens inſtant ruin. In vain they would ſtop the flight of time; the angel is deaf to all entreaties, and ſternly refuſes the loan of one poor hour. Alas! of this unhappy wretch it may be ſaid, "Chaos is come again." All the faculties of nature, all the principles of truth, make war upon him. A thouſand ſnakes of anguiſh wind round his heart, and whether he looks to earth, heaven, or hell, new ſorrows meet his eyes. Diſtracted, hopeleſs, ſubſtantiating the pains of damnation, his ſpirit breaks forth from the body, and enters an inviſible world, with thoughts which wander through eternity, and never return home without bringing new ſtores of wrath.—O think of this, ye that forget God!

Now mark the perfect man, and in the peaceful end of the upright, contemplate the ſtriking contraſt of the death of the wicked. Whatever was terrible in death, ſo often viewed and reviewed, is now become familiar. It is not the firſt time he has ſeen God and himſelf, judgment and eternity. He is acquainted with his Maker, and is at peace. He hath heard of the love wherewith the Father has loved us, and has long conſidered it as a moſt glorious and indiſputable truth, that Jeſus died for ſinners, of whom he is the chief. Moſt cordially has he believed the record which God gave of his Son, and in him, he hath found everlaſting life. He has ſubmitted to the authority of the Father, by embracing the redemption which is in the Son; and now, juſtified, and ſanctified, he claims heavenly glory, according to the precious promiſes of the New Teſtament, as a purchaſed poſſeſſion. He recollects with gratitude, the goodneſs and mercy which followed him in the days of his pilgrimage; the bleſſed fellowſhip with the Father and Son with which he has been honoured; and the gracious providences which have concurred to the beginning, the carrying on, and the perfecting in him the work of faith. He has already tried the ſtrength of pain and diſeaſe, the miniſters of death, and is crowned with victory. He therefore enters the field with cheerful courage. Armed at all points for his laſt combat, his heart and hands are made ſtrong by the God of Jacob. He walks with firm and intrepid ſtep: He reſts on the Arm of Omnipotence. All the labours of his life have tended to prepare him for this day and hour, and he meets it without reluctance. God is his God, Jeſus his Saviour, the Holy Spirit his Sanctifier, ſaints his brethren, angels his ſervants, heaven his everlaſting home. He longs to depart, and to be with the Lord Jeſus, which is preferable to all the enjoyments of the world, and even of religion herſelf. The good man has dear

friends

friends in that kingdom, and he rejoices that he is going to them. What he leaves behind he commits, as a ſacred pledge, to his faithful God.—"He will be the Huſband of my wife, and the Father of my children. His word is truth. In him do I truſt, and ſhall never be confounded. Thanks! Thanks be to God, who giveth me that victory!" Thus he ſleeps, and wakes before God in glory.

3. Think you the confidence of this righteous man riſes to vain boaſting? I vindicate him from the charge of dying with the preſumptuous dependence of the phariſee. The one reſts on himſelf, the other on Chriſt crucified. One conſoles himſelf with negative virtues and external performances; the other has the teſtimony of a well-inſtructed and good conſcience, and appeals to the God of knowledge, "Thou knoweſt all things, Thou knoweſt that I love thee." One, vainly puffed up in his fleſhly mind, makes bold claims on juſtice; the other, renouncing all confidence in the fleſh, records the gracious dealings of the Lord, clings to the foſtering boſom of Mercy, and bathes his ſoul in the blood of atonement. One warms himſelf with ſparks of his own kindling; the heart of the other burns with celeſtial flame. The comfort of the one ariſes from general and confuſed ideas of divine mercy; the conſolations of the other from clear and perſonal diſcoveries of God manifeſt in the fleſh. One quits the world with reluctance, and, like Lot's wife, caſts an eye of deſire on what he is compelled to leave; the other departs of a willing mind, and exults in the thought that earth is not his place. The face of one evidently ſtruggles for compoſure; the countenance of the other beams with glory. The phariſee ſhrinks from the ſtroke of death; the Chriſtian opens his boſom for the blow, and comforts his friends with the aſſurance, it cannot hurt. The Phariſee aſcends as a ſtone with unnatural impulſe, and laborious flight; the Chriſtian is wrapt to glory in the chariot and horſes of ſalvation.

4. Having contemplated the death of the righteous, let us follow his aſcending ſpirit to its laſt abode. Here, as in the former part of my diſcourſe, I exhibit two portraits, the Sinner, and the Juſt, that by the contraſt, we may ſee more clearly the difference between the man that feareth God, and him that feareth him not.—The Sinner, whatever may have been his talents, rank, or ſtation, never took a flight beyond this world; all his proſpects were circumſcribed by this narrow ſyſtem. He was emphatically a man of this world; his faculties, paſſions, purſuits, enjoyments, all earthly and ſenſualized. The conſequence is obvious, when he leaves the world, his kingdom paſſeth away, and all his thoughts periſh.

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But the Chriſtian was not of the world: while ſubject to the changes of mortality and time, his converſation was in heaven, and his faculties, paſſions and purſuits, were influenced by the powers of a world to come. He laboured for its riches, he aſpired to its honours, he panted for its enjoyments. Reaſon he preferred to ſenſe; and walked, not by the lights of this world, but by the purer lights of faith and revelation. His pleaſures were thoſe of an anticipating faith; his rejoicing, of hope in God's ſure promiſes; and his glorying in the croſs of Chriſt, whereby the world was crucified and ſlain to him. If theſe holy and immortal principles enabled him, while enfeebled by mortality, "to ſtop the mouths of lions, quench the violence of fire," and ſubdue the kingdom of his own heart, what angelic felicity will he not experience in the everlaſting viſion and fruition of all his ſoul loved? In that moment, therefore, when the body is diſſolved, his life, his reign, his triumph, commences. Then are all his thoughts eſtabliſhed, and wiſdom juſtifies her patient ſon.

The ſinner had his good things in this life.—Good things, did I ſay? Alas! what are the things I have called good? He eat, he drank, he propagated his ſpecies:—And ſo did the worm that fattened and died on his dunghill. His apparel could never vie with the robe of the lily, or the plumage of the peacock. Say, he founded empires, gave laws to men, conſtructed navies, eſtabliſhed commerce, accumulated treaſures, led armies, held the balance of nations, embraced in his capacious mind the circle of ſciences;—in a word, ſay he gained the whole world: If we ſum up the account, wiſdom writes upon it, "Vanity of vanities, all is vanity!" Ah! brethren, God only knows the miſery of the man, who, thus poſſeſſed of the world, enjoys not one thing it contains.

To uſe the language of man, we ſay, that in this life, the Chriſtian had his evil things. His Father proved his faith by occaſional penury, or chaſtiſed his faults with affliction, ſickneſs, and pain. He taught him to aſpire after honour, by inuring him to contempt. By ſevere diſcipline he formed him to piety and virtue; brought him to glory through much ſuffering; and made the croſs of ignominy and torture the pedeſtal of immortality. The croſs is indeed a ſpectacle of horror to the carnal man, and even the child of God is ſlow to learn its virtues, often exclaiming in the language of that Bleſſed One, "Father, if it be poſſible, let this cup paſs from me!" But when he reflects on the wiſdom and goodneſs mingled with the wormwood and gall, he meekly drinks it. "Father, not my will, but thy will be done!" The hurricane which threatened the fall of the tree, gives ſtrength to the root. By experience he waxes bold in the fight of faith,

and the hope of victory ſtrengthens his heart in the hour of conflict. Thus was he taught to follow the Son of Man in the regeneration.

I will no longer oppoſe theſe characters, but drawing a veil over the unutterable ſorrows of the bad man's laſt end, direct your views to the mount of beatified viſion, and to the righteous transfigured in glory. See that angel face, and ſay, whether there be any reſemblance to the man, "whoſe life was accounted madneſs, and his death without honour?" The days of his pilgrimage are ended, and he ſhines forth as a ſon of God, and of the reſurrection. Every tear is wiped from his eye. Contempt and ſpitting no more defile the head, crowned with life and glory. No cloud overcaſts the brow on which is written the name of Jehovah, All-ſufficient God. There, no ſickneſs, no pain, no death, can come. Into thoſe manſions no enemy ſhall enter; from thence, no dear friend depart. He ſees God, ſees him as he is, and is made like him. What is meant by ſeeing God, ſeeing him as he is, and being made like him, we know not: God knoweth. Here then let us pauſe, and approach no nearer to that exceſs of glory. St. Paul, who ſaw much of thoſe third heavens, ſpoke little of them, and it well becomes us to imitate his modeſty. Enough, dear brethren, is revealed to make us think our preſent afflictions light;—to make us ſtedfaſt, immoveable, always abounding in the work of the Lord. From what is diſcovered, we may infer the certainty, and excellency, of what remains hidden in the boſom of God. For the preſent ſtate, let it ſuffice, that the great and bleſſed God is our Father; and if we be his children, then we are heirs of God, and joint heirs with Chriſt.

II. Having diſcuſſed the ſubject contained in the text, ſuffer me to confirm and illuſtrate this ſublime theory by a great example. Accompany me, dear brethren, into the dying chamber of our late venerable miniſter and father, and we will aſk, whether he will ſet to his ſeal that God is true. But with your permiſſion, I will firſt read ſome particulars of his life and death.

The Rev. Mr. Richardſon was born at Kirk Leatham, in Yorkſhire, in the year 1734; and enjoyed the advantages of religious education. He had frequent viſitations from the Spirit of God in early life, and his pious mother frequently brought him, when a child, to Clergymen, deſiring them to lay their hands upon his head: Which, he ſaid, made conſiderable impreſſions upon his mind.

After his ordination, he left Cambridge, and ſpent ſome time at Leeke, in Staffordſhire. In this pariſh he fell into ſome levities inconſiſtent with his profeſſion, which he afterwards lamented with much ſorrow. From thence, he removed to Suſſex, and

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was appointed Curate to the Dean of Battle-Abbey. He was more ſerious in his deportment, and diſcharged the duties of his calling with integrity and conſcientiouſneſs; and tho' he had not then evangelical views of religion, yet his ſermons were ſo ſerious, and delivered with ſo much earneſtneſs, that he attracted the notice of the Dean, and was ſurrounded with oppoſition and diſcouragement. Being obliged to apply to the College for a removal, he was ſent to Ewhurſt, a ſmall place, near Rye, in the ſame County.

There he continued to preach in the ſame manner; but this removal was ſoon accompanied by important conſequences. A Methodiſt Society had been eſtabliſhed in that place, and he was earneſtly cautioned to be on his guard againſt them, and eſpecially againſt one of their members, a Mr. Holman. But he was not long at Ewhurſt, before that gentleman, encouraged by his ſeriouſneſs and candour, invited him to come and hear for himſelf. He conſented, and went at the time appointed. His prejudices vaniſhed, his heart opened, and he found that God was with that people of a truth. The work of grace increaſed in his ſoul; and he frequently converſed with the people; and attended the preaching. As Mr. R. was preaching, one night, from Jerem. viii. 22. "Is there no balm in Gilead: Is there no phyſician there?" Mr. Richardſon and his friend came in together. The power of God was preſent to heal, and in that hour, Mr. Richardſon, penetrated by the word, found peace with God. This was in March 1762.

The ſubſtance of this impreſſive diſcourſe he delivered ſoon after in his church, with unuſual ſolemnity and earneſtneſs. The word was bleſſed; and ſome of the flock expreſſed an earneſt deſire to hear more of theſe important truths. He replied with that amiable ſimplicity which marked his character, "I received them from the Methodiſt Preachers: Go, and hear for yourſelf." He continued to attend the preaching, and treaſured up the truths he heard, for the edification of his people; many of whom, convinced by his life and doctrine, received the truth with gladneſs.

As his views enlarged, he ſaw the privileges of genuine chriſtianity, and deſired a more intimate union with the people of God. Mr. Weſley, hearing of this, invited him to London in Nov. 1762. Simplicity, poverty of ſpirit, and devotion, marked his appearance among the people. His expectations, too highly raiſed, met with trials and diſcouragements, accompanied by ſevere, inward conflicts. But as his eye was ſingle, and his life devoted to God, he was carried thro' all.

The uniformity of his life, the chriſtian ſimplicity of his manners, the meekneſs of his ſpirit, his love of peace, the inſtructive and profitable tendency of his converſation, and the unction which attended his public miniſtrations for thirty years, are well known, and will not lightly be forgot. During this period, he was a man of ſorrows, exerciſed and afflicted inceſſantly from various quarters; but the ſpirit in which he ſuffered, endeared him to them who knew him, while his preaching became more experimental and profitable to his hearers. Of his family afflictions he ſometimes ſaid, "They are the rod of God, and are ſent in mercy to purify us, and make us meet for himſelf!"

Nothing could alienate his love from the people to whom God united him, and he rejected advantageous offers which were made him, being determined to live and die with them: At the ſame time, juſtice requires me to ſay, few men ever received more cordial evidences of affection and reſpect from the people, than he experienced. His love, alſo, to the church of England, continued to his death; and he ſpoke with heart-felt grief of the progreſs of Arianiſm and Socinianiſm among ſome of her members.

His death was occaſioned by a cold he caught on the firſt of January, in returning from the New-Chapel, on the Covenant night. It was followed by an inflammation of the throat, and an abſceſs formed in the neck, by which he was carried off.

During his illneſs he was much engaged in ſilent meditation, ſinging, and prayer. Throughout the whole, his faith and reſignation were conſpicuous. To a friend he ſaid, "Many ſpeak of *aſſurance*, and here is an inſtance of it; I am *all faith* without one doubt." Once being aſked, What he had been ſinging with ſo much earneſtneſs, he anſwered, "That ſong which none but the redeemed can ſing." Two perſons who much loved him, viſiting him one morning, ſaid, "Your friends, dear ſir, are affectionately concerned for you: They *hope* God will reſtore you to them." He intimated there was *danger*. It was replied, "Their hope is in God." Pauſing a moment, he anſwered with a heavenly ſmile, "I *thank* them; but I have no prayer given me for life or death; and I have no deſire one way or other." At another time, he ſaid to a friend, "This is no time for *talking*,—we ought rather to go into an upper chamber, and pour out our ſouls to God." The night before his death he was heard to ſing, "Ah lovely appearance of death," &c. At ſix in the morning of Friday, February 11, his daughter, Mrs. Young, who had affectionately attended him during his illneſs, had no fear of his immediate diſſolution. She had given him ſome refreſhment, and was ſeated by his ſide. About ſeven, he was ſeized with convulſions,

ſions, and inſtantly attempted to riſe in his bed; but finding himſelf dying, with perfect recollection, and great tenderneſs, he made a ſign with his hand, for her to leave the room, ſaying, "*God is always with me.*" He then drew the curtain with his hand, laid himſelf out, and in a few moments expired, in the 58th year of his age. Oh! my God, "Let me die the death of the righteous, and let my laſt end be like his!"

Thus died the excellent and amiable Mr. Richardſon, in the full triumph of faith, and in all that peace and holy joy, which are, *in general*, the privileges of *adult* believers. And as it were a wrong to your grateful love and mine, for our late venerable Friend and Father, not to do all the juſtice to his memory which is in our power, I ſhall not claim indulgence for attempting ſome farther portraiture of the man. He was not only a ſincere, but an *eminent* Chriſtian: Not only a faithful and laborious, but an *able* Miniſter of the New Teſtament.

What formed the baſis of his character, and caſt his virtues in a peculiar line of excellence, was affliction. In this ſchool his virtues were formed, refined, and ſtrengthened. Without affliction, he might have been pious and amiable; but brokenneſs of heart, invincible patience, a heavenly mind, profound humility, a pacific ſpirit, admirable prudence, a ſoul of ſympathy, and the ability of comforting the tempted and afflicted, would never have been his characteriſtic graces. To paſs by other afflictions, for twenty years he was dying daily, as by inches. A painful aſthma made him count the night watches in his chair, gaſping for breath, and often in danger of ſuffocation. Thus he learned to die: To die to the world and ſelf, and to look forward to the diſſolution of the mortal fabric; as a conſummation devoutly to be wiſhed.

He was alſo honoured with his Maſter's cup of ſore temptation. It was not without many conflicts he learnt meekneſs and lowlineſs, and was broken to the yoke of Chriſt. The effects of his wreſtling with principalities and powers were admirable. He felt as tho' he were "a worm and no man." His prayer and preaching were accompanied by floods of tears, and an unction, felt by every pious mind. He ſpoke of himſelf as duſt and aſhes, and confeſſed his failings with much ſhame and godly ſorrow.

His patience was exemplary. Complaints of indiſpoſition, weakneſs, or pain, were ſeldom heard from his lips; and when he did complain, manly fortitude and chriſtian ſubmiſſion, were predominant in his voice and manner. He was more than patient; he was habitually cheerful in his converſation. Auſterity and levity were equally remote from him. His cheerfulneſs, which ſometimes roſe to mild ironical pleaſantry, indicated a mind pure

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and equable, and was always under the command of miniſterial gravity. Often would he ſpeak of heavenly reſt, ſmile thro' tears, and encourage his friends and himſelf, to be of good comfort and hope to the end.

Humility is a flower which flouriſhes beſt under the croſs, and was therefore an eminent grace of this crucified Chriſtian. He had no ambition to make a noiſe in the world, but loved the cool and ſequeſtered vale. Popular applauſe was too mean an aim for him: Indeed, he had neither health, ſpirits, nor lungs, to draw the multitude around him. He rather choſe to be loved, than feared. He ſought no honours, claimed no pre-eminence, and ſhunned all diſtinctions.

He was a man of peace. He knew it to be the genuine ſpirit of his religion, and underſtood its value to his own ſoul, to the church, and to the world. He therefore hated ſtrife and contention, and would never take part in the quarrels of individuals, or of the chriſtians with whom he was immediately connected. As a peace-maker, the God of peace bleſſed his labours; and he was often happy in clearing up miſunderſtandings, ſettling differences, and reconciling enemies. The Lord gave him the deſire of his heart, and he paſſed his days in much quietneſs.

For the attainment of this deſirable end, he was endowed with the rare virtue of chriſtian prudence. He knew men and things, conſidered times and ſeaſons, regarded whatever was decent and becoming, underſtood when to ſpeak, and when to be ſilent, and governed his tongue alike from the intemperance of anger and exceſs of confidence. Think not, O Chriſtian, this virtue of little price: it is what the language of inſpiration calls *wiſdom*,—heavenly wiſdom. Her office is to rule the whole man, and to preſide over all the graces. She is the ſafe-guard of peace, and the guide of honour and influence among men.

Severely afflicted himſelf, but wonderfully ſuſtained and comforted, his ſoul melted over the children of ſorrow; and he knew well to touch with holy art, every topic which could revive the fainting ſpirit. As of late years his great weakneſs made him leſs frequent in the labours of the pulpit, he ſpent much time in viſiting the ſick and afflicted, exhorting, comforting, and encouraging the flock. Thouſands in this city and its environs are witneſſes of his love.

In the pulpit he was always reſpectable, edifying, and conſolatory. An underſtanding ſtrong and diſpaſſionate in its views of truth, embelliſhed by learning, ſanctified and improved by deep experience of divine things, rendered him a ſcribe, thoroughly inſtructed for the kingdom of God. He explained the ſcriptures with clearneſs and ſobriety, gave doctrines a due turn to practice, and was more earneſt in enforcing common truths, than in communicating his particular views,—to form chriſtians than make ſectaries.

fectaries. His diſcourſes were well connected, but not laboured with art. His ſtyle of preaching was inſtructive, mild, and perſuaſive; his language, like his manners, chaſte and ſimple. His ſpirit was too much broken into tenderneſs, to permit him to hurl the thunderbolts of ſacred elocution, or to kindle upon his audience like a conflagration. His doctrine diſtilled as the dew. He ſhone as the ſun thro' the ſummer's rain. "He was anointed to preach the goſpel, to heal the broken-hearted, to proclaim deliverance to the captives, to ſet at liberty them that were bruiſed, and to preach the acceptable year of the Lord." If any man ever poſſeſſed the ſpirit and talents of Barnabas, Mr. Richardſon was he. The heedleſs youth, the unprotected widow, the child of penury, the woe-worn wretch, the broken-hearted parent, the ſtrolling prodigal, the tempted believer, the backſlider pierced with anguiſh.—Theſe, O man of God, ſhall bleſs thy gentle wiſdom and healing hand! By no precipitate judgment, no uncharitable concluſion, no truth ill-timed, didſt thou grieve the afflicted, and envenom the wounds which the Almighty had inflicted!

To finiſh a picture I cannot paint, I add, he was greatly and generally loved. He drew hearts to him with a gentle, but ſtrong attraction, and thoſe he once gained by the ſuavity of his ſpirit and manners, were bound to his friendſhip for ever, by thoſe qualities which command veneration. A brighter conſtellation ſeldom ſhines in the Church, than were aſſembled in his character. His faults I never heard of but from his own lips, and I ſhould never have credited but from his own confeſſions, that his natural diſpoſition was the very reverſe of the meek and lowly one he received from above:—Such is the power of God,—ſuch the trophies of grace.

Brethren, we value ourſelves on the recollection, that Mr. Richardſon was our Miniſter, our Friend, and Father: We dwell on his memory with delight, and wiſh our death and laſt end, may be like his. Conſider, then, the ſteps by which he advanced to that end, and let us follow him, as he followed Chriſt. Let us learn to be meek and lowly in heart, and remember, if we are not ſo, we have not known the bleſſed Jeſus, nor ſeen him. If we do not hate ſtrife, love one another, follow peace with all men, and holineſs, without which, none can ſee God, let us bluſh to call ourſelves the friends of Weſleys, Fletchers, and Richardſons. Remember, the ſtrong and pathetic declaration of Jeſus, "Whoſoever ſhall do the will of my Father, the ſame is my mother, and ſiſter, and brother."

It is eaſy and pleaſant to expatiate on the neceſſity and excellency of chriſtian tempers; but the purchaſe is high, and few

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care to pay the price. To learn them, we must ascend to heaven, and to practise them, we must die daily on the cross. For, if these tempers be inspired from above, they are strengthened and perfected by the exercises of the present state. We must expect no other portion than that of the Son of David, and according to our measure, submit to the dispensations of God's holy providence, as he did. Sin will die no where but on the cross; and, if despised or injured, we give way to human resentments, we release Barabbas, and crucify Jesus. If instead of meekly drinking the bitter cup, we dash it from our lips, we refuse conformity to the First Born of many brethren, and rebel against that appointment, that we should first suffer, and then enter into glory.

If such be our conduct, is there no ground to fear, lest, instead of dying the death of the righteous, our death, and last end,—be with wicked Balaam? Actions, not words, must prove our integrity. Stir up, therefore, the grace of God which is in you. "As holy and elect, beloved of God, put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, even as God for Christ's sake forgiveth us. Be ye like-minded, have the same love, be of one accord, of one mind. Let nothing be done thro' strife and vain glory, but in lowliness of mind, let each esteem others better than himself."

If our hearts be right with God, if we are willing to sell all, and buy the truth, spirit, and power of Christianity, we have every help, every encouragement, the most sanguine can wish. Jesus is indeed, what he is in name, a SAVIOUR; able, and faithful to fulfil all his engagements. He doth not forget us: he knoweth whereof we are made, and that we are but dust. Nevertheless, his patience and gentleness shall make us great; for "if when we were enemies to God, we were reconciled by his death, much more being reconciled, shall we be saved by his life." Be then of good courage. Stay your souls on his mighty hand, and they shall be upheld in the way of life.

Invariably fix your eyes on the author and finisher of your faith and hope; and survey the cloud of ancient and modern witnesses wherewith you are surrounded. Meditate on their faith, patience, combats, and victories. Collect their testimony, and hide the comfortable truths in your hearts. They testify that God is true, that the just shall live by faith, that all things are possible to them that believe, that love is stronger than death, and that if we suffer with Christ, we shall also reign together with him. Lose not the encouragement you should receive from their testimony thro' unbelief. Ascribe not their acts of faith to themselves,

ſelves, but to him whoſe grace wrought in them mightily to will and to do. They were men of like paſſions with yourſelves, and if you follow their example, you may attain to the ſame eminent piety they did. Our God changeth not. Jeſus is the ſame yeſterday, to-day, and for ever. Truth is an immoveable rock. Our enemies are not more inveterate, nor our conflicts more ſevere, than what they experienced. Let us haſten to join them. Heaven is before us; heaven is open to us. Our brethren in light, invite us to follow, and the Mediator of the New-Covenant bids us come. See the palms, the robes, and crowns of the juſt. Let us leave our poſterity an example, when we ſleep with our fathers, that when they contemplate our laſt end, as we have thus been conſidering that of the venerable and beloved Richardſon, they may exclaim, "Mark the perfect man, and behold the upright; for the laſt end of that man is peace."

An Account of the Converſion and happy Death of Mr. Samuel Jackson, of Leeds. Communicated by Mr. Pawson.

SAMUEL JACKSON, was born at Pannal, near Knareſborough, in Yorkſhire. His parents being members of our ſociety, taught him the fear of the Lord from his infancy. He was preſerved from the common vices of the age, and frequently under divine impreſſions, till he joined our ſociety, and was then thoroughly awakened. The circumſtances of his converſion, he related as follows: "Being at work in my father-in-law's nurſery, * I was in very deep diſtreſs of mind. It ſeemed to me as if hell itſelf was opened to receive me, and that I was about to drop into it. I cried unto the Lord with my whole heart, "Lord, ſave, or I periſh!" That moment the Lord Jeſus was preſented to the eye of my mind, as bleeding upon the croſs for my ſins. In an inſtant all my ſorrow was gone, divine peace took place in my conſcience, and the love of God was ſhed abroad in my heart: I rejoiced in the God of my ſalvation; and many precious promiſes were applied to my mind." From this time he became a ſteady, watchful chriſtian, and bid fair to be very uſeful in the church of God.

After ſuffering much pain from a rheumatic complaint for near four years, he was ſeized with a bad cold, attended with a troubleſome cough; upon which he went into the country for the benefit,

* Mr. Thomas Barnes, gardener, in Leeds.

nefit of his native air, and had what medical affiſtance was judged neceſſary; but not receiving any benefit, he returned to Leeds, and employed a Phyſician, who gave him ſome hopes of recovery; but the diſorder continued to increaſe. At this time, the following ſcripture was powerfully applied to his mind,—"My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever." Through the whole of his affliction, he never was heard to expreſs the leaſt murmuring word; but with calm reſignation he frequently ſaid, "The Lord doth all things well." He was greatly concerned for his diſtreſſed partner, and one day ſaid to her, "My dear, I received you at the hand of the Lord, and now I give you back to him again in this confidence, that he will be your huſband:" He added, "Can you give me up?" She replied, "I cannot feel power to do it." He ſaid,—"How then can you ſay the Lord's Prayer?" She anſwered,—"I cannot yet ſay, Thy will be done." He ſaid, "If we do not give up our wills to the Lord, he will break them;" and then with great earneſtneſs exhorted her to give up herſelf wholly to the Lord, and to be diligent in the uſe of all the means of grace; and encouraged her to truſt in that God who had hitherto given her ſtrength according to her day; adding, "Who knows but the Lord may permit me to be a miniſtering ſpirit to you, and to the reſt of my dear family; and if not ſo, how ſhall I rejoice to meet you and them on the bright frontiers of heaven! There will I ſtand with open arms to receive you, and will fall proſtrate before the throne of glory, and adore the God of glory to all eternity on your account."

It gave him much pain of mind, when he ſaw any of his friends ſhed tears on his account, and one day ſaid to his mother,—"I frequently hear you deeply ſigh; do you think I ſhall be loſt?" She anſwered, No, my dear, I do not think ſo. He replied, "O no: I am going to glory!" Notwithſtanding he had a clear ſenſe of the love of God in Chriſt Jeſus, yet ſatan was not idle: One day being in great diſtreſs, he ſaid, "What! after all theſe gracious viſits from the Lord, muſt I periſh at laſt!" But looking to Jeſus, the cloud which for a ſeaſon had overſhadowed his mind, was diſperſed.

One day he ſaid to his wife,—"My dear Nancy, I have been in heaven! There I ſaw my bleſſed Lord;—he ſmiled upon me, and ſaid, "Are you come? But you muſt return; I have ſomething more for you to do and to ſuffer, and then I will ſend a chariot for you, and ſwiftly convey you to heaven." While I ſtood at the gate, I thought, "Are there any here that I know? And looking well, I ſaw many that I had known while in the body: Some of them ſmiled upon me, and were well pleaſed: but they all ſeemed to pay very great attention to that glorious

God

God who ſitteth upon the Throne, and who appeared in ſuch majeſty, that I could only look upon him with a glance of the eye." He was exceedingly revived and comforted by this dream, and called upon all his friends to join with him in prayer and praiſe; —adding "To praiſe the Lord, is delightful work: When I get ſafe to heaven I ſhall ſee my Lord without a diming vail, and alſo the apoſtles, prophets, and followers of the Lamb, who have reached that land of ſweet delight, where there is no more pain or ſickneſs, loſſes or croſſes." While his mother was reading to him, he ſaid, "My Lord has brought me my white robe: and I have ſeen the crown which I ſhall receive, when I lay down this earthly tabernacle:—and the golden harp upon which I ſhall for ever praiſe him; and I ſee my title to heaven clearer than ever."

He was much concerned about his brothers, and ſpoke very cloſely to them, and made them promiſe to meet him at the right-hand of God. To his mother he ſaid,—"I believe Robert will never reſt till he returns to God!—but as to William, I have my fears. O the deceitfulneſs of riches!" To one of his nephews he ſaid, "Your uncles have promiſed to meet me in heaven; will you alſo promiſe to meet me there." The young man was ſo much affected that he was not able to ſpeak.

He often ſaid, "O what a bleſſing it is to love the Lord with an undivided heart: and, bleſſed be his Name, I can ſay this, from heart-felt experience." He frequently repeated many of the promiſes of God, and ſeveral verſes of our hymns, which ſuited his preſent ſtate of mind. His wife ſaid to him one day, "Who can tell but the Lord may reſtore you to health again?" "No, no, Nancy, ſaid he, I have packed up all for heaven; and do you follow me thither."

A few days before he died, his father came to ſee him; he embraced him and ſaid, "Do not grieve for me, father, I am going to heaven: Do you take care to live near to God, and all will be well; for I believe you will be the next in our family that will be called away by death." He then with great compoſure took an affectionate leave of his father, ſaying, "We ſhall all meet again in a little while to part no more for ever."

About a week before his death, he was upon the wing for heaven, and exhorted all about him to meet him there. He watched every moment for his Lord's coming, and ſaid, "O Lord, if thou comeſt at midnight, or at cock-crowing, or in the morning, let me be found ready." He thanked his friends for their great kindneſs to him; and added, "Above all, I thank the Lord Jeſus Chriſt; and do you all praiſe him; for he is the God of my ſalvation:" He then cried out, "O death, where is thy victory!"

On the Monday evening before his departure, being very weak, and his diſſolution evidently near, he ſaid, "I think I ſhall go before day light." His wife deſired him to take a little coffee, but he anſwered, "O no; no more coffee or tea. I think I ſhall go about one o'clock." Soon after he had a ſevere ſtruggle with his cough, which broke a blood veſſel. It was thought that he would not be able to ſpeak any more, but the Lord enabled him to expreſs his confidence that he was going to heaven. A friend being preſent, exhorted him to look unto Jeſus, and added, "*You* will ſoon be ſafely landed in heaven;"—He replied, "I have no fear of death; all that is entirely gone." He then prayed with great fervency,—"O Lord, accept me in and through thy ſuffering, well-beloved Son, who ſhed his blood upon Mount Calvary for my ſins.—O for a full draught of that well of living Water! O Eternity! Eternity!" Upon aſking him, Is Jeſus precious? He anſwered, "He is precious. He is all in all." He then called for his wife, and looking at her with great affection, devoutly prayed that the Lord would guide her ſafely thro' this vale of tears. His ſufferings were exceeding great, yet in the midſt of them he ſaid,—"O Lord, I am entirely willing to ſuffer all thy righteous will." His laſt words were,—"Jeſus! Glory! Glory!" Thus his happy ſpirit took its flight to the peaceful regions of eternal day, December 11, 1798, in the 26th year of his age.

J. Pawson.

An Account of Mrs. LONDON, of Great-Yarmouth.

Mrs. London was born in 1743, in Norwich. In the early part of her life, ſhe was ſtrictly moral, and maintained an unblemiſhed character, among her friends and acquaintance, and valued herſelf exceedingly upon her moral rectitude. In 1773, ſhe was married to Mr. William London, of Yarmouth. About the 37th year of her age, ſhe became acquainted with the power of religion. The Light of Truth ſhone upon her mind, while her huſband was reading the Scriptures. She felt and confeſſed herſelf a ſinner before God; ſaw the danger to which ſin had expoſed her, and the abſolute need of a Saviour. Some time after ſhe was convinced of ſin, the Lord appeared to her relief, and ſet her at liberty, by applying the following words to her mind; "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee." In that bleſſed moment did the Sun of Righteouſneſs ariſe upon her with healing under his wings. Her darkneſs was turned into light, her mourning into joy; every doubt and fear fled away before the brightneſs of his coming, and heaven was opened in her believing ſoul. She received a divine teſtimony

timony that the Lord was reconciled to her; that she was a child of God, and an heir of endless felicity.

Having obtained this deliverance, she was attentive to the command, "Arise,—and shine." For more than thirteen years did she shine before all around her in a holy life and conversation. During that period, she gave the most convincing evidence that her conversion was real; that the gospel came to her, "Not only in word, but also in power, in the Holy Ghost, and in much assurance." She was attentive to all the duties of relative and social life.

In April 1796, she was very poorly, and continued ill for some days. During this affliction, her husband asked her, if she thought that the present sickness would be unto death? She replied, "I am persuaded it will not; the Lord will spare me to you a little longer." Six months after she was again attacked with a disorder which brought her to the grave. She was exceedingly happy from the first of her illness, and her happiness increased as her end approached. Her conversation was truly profitable: She could relish nothing but what savoured of God, and the things of God. She seemed in her element when talking of Christ,—his sufferings, heaven, and the happiness of the redeemed in glory;—and added, in relation to herself, "O what a happy meeting I shall have above."

When her husband and friends were weeping by her, she said, "You have no cause to weep and mourn; but abundant reason to rejoice." She then expressed the strongest confidence in the Lord, and that she should be with him for ever. Being asked, Are you fully prepared to receive the crown of glory? She replied with great caution,—"I have been examining myself, to see if there be any thing wrong in me, and I can find nothing: But if there is any thing in me contrary to the mind of Christ, it is my earnest prayer that the Lord would shew it me, and in mercy take it away."

She reflected with great pleasure on the last time she received the Lord's-Supper with us in the Chapel, and said, "It was one of the happiest seasons I ever enjoyed: I could at once weep, pray, and rejoice."

The Thursday previous to her departure was a blessed day to her indeed! Heaven seemed to be let down into her soul: and she appeared overwhelmed with a sense of the divine presence. Her husband said, My dear, you seem wrapt up in the love of Jesus? She replied, "O! had I the tongue of an Archangel, I would sound his Name from sea to sea, and from pole to pole!"

At

At another time she said, "This is blessed, blessed dying." Her confidence was strong and her evidence for heaven bright and clear, yet she was willing to wait the Lord's time for her removal. She with rapture repeated these beautiful lines,

"I long to behold him array'd,
With glory and light from above;—
The KING, in his beauty display'd;
His beauty of holiest Love:
I languish and sigh to be there,
Where JESUS has fix'd his abode:
O when shall we meet in the air,
And fly to the mountain of God!

Jesus was the beloved of her soul, the sole object of her hope and trust; from him she expected her all of help and happiness, both in time and eternity. She viewed him as a shelter from the storm; a covert from the tempest, and as the shadow of a great rock in a weary land."

On Friday she said but little; and on Saturday less, owing to a great degree of bodily weakness. On Sunday morning, the enemy of souls was permitted to make his last assault upon her; which produced a considerable degree of heaviness for a short season. The pains of death were upon her at the same time, and she had a severe struggle with dissolving nature. Being quite sensible, she called upon her husband and friends, to entreat the Lord in her behalf. They did so; and he graciously came to her deliverance; her distress vanished away, and she was more than conqueror thro' him that loved her. She cried out, "All Glory, All Glory!" And again,—"Thousands throng the downward road; but I am saved."

About ten o'clock, having lain quiet for some time, all on a sudden she lifted up her eyes, and hands, and said "Four hours more and then!" She lay quite still, till two o'clock, when she gently sunk down into the arms of her Lord, and fell asleep, without a struggle or a groan, on Sunday the 6th of November, 1796, in the fifty-third year of her age.

JAMES ANDERSON

An

An Account of the Experience and happy Death of MARY LANGTREE, of Macclesfield, in Cheshire.

SOME persons are appointed by divine Providence, to pass the few days allotted them on earth, in a state of pain and sickness; such was the life of MARY LANGTREE, almost from her cradle to her grave. When very young, and like most children, not aware of the danger to which she was exposed, as she was one day walking upon the battlement of a bridge, her foot slipped, and by the fall her side was so dreadfully bruised, that she afterwards became lame and crooked; and the foundation of other afflictions was then laid, which frequently produced excruciating pain, for several years before she died.

Her first religious impressions were received when she was a child, by attending with several others, to learn the Catechism, and receive instructions, from that eminent servant of GOD, the late Rev. DAVID SIMPSON. Considering the numerous instances we have of young persons, receiving those religious impressions, which, tho' like the seed in the earth for a season is covered, yet afterwards have produced a rich and plentiful harvest; surely every generous mind must rejoice in the late extensive spread of those excellent institutions, the SUNDAY SCHOOLS; and without doubt, there will be a glorious company at the last Day, who will date their first concern for eternal happiness, from the serious admonitions given them, by their pious masters.

In the winter of 1797, Mr. Simpson began to give a Weekly Lecture on the Wednesday evening, upon the Pilgrims Progress; the place appointed for the Lecture, was an upper room in a large factory, which had for some time been occupied by a Sunday School. Mary's peculiar attachment to Mr. Simpson, led her, upon every occasion she possibly could, to attend his ministry, tho' frequently she was prevented by affliction. On the 14th of February, 1798, when she was present, and the room, uncommonly crowded, suddenly the middle beam broke, and all who were standing on the part of the floor connected with that beam fell thro'. By the weight of the people, the floor beneath likewise broke thro' and most of the sufferers fell to the bottom. The night was dark, the cries and groans of the wounded were piercing, and the horror of their situation was extreme, as they every moment expected the whole building to be in ruins: But providentially the walls, and each end of the floor where Mr. Simpson, and part of the people stood, remained firm. One young woman was killed, and about seventy persons were more or less bruised, amongst whom was poor Mary, who had her thigh broke, and was all over dreadfully bruised.

Her affliction, during the reſt of her life were uncommonly ſevere. For two years ſhe was ſeldom out of bed long together; and all who viſited her, were aſtoniſhed at her ſurviving that unfortunate affair ſo long.*

About five years ago, ſhe obtained a clear manifeſtation of the pardoning love of God. Previous to the reception of this bleſſing, ſhe had been earneſtly ſeeking the Lord, with a ſtrong determination never to reſt ſhort of it. As ſhe was then afflicted, ſeveral of our friends frequently viſited her. One Sabbath Mr. R. and his Brother were with her, ſhe was uncommonly earneſt to obtain a ſenſe of acceptance with God, and whilſt Mr. R. was at prayer, ſhe ſuddenly broke out in a tranſport of praiſe, her ſoul was happy in God, ſhe found that her iniquities were forgiven, and teſtified, that ſhe had redemption thro' the atoning blood. Mr. R. lately informed me, that he never ſaw the change more evident in any perſon; as ſhe appeared to be brought at once from the depth of ſorrow and diſtreſs, into a tranſport of joy and felicity. From that period ſhe retained her evidence of the favour of God; and in all her ſubſequent ſufferings, ſhe was enabled to rejoice with joy unſpeakable, and full of glory. Her ſtate may be beſt known by a few extracts from a ſhort account which ſhe wrote of her experience about that time.

" Glory be to thee, my God, for all thy kind dealings to-
" wards me. I would praiſe thee, but am at a loſs where or how
" to begin; thy mercies, and goodneſs toward me, are far be-
" yond what I ever could conceive. Glory be unto thee, for
" thy pardoning love, manifeſted to my ſoul, thro' the death of
" my dear Saviour. O how ſhall I praiſe thee for all thy good-
" neſs! Let my whole life and conduct declare, that I am
" thine; and grant that I may in all things live to thee, who
" livedſt and diedſt for me! Lord, thou knoweſt that my

* There have been ſo many inſtances of the danger attending large companies aſſembling in upper rooms, which were not erected for the purpoſe of public worſhip; that it appears extraordinary that more caution is not uſed. The affair at Leeds was of a dreadful nature, where upwards of twenty perſons loſt their lives; and there have been ſimilar inſtances of other places giving way, but thro' the mercy of God, not attended with ſuch a tragical effect. When people meet to worſhip God on the ground floor, or in an upper room erected for the purpoſe, there can be little or no danger; and conſidering the importance of the ſubject, it is hoped that every neceſſary caution will be uſed to prevent future accidents.

" ſoul

" foul desires in all things to live the life of the righteous, that " I may die the death of the righteous. Give me patience under an afflicted body; and enable me always to say, the will " of the Lord be done. I know that in a little time I shall reap " if I faint not. Do thou lead, guide, and direct me in all " things here, and at last bring me to that place where I shall be,—

" Far from a world of grief and sin,
" With God eternally shut in.

" Thou, O my God, never faileſt me when I put my trust in " thee: no, no; heaven and earth will pass away, but thy word " shall never fall to the ground: Thy promises are precious to " my soul.—

" The Bible is the spring,
" Where all my comforts lye;
" And when I find my soul in want,
" It yields me sweet supply.
" Engrav'd as in eternal brass,
" The mighty promise shines:
" Nor can the powers of darkness raze,
" Those everlasting lines."

She saw the necessity of the work of grace being deepened in her soul; and of having God for her support in all her afflictions. The following extracts speak the language of her heart, at various times, upon those subjects. " O my God! deepen thy " work in my soul! Break up the fallow ground of my heart, " and humble me in the dust before thee. I confess I have offended thee, for I have been depending too much upon the " creature, instead of thee my Creator. I see my folly in having " done it; may my repentance be truly sincere. O make me " more watchful and more diligent for the time to come."

Soon after she breaks forth with joy,—" Bless the Lord, O " my soul, and all that is within me bless his holy name! Yea, " I will bless the Lord for he hath done great things for me; he " hath dispersed the gloom from my mind;—he hath once more " blessed me, and I can now rejoice in him. The Lord hath " been my great deliverer, glory be unto him."

Tho' she was not able to go to any place of worship, or even scarcely to rise from her bed, after that dreadful accident; yet she was entirely resigned to the will of God, and bore her afflictions with becoming patience. It is evident from the following passage, that she had a proper view of divine providence, in her various sufferings.

" O Lord, thou knowest what keeps me from going to hear " thy word; it is of thy appointing; therefore I willingly sub-

" mit. Affliction is the foil of virtue. Glory be to my God " for ever, for it; for I know that I cannot do without it. It " has a tendency to wean my affections from this world; and it " carries my thoughts before me to my journey's end. O may " my hope be blooming and full of immortality."

The degree of happineſs ſhe experienced at ſeaſons, was uncommonly great, and language often failed to expreſs her joy. The following ſhort extract from many paſſages of a ſimilar nature proves that ſhe enjoyed much of the paradiſe of love. " I " want words to expreſs my gratitude to God, for his wonder- " ful condeſcenſion to me, a poor hell deſerving ſinner. Thou " art my God, and I will praiſe thee. My heart is full, but " ſtill I want more. O who would not love Chriſt the only " Saviour for poor ſinners! What ſhall I render unto my God, " for all his mercies to me, the moſt unworthy of all thy crea- " tures. I can truly ſay that I am loſt in wonder, love, and " praiſe."

I had frequent opportunities of viſiting Mary in her affliction, and found her rejoicing in the Lord and patiently reſigned to his will. Sometimes ſhe expreſſed a fear of being too deſirous to lay down her body of affliction, and to depart that ſhe might be with Jeſus. Several of our friends kindly ſat up with her by turns, during her affliction; with whom ſhe agreed that the hour of midnight ſhould be ſet apart for prayer and praiſe. And it was remarked by them, that at the appointed hour ſhe was always ready for that employment, which was the delight of her ſoul.

On Sunday, Nov. 24th, in the thirty-fifth year of her age, her ſoul was releaſed from its priſon, her ſufferings were finiſhed, and her happy ſpirit was ſafely lodged in the Eden above, where the inhabitants ſhall feel no more pain, or affliction; but God will for ever wipe away all tears from their eyes. On Sunday, Dec. 22d. according to her requeſt, I preached a funeral ſermon for her, from thoſe important words of Moſes, in Deut. xxxii. 29. " O that they were wiſe; that they underſtood this; that they would conſider their latter end!"

G. MARSDEN.

Macclesfield, March 29, 1800.

Extracts

Extracts from Dr. GILLIES's HISTORICAL COLLECTIONS.

[*Continued from page* 463.]

9. ROWLAND TAYLOR. He was rector of Hadley in Suffolk, where Mr. Tho. Bilney had formerly been a preacher of the word; and in which place there were few, either men or women, that were not well learned in the holy scriptures; many having read over the whole Bible, and being able to say a great part of St. Paul's Epistles by heart.

Here this Dr. Taylor preached constantly on sabbaths, and at other times when he could get the people together. As soon as he was called to this place, he left the family of Dr. Cranmer, archbishop of Canterbury, with whom he had formerly lived, and, like a good shepherd, constantly abode with his flock, and gave himself wholly to the study of the sacred scriptures, faithfully endeavouring to fulfil the precept of Christ to Peter, "Lovest thou me? feed my sheep." His life also and conversation was very exemplary, and full of holiness. He was meek and humble, yet would stoutly rebuke sin in the greatest. He was very mild, void of all rancour and malice, and forgiving to his enemies. To the poor, blind, lame, sick, or those that had many children, he was a father, causing the parishioners to make good provision for them, besides what of his own bounty he gave them. He brought up his own children in the fear of God, and good learning. Thus he continued as a good shepherd amongst his flock, feeding, governing, and leading them all the days of king Edward the Sixth.

But, in queen Mary's reign, his friends earnestly entreated him to flee, telling him that he could neither expect justice nor favour, but imprisonment, and cruel death. To whom he answered, "I know my cause to be so good and righteous, and the truth so strong upon my side, that I will, by God's grace, appear before them, and, to their beards, resist their false doings. For I believe that I shall never be able to do so good service as now, and that I shall never have so glorious a calling, nor so great mercy of God proffered me as I have now, wherefore, pray for me; and I doubt not but God will give me strength, and his Holy Spirit, that all my adversaries shall be ashamed of their doings." Then said his friends, Doctor, we think it not best so to do; you have sufficiently done your duty, and born witness to the truth, both in your sermons, and in resisting the Popish priests; therefore, seeing our Saviour Christ bids, when we are persecuted in one city, to fly to another; we think that, by flying at this time you should do best, reserving yourself for better times." "O, said Dr. Taylor, I am now old, and have already lived too long

to see these terrible and wicked days. You may do as your consciences serve you, but I am resolved not to fly. God shall hereafter raise up teachers, who shall with much more diligence and fruit teach than I have done; for God will not forsake his church, tho' for a time he trieth and correcteth us, and that not without just cause."

His friends seeing his constancy, and resolution, with weeping eyes, commended him to God. He went immediately to London, and presented himself to Stephen Gardener, lord chancellor of England, who railed upon him, calling him knave, traitor, and heretic, asking him, if he knew him not? &c. to whom Dr. Taylor answered, "Yea, I know you and all your greatness: yet you are but a mortal man: and if I should be afraid of your lordly looks, why fear ye not God, the Lord of us all? How dare you, for shame, look any christian in the face, seeing you have forsaken the truth, denied our Saviour Christ and his word, and done contrary to your own oath and writing?"

In prison he spent his time in prayer, reading the scripture, preaching to the prisoners, and to others that resorted to him. It pleased God, that he found in that prison, holy Bradford, whom he began to exhort to faith, strength and patience, and to persevere constantly unto the end. Mr. Bradford hearing this, thanked God who had provided so comfortable a prison-fellow; and so they both together praised God, and continued in prayer, reading, and exhorting one another: Insomuch as Dr. Taylor told his friends, that God had provided graciously for him, to send him to that prison, where he found such an angel of God to be in his company, to comfort him.

He was divers times examined of his faith, and witnessed a good confession before his adversaries; for which, at last, he was condemned to die. When his sentence was read, he told them, that God, the righteous Judge, would require his blood at their hands; and that the proudest of them all should repent their receiving again of Antichrist, and their tyranny against the flock of Christ. He also thus wrote to his friends: "God be praised, since my condemnation I was never afraid to die. God's will be done: If I shrink from God's truth, I am sure of another manner of death, than had judge Hales. But, God be praised, even from the bottom of my heart, I am unmoveably settled upon the rock; nothing doubting, but that my dear God will perform and finish the work he hath begun in me, and others. To him be all honour both now, and ever, through Christ our only Saviour, Amen." When he came within two miles of Hadley, he desired to alight; and, being down, he leaped, and said, "God be praised, I am now almost at home: and have not past two stiles to go over, and I am even at my Father's house." At Hadley

town's

town's end, a poor man, with his five children, met him, crying, "O dear father, and good shepherd, God help and succour thee, as thou hast many a time succoured me and my poor children." The streets were full of people weeping and bewailing their loss, saying, "ah! good God! there goes our good shepherd from us, that hath so faithfully taught, so fatherly cared for us, and so godly governed us. Oh, merciful God! what shall we poor scattered lambs do? what shall become of this most wicked world? Good Lord! strengthen him, and comfort him;" to whom he said, "I have preached unto you God's word and truth; and I am now come to seal it with my blood."

Coming to the place of execution, he was not suffered to speak to the people, who much lamented his death; yet he was cheerful, saying. "Thanks be to God, I am even at home." When he had prayed and made himself ready, he went to the stake, and kissed it. The fire being kindled, he held up his hands, calling upon God, and saying, "Merciful Father of heaven, for Jesus Christ, my Saviour's sake, receive my soul into thy hands," and so stood still without moving, till one with an halbert struck out his brains. He died in 1555.

10. Mr. JOHN BRADFORD. He was born at Manchester, and by his parents brought up in learning: Afterwards he served Sir J. Harrington, a man much employed under Henry the Eighth, and Edward the Sixth; in which place, he had opportunity of much advantaging himself; for, his master found him so active, and fit for his employments, that above all others, he made most use of his faithful service; and thus he continued with him for some years: But God intending him for other employment, having given up a just account to his master, with his good approbation, he went to Cambridge, where, by his diligence and study, he profited so much in knowledge, and so pleased all by his godly and blameless conversation, that, after one year's abode in the university, he was chosen fellow into Pembroke-hall. Bucer falling into acquaintance with him, highly prized it, and persuaded him to enter into the ministry, which he modestly excused for want of learning; to whom Bucer said, "If you have not fine manchet, yet give the people barley-bread, or such as thou hast." Being thus persuaded into the ministry, bishop Ridley made him a prebend in St. Paul's, where he continued three years faithfully preaching Christ crucified.

In the beginning of Queen Mary's reign, Bourn, bishop of Bath, made a seditious sermon at Paul's Cross, which so moved the people to indignation, that they were ready to pull him out of the pulpit; whereupon Bourn required Bradford, (who was behind him) to stand in his place, and quiet the people, which accordingly

accordingly he did; whom, when the people ſaw, they cried. "Bradford, Bradford! God ſave thy life, Bradford." Bourn not yet thinking himſelf ſafe, requeſted Bradford to conduct him into the ſchool-maſter's houſe, which accordingly he did, going at his back, and ſheltering him from the people: whereupon one ſaid to him, "Ah! Bradford, Bradford! thou ſaveſt him that will help to burn thee." In the afternoon, Bradford preached at Bow-church, and ſharply rebuked the people for their ſeditious carriage: yet, within three days after, he was cited before the council, and charged with ſedition for this act, and by them was ſent priſoner, firſt to the tower: then to the king's bench in Southwark, and after his condemnation, he was ſent to the counter: in which places he preached twice a day, unleſs ſickneſs hindered, and often adminiſtred the ſacrament.

Preaching, reading, and prayer, was his whole life: he ate but one meal a day, and that a ſpare one too: and his continual ſtudy was upon his knees. In the midſt of dinner, he uſed to meditate with his hat on his eyes, from which flowed plenty of tears dropped on his trencher. He was in ſuch credit with his keeper in Southwark, that, in an evening, he would give him leave, upon his bare word, to go into London, to viſit a ſick perſon; and he was ſo mindful of his promiſe, that he uſed to return to priſon again rather before his hour. He was of perſon ſomewhat tall and ſlender, and of a faint ſanguine colour. He ſlept not above four hours in the night; and, till ſleep came, his book went not out of his hand. His recreation was honeſt company, and Chriſtian diſcourſe, a little after dinner; and ſo to prayer and his book again. He counted that hour ill ſpent wherein he did not ſome good, either with his pen, ſtudy, or exhorting others. He was no niggard of his purſe, but would liberally communicate to his fellow-priſoners. Once a week he viſited the thieves on the other ſide of the priſon, giving them godly exhortations, and diſtributing ſome money amongſt them. An intimate friend of his aſked him, if he ſhould procure his liberty, what he would do, and whither he would go? to whom he anſwered, that he cared not whether he were delivered out of priſon or not; but, if he ſhould, that then he would marry, and abide ſecretly in England, and teach the people as the time would ſuffer him. He was had in great reverence of all good men; ſo that many who knew him not but by fame only, much lamented his death; yea many Papiſts wiſhed heartily that he might live. Nor was there any priſoner with him, but received ſome profit by him.

The day before he was carried to Newgate the keeper's wife came running into his chamber, ſaying, O Mr. Bradford, I bring you heavy news; for to-morrow you muſt be burned; your

your chain is now a buying, and presently you must go to Newgate. Mr. Bradford put off his cap, lifted up his eyes to heaven, and said, "I thank God for it, I have looked for this a long time; it comes not now to me suddenly, but as a thing waited for every day and hour: the Lord make me worthy thereof." He spent the rest of the evening in prayer, well watered with tears, whereby he ravished the minds of the hearers. The morning before he was to be burned, as he was putting on a clean shirt, in which he was to suffer, he made such a prayer that some present were in such great admiration, that their eyes were as throughly occupied in looking on him, as their ears were attentive to hear his prayer. As he departed out of his chamber he prayed earnestly, and gave money to every servant and officer in the house, exhorting them to fear and serve God continually, and labouring to eschew all manner of evil. Then, turning to the wall, he prayed vehemently, that his words might not be spoken to them in vain, but that the Lord would work effectually in them, for his Christ's sake. The prisoners, with weeping eyes, took their farewel of him.

Whilst he was a prisoner, he was oft examined before the bishops, and proffered life if he would recant; but he answered, "Life with God's displeasure, is worse than death; and death in his favour, is true life." When he came to Smithfield, (where another young man was to suffer with him) he fell flat on his face and prayed; then taking a faggot in his hand, he kissed it, and the stake also; then putting off his raiment, he stood by the stake, and lifting up his hands and eyes to heaven, said, "O England, England, repent of thy sins; repent of thy sins; beware of idolatry, beware of antichrists; take heed they do not deceive thee." Then turning to the young man, he said, "Be of good comfort, brother, for we shall have a merry supper with the Lord this night;" and then embracing the reeds, he said, "Strait is the way, and narrow is the gate that leadeth to eternal salvation, and few there be that find it;" and so he slept in the Lord. He was very charitable, in so much as in hard times, he sold his rings, and jewels, to relieve those that were in want. He was so humble from the sense of his corruptions, that he subscribed some of his letters out of prison thus, the most miserable, hardhearted, unthankful sinner, John Bradford; a very painted hypocrite, John Bradford; Miserimus Peccator, John Bradford; the sinful John Bradford. He suffered martyrdom in the year 1555.

[*To be continued.*]

The

The MANNER of taking up the daily CROSS.

FROM A LATE EMINENT WRITER.

"NOTHING happens without the providence of God. Known unto him are all his works from the beginning. He created all, he governs all, and to every thing he has given to be what it is. He numbers the hairs of our heads, the leaves of the wood, the grains of ſand upon the ſhore, and the drops that compoſe the mighty ocean; each atom, at the creation, was meaſured and weighed by his eternal wiſdom. Acquainted with the ſtate and temper of every perſon, and having the whole chain of events before him, he has prepared a ſeries of them, to detach us, by degrees, from the world and from ourſelves; to train us, by a holy and ſalutary diſcipline, for better things; to hew and to poliſh us as precious ſtones, that ſhall have place in his celeſtial temple. And he has allotted to every man his croſs, his own croſs, that croſs which is proper for him, and beſt calculated to effect in him ſo great and beneficent a purpoſe. Let him firſt conſider what it is, and then "take it up, and bear it."

When our Lord was led forth to be crucified, the Jews, we are told, laid hold on "one Simon a Cyrenian, coming out of the country; and on him they laid the croſs, that he might bear it after Jeſus." This ſtranger ſeems deſigned to appear, upon this occaſion, as the repreſentative of us all, exhibiting in his perſon, thus loaded with the croſs, or a part of it, the very ſame inſtruction conveyed by our Lord himſelf, in Luke ix. 23, "If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me." We are to follow him, to tread in his ſteps, and, conformed to his example in ſuffering, conform ourſelves to it likewiſe in the manner of bearing thoſe ſufferings.

The very conſideration, that we are following him, will direct us to do it as becomes us. Looking unto Jeſus, the Author and Finiſher of our Faith, going before us, and ſuffering ſo much for us, himſelf perfectly innocent, we cannot think it much, that we ſhould ſuffer ſomething, who are in ſo many ways guilty." "If theſe things be done to the green tree,"—if the ax be laid to the root of the verdant and fruitful tree of life itſelf,—"what ſhall be done to the dry?" What can the ſapleſs and barren wood expect, but to be for burning and fuel of fire?

When a man groans under the iron rod of oppreſſion, or, caſt down upon the bed of ſickneſs, feels his bones to be filled with pain, and the multitude of his bones with ſtrong pain; when he endeavours to recollect ſome paſſage of Scripture, wherewith to ſolace and ſupport his weary ſoul; perhaps there is nothing that will cauſe more light and comfort to break in upon him, than frequently to repeat and meditate upon that humble acknowledgement,

ment, made by the poor penitent from the cross on one side of his Saviour, and addressed to his reprobate companion on the other—"Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but THIS man hath done nothing amiss." At this thought, Love of the Redeemer will spring up in his mind; and to Love nothing is irksome; it will make "his yoke easy and his burden light."

In every path and every period of life, the cross will meet us; it will be found lying before us; by mean compliances, by transgressing or neglecting our duty, we may turn out of the road, and avoid it; thro' wilful blindness and obstinacy, we may stumble over it, and fall. Our Lord took up *his*, and bore it while strength remained; let us do likewise.

It should be borne in a spirit of submission and resignation, without complaining or murmuring. "Attend to the rod, and to him who hath appointed it;" consider well the latter, and you will entertain right ideas of the former. "The cup which my *Father* hath given me, shall I not drink it?"—"Not *my* will, but *thine* be done."

Resignation to God should be accompanied with meekness towards men, who may be the instruments of our sufferings; for they are only instruments, in the hands of their Maker and ours; and whether the instruments employed be animate or inanimate, a Christian sees it equally absurd to discharge his anger against them. "Let him alone, let him curse, because the Lord hath said unto him, curse," * exclaimed David of Shimei. "Thou couldest have no power at all against me, except it were given thee from above," said a greater than David to his unjust judge. Knowing this, therefore, "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." † Spotless and silent, he was led a lamb to the slaughter.

Meekness is not at all incompatible with fortitude, which is necessary to carry us thro', that we may not faint in our minds, and fail, before the end of our sufferings.—Behold the man! He comes forth with the purple robe, and the crown of thorns, into the midst of the hostile and furious multitude, unmoved by the scoffs of apostate priests, and the insults of an infidel rabble; undaunted by all the efforts of evil men and evil spirits; unappalled at the sight of that cross, on which he was to "taste death for every man." He is mocked, spit upon, stripped, scourged,

* 1 Sam. xvi. 10. † 1 Pet. ii. 23.

ſcourged, and nailed to the fatal tree. Patient and decided, firm and recollected, he commends his ſpirit to the Father, in words which recognized and ſubſtantiated an ancient prophecy concerning him; and then, as the laſt token of obedience, bows his head, and dies.

Charity is always glorious; but never appears more ſo, than when ſhining forth from a dark cloud of affliction; when it evinces, that our thoughts are not ſo engroſſed by our own ſufferings, as to forget thoſe of others; when we are not unmindful to perform the laſt kind offices to thoſe about us; when our lateſt breath is ſpent in comforting our relations and friends, and praying for our enemies. Thus the dying patriarchs of old called for their children, and left with them the monitions and benedictions of heaven: and thus He of whom the whole family in heaven and earth is named, to the women who followed him wailing;—"Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and your children;"—To the bleſſed virgin, and the beloved diſciple, ſtanding under the croſs; "Woman, behold thy ſon,"—"Behold thy mother;"—of the Jews, who crucified him; "Father, forgive them, for they know not what they do."

Theſe are the virtues, theſe the triumphs of the Cross!

But perhaps you will aſk, "Who is ſufficient for theſe things?" The anſwer received by St. Paul, applies to every one of us; "My grace is ſufficient for thee." *That* will enable us to look, thro' "the ſufferings of the preſent time," to the glory that ſhall be revealed," and to wonder that we make any account of the one, while we believe in the other. Faith ſhews us heaven opened, and Jeſus, who was crucified, ſtanding at the right hand of the majeſty there; it ſhews us a long and goodly train of thoſe who once carried their croſſes, but are "now crowned, and receive palms from the Son of God, whom they," formerly, *thus* "confeſſed in the world."

It is ſaid of our bleſſed Lord himſelf, that, "for the glory which was ſet before him, he endured the croſs, deſpiſing the ſhame," eſteeming both the pain and the ignominy as nothing, in reſpect to the reward that ſhould follow.

The misfortune is, that, in viewing theſe objects, we hold the glaſs, and turn the perſpective; the joys of another world are driven off to a diſtance, and diminiſhed; the evils of this are brought near, and magnified. How much otherwiſe do things appear in the ſight of God! To us one day may ſeem a thouſand years: To him "a thouſand years are but as one day." A little more, or a little leſs, of pain or pleaſure; a life longer or ſhorter, by a few years—are differences which diſappear at once in the preſence of eternity. Say, that at ſome time within

theſe

these last hundred years, two friends died, the one twenty years before the other. To the survivor that interval seemed long and tedious: To us, now looking back upon the whole, it seems trifling; and more so to them; they are met again, and no trace of it is to be seen. A sick man, who passes a night without sleep, thinks that night to be without end; but the night, in reality, is no longer than another; and when it is gone, he himself will be convinced of it. Life rolls along like a torrent. The past is no more than a dream; the present, when we think we have fast hold of it, slips thro' our hands, and mingles with the past; and let us not vainly imagine, that the future will be of another quality; it will glide by, with the same rapidity. You have seen the waves of the ocean pressing each other to the shore. You then beheld an emblem of human life: Days, months, and years, crowd forward, in like manner. Yet a little while, yet a few moments, and all will be at an end. "The things which are seen are temporal; but the things which are not seen are eternal."

LETTER from Mr. GEORGE CLARK, to his BROTHER.

Dear Sir, London, June 23, 1774.

THE conduct of divine Providence is not to be fully understood, therefore cannot be explained by man; something of this may be seen in *you* and *me*.

In the beginning of our time, there did not appear any probability of such a disproportion in our temporal circumstances, which has now taken place. Strange as it may appear to you, we had both the same Father, tho' not the same Mother. You may perhaps have heard that our father had a lady before he had Mrs. Hyde, whose name was Mrs. Haigh, daughter of George Haigh, Merchant, of George-Yard, Lombard-Street, by whom he had two children; one of them died at New-York; the other, (viz. myself) my mother brought to England, upon a misunderstanding which took place between my father and her; but this was contrary to his desire. My father, for some time, paid by Mr. Hackshaw, Merchant, of Moorfields, ten pounds a year for my schooling, I being only two years old when brought over. But he who feedeth the young ravens that cry unto him, did not forsake me, but provided me friends, who took care of me, and put me to a trade. When I had served my full time, I married. Soon after which my mother, not being able to provide for herself, came and lived with us. She was with me when my father came into England, whom I had the pleasure of seeing once, when he lodged in Tavistock-Street, Covent-Garden. My mother, at my request, wrote to my father; as I did also at the

ſame time, in which I let him know, that he ſhould never more be troubled with a letter from me, except it was his own pleaſure; and I kept my word; for altho' I knew that ſoon after he removed to Cheſter, yet I never wrote to him any more to the day of his death: Nor did I ever hear any more concerning him, till I read in the public papers that he died in Nov. —.

But why do I write thus? What view have I in it? To ſpeak in plain terms, it is to communicate to you, as far as words written with ink and pen, can do it, a ſenſe of the happineſs I enjoy, and the manner in which I obtained it. That this may affect you the more, I will tell you my preſent ſituation in life. I am now ſixty-four years of age, and have a very bad nervous diſorder, which has rendered me incapable of attending to the buſineſs myſelf, by which my wife and two young children are ſupported, have been for five years paſt dependent upon two men, no way related to me. If either of them was rendered incapable of attending to the buſineſs but for one week, it would ruin me. But my ſoul does ſo firmly believe in him who hath ſaid, "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you," that I live in as great tranquility of mind, with reſpect to temporal matters, as if I had a thouſand a year. Neither have I any anxious care reſpecting my family, when I ſhall be called away from them; for I believe in him who hath ſaid, "Leave thy fatherleſs children; I will keep them alive; and let thy widows truſt in me."

After I had followed the courſe of this world for thirty-ſix years, I was convinced of the great Truths of the Goſpel. I was convinced that I was a guilty, helpleſs, condemned ſinner, and ſaw myſelf in no ſmall danger of appearing in the preſence of God in that condition. I ſtood amazed at this diſcovery; for I felt the truth of it, throughout all the powers of my ſoul. I did not know what to do; for I had no acquaintance with religious people. I felt an evil diſeaſe cleave cloſe to my ſoul, and dreaded the eternal conſequences. This conſtrained me to enquire,—where I might find help; and the Lord directed me to a wiſe and underſtanding people; a people who underſtood the nature of my diſeaſe, becauſe they themſelves were experimentally acquainted with the fallen nature of man. From them I learned the proper meaning of the ſcriptures, which till then I was unacquainted with; and found from their united teſtimony, that there was no deliverance for me, but thro' faith in the Lord Jeſus Chriſt, who laid down his life to redeem a loſt and ruined world. I found many objections in my mind againſt this way of ſalvation; but the more I conſidered it, the more unhappy I was, being the more deeply convinced, how impoſſible it was for me to make any atonement for my paſt ſins, or to cleanſe my polluted ſoul.

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The thoughts of dying, and appearing before God in judgment, were very diſtreſſing, as I had not a ſhadow of hope, that I could poſſibly eſcape eternal miſery, unleſs I would ſubmit to that one way of ſalvation, ſo clearly ſet forth in the Word of God.

The goſpel now appeared to me in all its aſtoniſhing ſuitableneſs, to the wretched and ruined ſtate of fallen man. Here I ſaw that God could be juſt, and yet extend his mercy and love, thro' Chriſt Jeſus, to the ungodly, who flee for refuge to lay hold upon the hope ſet before them. I clearly ſaw, that I muſt believe in Chriſt, in ſuch a manner, as that the ſaving benefit of the atonement might be brought into my ſoul, even redemption thro' his blood, the forgiveneſs of all my paſt ſins. For, to believe the above truths, without experiencing them, would profit me nothing. In all my hearing, reading, and praying, I had this one thing in view, namely, That I might experience the knowledge of ſalvation by the forgiveneſs of ſins. The Lord was graciouſly pleaſed to hear my prayers, and about three months after I was firſt awakened, he gave me a clear ſenſe of his forgiving love, delivering me from all condemnation for paſt ſins, and from all painful fear of death.

Imagine to yourſelf, a perſon juſt upon the point of being executed, for ſome dreadful crime, and in that inſtant to receive the king's pardon, and you will in him ſee a little of the joy I felt, when the ſentence of condemnation was reverſed, and the guilt of ſin removed from my burdened conſcience. I ſay, you may ſee a little; for there is no compariſon to be made between the joy that a man feels whoſe natural life is ſpared, and that which he feels, who is bleſt with all the divine evidence, that his immortal ſoul is delivered from eternal condemnation, and is now adopted into the family of heaven.

I had juſt received this ineſtimable gift from God, when I heard of the arrival of my father and his family from New-York. But what perſon, who being in ſuch happy circumſtances as I then was, would deſire the riches, honours, or pleaſures of this world? Therefore it gave me no painful concern that my father took no notice of me; nor ſince that time have I had any grief of mind on that account; for as the grace of God was then ſufficient for me, ſo have I always found it to be the ſame. And indeed how can it be otherwiſe, when I know, that the God of all the families of the earth, is my Father and my never-failing Friend, whoſe word of promiſe is, "I will never leave thee;—I will never forſake thee." Being aſſured of this, I live in the greateſt tranquility; for I believe, that ſufficient for the day is the *good*, as well as the *evil* thereof. I rejoice evermore, in a ſenſe of the love of God in Chriſt Jeſus to me, well knowing, that my ſoul is united to my Saviour, by the power of his Holy Spirit;

and

and by the help I receive from him, I rise above all the goods and ills of the present life; being crucified to the world, and the world crucified to me. By the same power I am enabled to keep the victory over every disorderly passion, such as pride, anger, hatred, revenge, &c. Nay, thro' the infinite mercy and love of God, none of these things have any place in me. I find all my affections are fixed upon God, and upon those persons and things which bring me nearer to Him; so that I constantly say,—"Lord, whom have I in heaven but thee! and there is none upon earth that I desire beside thee!" From that divine principle which the Lord has planted in my soul, there flows a continual desire to do good, according to my ability, to every man; and to take care that in all my dealings with men, I strictly keep to justice, mercy, and truth; doing, on all occasions, to others, as I would, they should do unto me, so that I may be approved of God, and all good men. Thus does my happy life glide away; continually preparing for that great change, when, being found of God in peace, I may with joy resign my soul into his gracious hands.

And now, Sir, you must confess, if you have some knowledge of divine things, that I have said nothing but what is worthy of your regard. But if you have not, how natural will it be for you to call me a Methodist, and all I have said Enthusiasm. That I am a Methodist, is certainly true; but I am not without hope, that altho' you may not have been accustomed to think of these things, yet you will now lay them to heart, and this will redound to your present peace and eternal happiness. I know that you have been brought up a gentleman and a scholar, and probably your prejudice against this way, may be very great; most of those in your situation, are Deists, denying the Lord that bought them; or practical Atheists, living without God in the world. But what can be more reasonable than this,—if the soul was made for God, then it is capable of knowing, loving, and enjoying him? and must, at all events, do so,—or, in the nature of things, it can never be happy. If there is nothing under the sun that can satisfy the enlarged desires of an immortal spirit, but God himself,—then it follows, that man must enjoy God, or he can never be satisfied. And as no man can reconcile himself to God by any thing that he can do, or suffer, he must, of necessity, submit to be re-instated in the favour of God, thro' faith in his well beloved Son:—and as an evil tree cannot bring forth good fruit, divine grace must be communicated to the soul, so that an entire change may take place, before any one can bring forth such fruit as God will approve of. If you, Sir, acknowledge this to be the truth, and turn to God with your whole heart, he will certainly assist you; and you shall experience in your own

soul,

ſoul, all that I have ſpoken of, and be made happy in this world, as well as in that which is to come.

If I know myſelf, and am a proper judge of my own deſires and deſigns, then I can ſay, before that God who ſearcheth the hearts of all men, That I have no hope or deſire in writing thus to you, but that you might be made acquainted with the way to preſent and eternal happineſs: And that you may, is, and ſtill ſhall be, the continued prayer of him, who without any impropriety, ſtiles himſelf your affectionate Brother, G. CLARK.

Farewell, till we meet at the right hand of the Majeſty of the God of Heaven.

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[*Continued from page* 470.]

[From Mr. BROWNELL; dated Nevis, April 1, 1796.]

WE are at preſent on a more reſpectable footing in Nevis, than in any other Iſland in the Weſt-Indies, except Antigua. The Gentlemen of the Iſland frequently invite us to their houſes, and behave with great civility. Mr. Kingſton had left Nevis ſix weeks before I came to it. He was much reſpected here. On my arrival, I laboured with all my might to revive our diſcipline. I met the Claſſes myſelf, and viſited them from houſe to houſe. In September, I was afflicted with a fever, which continued three months, and reduced me almoſt to a ſkeleton. Here I had fellowſhip with the Lord in his ſufferings. I ſeemed to be out of the reach of humanity; for as all the Iſland was very ſickly, it was every man for himſelf. Our Society was in the ſame condition, and therefore could contribute little. So I was left in a ſtrange land, nearly without money, attendance, or even the neceſſaries of life. I have lain all night in the Chapel, alone, in a burning fever, with nothing to drink but cold water. Had it not been for the kindneſs of Mr. Frith, and Mr. Waſhington's family, (who took me into the country, and paid me every degree of attention for ſix weeks,) I had poſſibly been in my grave long ago. But I am far from repining at thoſe afflictions; I was educated nearly all my life in the ſchool of adverſity; and therefore her rugged face was become familiar to me: And I bleſs God, that I ever was ſent here, to approve myſelf a miniſter of Chriſt, in hunger and thirſt, in ſickneſs and health, in perils and dangers, from various quarters. I am determined to ſpend and be ſpent in the Lord's ſervice. Our Society is at preſent in a flouriſhing condition.

[From

[From Mr. EDWARD FRITH; dated Nevis, May 11, 1796.]

I Have taken the liberty to addreſs to you theſe few lines; and am happy to inform you, that the Lord has brought me out of darkneſs into his marvellous light. I have great reaſon to bleſs God, that he ſent his ſervants, the Methodiſt Preachers, into this part of the world; otherwiſe I muſt have been for ever miſerable. Mrs. Frith and myſelf are now Members of your Society, and by the aſſiſtance of Almighty God, we hope to perſevere in the good way, and adorn the goſpel of God our Saviour in all things. I am happy to inform you of the proſperity of the work in this Iſland. Many ſouls have been brought out of darkneſs; and I hope many more will be ere long. Brother Brownell is indefatigable in his labours; and has the ſalvation of ſouls greatly at heart.

[From Mr. BROWNELL; dated Nevis, May 12, 1797.]

I Gladly embrace the preſent opportunity, by Brother Warrener, to inform you and the Conference, concerning myſelf, and the Society in this Iſland committed to my charge. I thank my God for having preſerved me from the abominable wickedneſs practiſed in this place. I can ſtill ſay, I love my God, hate every kind of ſin, and feel it the ruling paſſion of my ſoul, to preach the Goſpel, and to do good to mankind. Many have been my troubles, and many the hair-breadth eſcapes I have had. On the 8th of June laſt, a ball of fire ſtruck a wind-mill, near which I was; killed two men, wounded forty more; paſſed thro' a narrow room, in which was a keg of gunpowder; and involved me in the ſmoke and flame. Happily the powder did not take fire; elſe we had all now been in eternity. In October and November we had much perſecution. The enemy raged violently. Several great men were ringleaders. They frequently attended the preaching, and diſturbed us by ſwearing, brandiſhing their bludgeons, ſwords, &c.; forcing us often to break up our meetings. I applied to a Magiſtrate for redreſs; but could obtain none. Our perſecutors being encouraged, they determined to ſet fire to the Chapel, and force us to quit the Iſland. Our friends hung down their heads, and did not wiſh to interfere, while our enemies triumphed greatly; it being generally believed that we were connected with Mr. Wilberforce to deſtroy the ſlave-trade. On the 10th of November, a mob came to the Chapel, armed with ſwords, bludgeons, &c.; and while we were ſinging, they threw in a large ſquib, and ſet the Chapel on fire. Such uproar, confuſion, and noiſe, I never heard before. However we put out the fire, and they were reſtrained from any thing further, except

cept venting their rage on ſome Coloured People, who were obliged to flee from the Iſland on pain of death. Next morning, they way-laid me, as I was going to a Magiſtrate, and ſtruck me with a bludgeon. Worſe conſequences would have enſued, had not ſome people interpoſed. I then preſented at Addreſs to the Honourable Preſident and Council, ſetting forth our grievances, and praying for redreſs. They heard me with patience, and would have given me ſatisfaction; but I freely forgave the perſecutors what was paſt, on condition that they pledged their honour to trouble us no more. Some of them afterwards fell into diſgrace, and were obliged to quit the Iſland. From that time, we have had peace. Glory be to God!

During this time of perſecution, the Society flouriſhed amazingly. Numbers flocked to the Chapel; and I truſt to Chriſt; inſomuch that we were obliged to enlarge our Chapel. We began the work, not doubting but God would help us; and in two months, built an addition to the Chapel, and many pews, incloſed the land, &c.; all which coſt us £ 140: And now we have as pretty a Chapel and Congregation as any in the Weſt-Indies. I forgot to obſerve, that laſt year the Planters entered into an agreement to give me one barrel of Rum per year, for attending their eſtates. With this we have completed the above work, which will put the Iſland in a good condition for the time to come.

We have admitted about one hundred new Members ſince this time laſt year; and I hope in another year, we ſhall have as many more. Our number does not exceed four hundred at preſent. The reaſon of this is, that many of the Planters have an averſion to Claſs-Meeting; nor can we remove their prejudices, at preſent. The good we have done, therefore, is not to be eſtimated by the number of our Society; for many have been reformed, and are become rational beings, who cannot, from various circumſtances, join with us. On the whole, I think this Iſland and St. Kitt's, exhibit a very pleaſing proſpect indeed. O that God would give us patience and grace to perſevere, untill theſe poor ſouls are all brought to the knowledge of the Truth as it is in Jeſus. Amen!

From Miſs M. to Mrs. H.

May 10, —,

Dear Friend,

I Am thankful that you ſtill experience the Lord to be gracious, and that he viſits you in that barren place with his ſalvation. He has promiſed his preſence to his diſciples;—"Lo! I am with you

you always, even unto the end of the world;"—and alſo,—"I will never leave thee;—never forſake thee:" And he encourages us to expect the aſſiſtance and comfort of his Spirit, when he kindly ſays,—"I will pray the Father for you; and he ſhall ſend another Comforter unto you, even the Spirit of Truth, that he may abide with you for ever." In order to reap the benefit of theſe promiſed mercies daily, we muſt look out, with longing deſires, for the fulfilment of theſe precious *words*, on *which* he hath cauſed us to hope, that according to our faith it may be done unto us:—and we muſt add *aſking*, with fervent importunity, to deſiring and believing; becauſe God does all things according to the limits he has ſet himſelf in his word: Hereby he honours his written word, and gives his people to deſire his teſtimonies as their heritage for ever.

My only fear for *you* is, leſt you ſhould not enough give your ſelf unto prayer. I know there is much need that you ſhould ſeek the Lord diligently, and conſtantly: And as you are cut off from the other galleries, (of hearing the word, and chriſtian fellowſhip,) wherein the King of Saints is held, by his believing followers,—there is a double neceſſity to be frequent in your times of ſecret devotion: And if you cannot have much time together, you muſt make up in number what you want in length. Labour to live a life of communion with God, and devotedneſs to him: And in order ſo to do, *live* and *walk* in the *Spirit*; for that is the only fit diſpoſition to receive divine communications; let his fear and love regulate all your thoughts, words, and actions; and make his glory your end in all things. When you awake in the morning, turn to JESUS, your ſoul's eternal Reſt, and deſire to repoſe under his ſhadow the enſuing day; aſk his protection and defence; gird up the loins of your mind, and abide ſober, watching unto prayer, looking unto Jeſus, that in all you do, you may feel his aid. Let your ſoul freely breathe towards him in pious wiſhes, and ardent deſires for increaſing grace, and deeper manifeſtations of his love and preſence; and for the knowledge of him as your all in all.

Endeavour to be of a quick underſtanding in his fear, that you may apprehend the leſſon you have to learn, or the good to gain, by every trial, croſs, temptation, or circumſtance, you meet with in the day, and while you ſee this to be the *way*, *walk in it*, by exerciſing the patience, meekneſs, love, humility, reſignation, which the trial, &c. calls for: Thus, by *faith*, *work righteouſneſs*, ſo ſhall you reap the reward of obedience, and experience,—"If ye know theſe things, happy are you, if ye do them." Turn inwardly to your Beloved, ſimply and freely converſe with him, about every thing that befals you. There is much comfort and profit in thus opening the heart to *Jeſus*, and it makes

us

us feel the preciouſneſs of ſuch a Friend, who underſtands our thoughts, and can ſympathize with us in all our troubles, and knows how to adminiſter the helps, inſtruction, ſuccour, and relief, we every moment need.

Mrs. Wright died in child-bed, about ſix weeks ago. She finiſhed her courſe with great joy; ſaid many ſweet things; ſuch as,—"Thou, O Chriſt, art all I want; more than *all* in *thee* I *find*:"—"Thoſe who are careful to glorify God on earth, he will glorify in heaven:"—And that ſhe "found the Lord preparing *her* for himſelf, as faſt as he could, if ſhe might be allowed the expreſſion." I truſt the Lord will help us to travel on, till we gain the heavenly port. I find my purſuit is,—to glorify him in time, and to be with Jeſus in his glory; for that, indeed, is the thief's and Mary's heaven, to dwell near our Jeſus. I am often exerciſed with a ſenſe of the inſignificancy of my life. I would be uſeful in my day and generation; I would glorify God, but alas, I know not how! I can only *deſire*, and in ſo doing, my—"waſting life grows ſhorter ſtill."

I remain, affectionately your's,

J. M.

OF RELIGION IN GENERAL.

IT ſignifies nothing to ſay we will not change our Religion, if our Religion change not us.

If a man lives and dies a mere Profeſſor, it had been better for him if he had lived and died a mere Heathen.

The Duty of Religion flows from a Principle of Religion.

It is not talking, but walking with God, that gives a man the denomination of a Chriſtian.

Make your Calling ſure, and your Election is ſure.

Darkneſs may as well put on the name of Light, as a wicked man the name of a Chriſtian.

It is our main Buſineſs in this world, to ſecure the Happineſs of the next.

A deſire of Happineſs is natural; a Deſire of Holineſs is ſupernatural.

If God hath done that good for us which he hath denied to the world, we ought to do that ſervice for him, which is denied him by the world.

If we are willing, God will help us; if ſincere, God will accept us.

A ſerious Remembrance of God, is the Fountain of Obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Chriſtian conſiders the goodneſs of God's ways, he wonders that all the world doth not walk in them: But when he conſiders the blindneſs, and depravity, and prejudice of the heart by nature, he wonders that any ſhould enter upon them.

Four things a Chriſtian ſhould eſpecially labour after, viz. to be humble, thankful, watchful, and cheerful.

If we would not fall into things unlawful, we muſt ſometimes deny ourſelves in thoſe that are lawful.

Salvation then draws near to man, when it is his main care.

The ordinances of God are means of ſalvation; but the God of ordinances is the author of ſalvation.

Religion muſt be our buſineſs, then it will be our delight.

It will coſt ſomething to be religious; it will coſt more not to be ſo.

The gate which leads to life, is a ſtrait gate, therefore we ſhould fear;—it is an open gate, therefore we ſhould hope.

Do the Lord's work in the Lord's time;—pray while God hears;—hear while God ſpeaks;—believe while God promiſes;—obey while God commands.

That man has no ſenſe of mercy, who wants a ſenſe of duty.

Two Duties muſt run thro' a Chriſtian's life, like the warp thro' the woof,—bleſſing and truſting.

Religion is much talked of, but little underſtood, till the Conſcience be awakened; then a man knows the worth of a ſoul, and the want of a Saviour.

Then doth religion flouriſh in the ſoul, when it knows how to naturalize ſpiritual things, and to ſpiritualize natural things.

If we expect to live with Chriſt in heaven, we muſt live to him on earth.

Our opportunities are, (like our ſouls,) very precious; but if they are loſt, they are irrecoverably loſt.

That preaching which is plain, pure, powerful, and practical, men are apt to diſlike.

Religion begins with the knowledge of a man's ſelf, and is perfected with the knowledge of God.

The ſervice of God is the ſoul's work; and the favour of God is its reward.

God never fails them that wait for him;—nor forſakes them that work for him.

A ſingular

A ſingular Inſtance of Humanity in a Beggar-Woman.

A few days ago, one of this claſs of people, ſoliciting alms at a houſe in the Gorbals of Glaſgow, found no perſon within, but a woman with a child upon her knees, who, upon being aſked for charity, replied, "She had more need to *receive* than give; that that was the ſecond day which ſhe had paſſed without nouriſhment, and was endeavouring to give ſuck to her child, but could not." The beggar immediately exclaimed, "Poor creature! you are a greater object than I am; for I can beg, but you are aſhamed. There is two-pence: It is all I have collected to day. I have alſo a little meal in my bag, you ſhall have it, and I will go and beg more for you." She accordingly went out and in the courſe of half an hour, returned with eight-pence, which ſhe alſo gave, and told the poor woman at the ſame time that, "Surely the Almighty had interpoſed in her behalf, for ſhe had never before been ſo ſucceſsful in ſo ſhort a time."

POETRY.

PSALM XXV.

1 TO Thee, O Lord, my ſoul I raiſe:—
I truſt in Thee for pardoning grace;
Ah! put me not to ſhame!
Ah! do not let my ſins prevail!
Let none who wait thy mercy fail,—
But all who hate thy Name.

2 Thy ways to me, O JESUS, ſhow,
And teach me in thy paths to go;
Direct my willing heart:
O God of my ſalvation, lead
A ſoul that in thy ſteps would tread,
Nor ever more depart.

3 All the day long I wait on Thee;—
In tender love remember me,
And ſave me by thy grace:
Forgive,—forget,—my follies paſt,
Behind thy back in mercy caſt,
And all my ſins efface.

4 The righteous LORD is kind and good;—
Sinners who faint beneath their load,
He quickly will relieve;

Inſtruct

Inſtruct and grant them power to' obey,
Whom firſt he brings into his way,
And freely doth forgive.

5 The meek he will in mercy guide,
Nor let the lame be turn'd aſide,
Who now their burden feel:
Mercy and Truth are all his ways,
To them that keep his pardoning grace,
And live to do his will.

6 Thy will, O God, I fain would do;—
To me thy pardoning mercy ſhow,
For which I ever wait;—
Forgive me, for thy glorious Name,
Becauſe I a mere ſinner am,—
Becauſe my ſin is great.

7 What man is he that fears the Lord,
Divinely taught his ſacred Word,
He all his Will ſhall prove;
His ſoul ſhall dwell in perfect peace,
His ſeed ſhall the new earth poſſeſs,—
—The Paradiſe of Love.

8 The ſecret of the Lord is known,
To humble, trembling ſouls alone,
Pierc'd thro' with filial fear;
He will to them his Covenant ſhow,
Ordain'd his ſpotleſs Life to know,
And bear his Image here.

9 Mine eyes to God I ever lift,
I humbly wait the heavenly gift,
Which ſhall my guilt remove:—
From all the toils of hell ſet free,
Redeem from all iniquity,
And perfect me in Love.

10 Turn to me, Lord, in mercy turn,
While with redoubled grief I mourn;—
My troubled heart relieve:
Look on my pain with pitying eye,
My load remove, my guilt paſs by,
And all my ſins forgive.

11 Regard my cruel, countleſs foes,
While fiends, and men, and ſins oppoſe,
My conſtant Saviour prove:
Oh! let me not be put to ſhame,
Who truſt in thine Almighty Name,
And hang upon thy love.

12 Preſerve my waiting ſoul in peace,
Thine Image, in true Holineſs,
To me,---to all reſtore:
An end of ſin let Iſrael ſee,
From all his troubles ſav'd by Thee;---
Let Iſrael ſin no more.

LONGING FOR JESUS.

WHAT cauſes the anguiſh I feel in my breaſt?
My mind is purſuing, but cannot find reſt;
Creation's a phantom; where ſhall I acquire,
So boundleſs an object as fills my deſire?

Thy love, O Redeemer, could I but obtain,
Would ſtill my complaining, and eaſe all my pain;
Expecting ſalvation I wait at thy feet,
O when ſhall my ſpirit the Comforter meet!

Ye Lovers of Jeſus, in pity incline,
And ſay if you ever had feelings like mine:—
How long did you languiſh and faint with deſire,
Before you were fill'd with that heavenly fire?

While yet I am pleading thy bounty to ſhare,
Hope brightens my proſpect, I dare not deſpair;
The LORD whom I ſeek, to his temple will come,
My ſpirit exults while I welcome him home.

The Promiſe is glorious, and faith brings it nigh;—
He ſaith, "I come quickly,"—who never can lie:
His peace to my conſcience I feel him reſtore,
I'll praiſe him with angels when time is no more.

J. TAYLOR.

WINTER.

WINTER.

BLEAK o'er the plain, the winds tremendous blow,
Of pureſt white the fleecy ſhower deſcends;
The ice-arreſted ſtream forgets to flow,
And all its horrors rig'rous Winter lends.

Now ye, who fortune's various gifts enjoy,
Who baſk in ſunſhine of her warmeſt rays:
Ye whom nor tempeſt cold, nor want, annoy,
Whoſe days glide on in affluence and eaſe;—

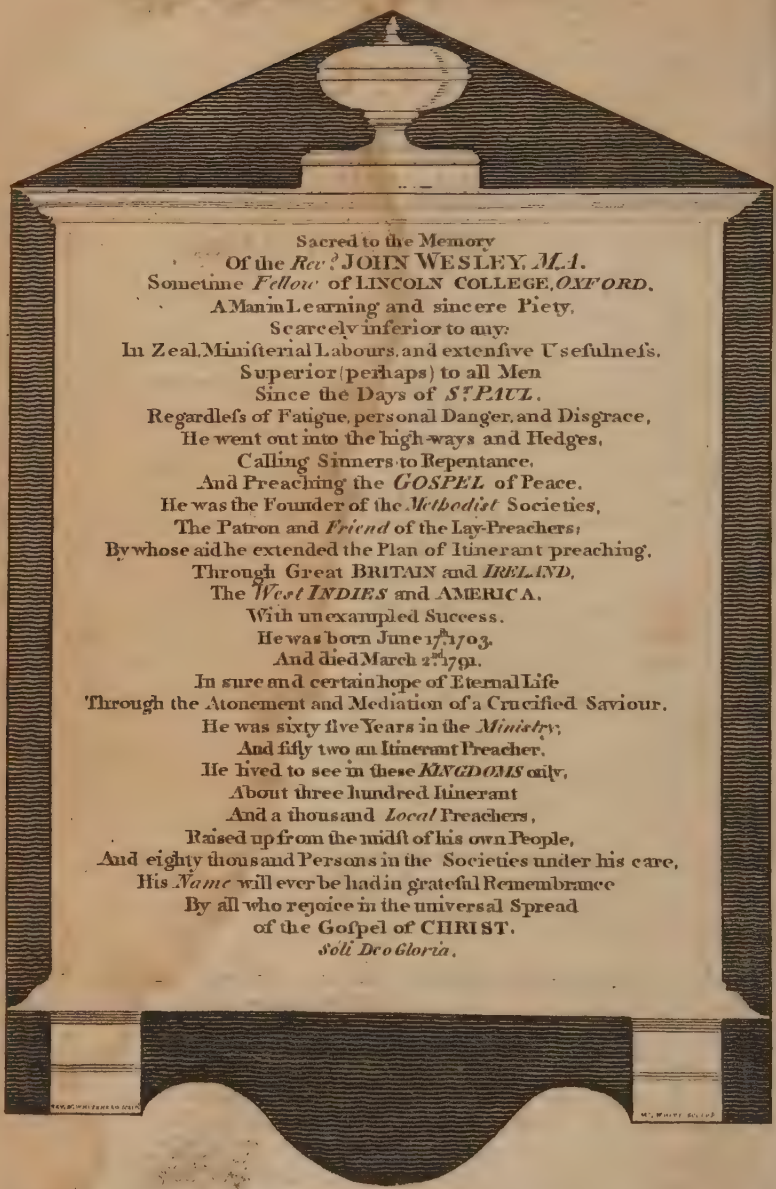
Let not your heart, by gaiety miſled,
Be render'd callous to the tale of woe;
But clothe the naked, give the hungry bread,
Forbid the tears of wretchedneſs to flow.

For know, your fortune is the gift of Heav'n;
But not by Heav'n for you alone deſign'd;
In truſt for generous purpoſes 'twas given,
And proves a bleſſing to a generous mind.

VIRTUE AND VICE PROGRESSIVE.

IF GOOD we plant not, VICE will fill the place,
And rankeſt weeds the richeſt ſoil deface.
The human heart ne'er knows a ſtate of reſt:
Bad leads to worſe, and better tends to beſt:
We either gain, or loſe; we ſink or riſe;
Nor reſts our ſtruggling nature till it dies.
Thoſe very paſſions that our peace invade,
If rightly pointed, bleſſings may be made:
Then riſe, my Friend, above terreſtrial aims;
Direct the ardour which your breaſt inflames,
To that pure region of eternal joys,
Where fear diſturbs not, nor poſſeſſion cloys:
Preſs eager onward to thoſe bliſsful plains,
Where one unbounded Spring for ever reigns!

Conference-Office, North-Green, Finſbury-Square,
C. Story, Agent.


Sacred to the Memory
Of the Rev.d JOHN WESLEY, M.A.
Sometime Fellow of LINCOLN COLLEGE, OXFORD.
A Man in Learning and sincere Piety,
Scarcely inferior to any:
In Zeal, Ministerial Labours, and extensive Usefulness,
Superior (perhaps) to all Men
Since the Days of ST. PAUL.
Regardless of Fatigue, personal Danger, and Disgrace,
He went out into the high-ways and Hedges,
Calling Sinners to Repentance,
And Preaching the GOSPEL of Peace.
He was the Founder of the Methodist Societies,
The Patron and Friend of the Lay-Preachers;
By whose aid he extended the Plan of Itinerant preaching,
Through Great BRITAIN and IRELAND,
The West INDIES and AMERICA.
With unexampled Success.
He was born June 17th 1703,
And died March 2nd 1791.
In sure and certain hope of Eternal Life
Through the Atonement and Mediation of a Crucified Saviour.
He was sixty five Years in the Ministry,
And fifty two an Itinerant Preacher.
He lived to see in these KINGDOMS only,
About three hundred Itinerant
And a thousand Local Preachers,
Raised up from the midst of his own People,
And eighty thousand Persons in the Societies under his care,
His Name will ever be had in grateful Remembrance
By all who rejoice in the universal Spread
of the Gospel of CHRIST.
Soli Deo Gloria.

THE METHODIST MAGAZINE,

For DECEMBER, 1800.

THE MARBLE TABLET, with the Inſcription upon it, from which the preceding Engraving is taken, has been placed within the New-Chapel, in the City-Road, London, by order of the TRUSTEES of the ſaid Chapel; not *only* to expreſs their own high opinion of the Character and extenſive Uſefulneſs of the late Rev. JOHN WESLEY, but alſo to perpetuate the Memory of his uncommon labours, dangers, perſeverance, and ſucceſs in the converſion of ſinners to GOD, and in forming the Methodiſt Societies; and that the riſing generation may know how great a ſhare Mr. WESLEY, and the Preachers in Connexion with him, have had, under GOD, in diffuſing Religious Knowledge, and in promoting Chriſtian Experience in theſe Nations, and in various other parts of the world.

N. B. Several Inſcriptions were ſent to the Truſtees, but the one wrote by Dr. WHITEHEAD, was unanimouſly approved and adopted.

The Subſtance of a SERMON, preached on the occaſion of the Death of Mr. ALEXANDER MATHER; on Sunday the 31ſt of Auguſt, 1800, at the Chapel in Queen-Street, and at the New-Chapel, City-Road. By *JOSEPH BENSON.*

JOB XIX. 23, 24, 25, 26, and 27.

"Oh, that my words were now written! Oh, that they were "printed in a book! That they were graven with an iron pen "and lead, in the rock for ever! For I know that my Redeemer "liveth, and that he ſhall ſtand at the latter day upon the earth. "And

"And tho', after my ſkin, worms deſtroy this body, yet in "my fleſh ſhall I ſee God: Whom I ſhall ſee for myſelf, and "mine eyes ſhall behold, and not another; tho' my reins be "conſumed within me."

1 SUCH is the language, in which an holy and eminently uſeful man of God of old profeſſed his faith in the Redeemer, and his expectation of eternal life thro' him, at a time when his heart and fleſh were failing, and his temporal life, to all appearance, was haſtening to a final period! Such is the way in which he obtained comfort and ſupport equal to his day, when all outward comforts failed, and he lay oppreſſed with a complication of external miſeries, ſuch as, perhaps, never exerciſed the faith or patience of any other man! And knowing that mankind in general are expoſed to troubles innumerable in the preſent world, and that there is no ſupport under them, equal to that which this faith and hope afford; ſuch is the earneſt and forcible manner in which he expreſſed his deſire, that this ſhould be held forth to all nations and ages.

2. It is true, when he ſays, "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever!" ſome think that he ſpeaks with a reference to all his foregoing diſcourſes with his friends, which, they ſuppoſe, he was ſo far from diſowning or being aſhamed of, that he was deſirous that all ages ſhould know them, that they might judge between him and them. But inaſmuch as he had certainly uttered, in the dark hour of trial, ſome unadviſed words, which would neither be to his own credit, nor the edification of others, and which had therefore better be forgotten; it is much more probable that he ſpoke thus, not with a reference to his diſcourſes in general, but to this famous confeſſion of his faith in particular. As if he had ſaid, "If I have heretofore, once and again, ſpoken 'raſhly, I now ſpeak deliberately, and that which I deſire may be 'publiſhed to all the world, and preſerved for generations to 'come, for the direction and comfort of millions; and therefore, 'that it may be written and even printed, that is, drawn out in 'large and legible characters, *that he who runs may read*, (for what 'we call *printing*, is well known to be an invention of modern 'date,) and that it may not be left on looſe papers, which might 'be ſcattered and loſt; but put into a *book*; nay, and leſt that alſo 'ſhould periſh, that it may be engraven, like an inſcription on a 'monument, with an iron pen, in lead, or on the rock for ever. 'Let the engraver uſe all his art to make the writing durable, as "well as legible."

3. It

3. It is well obſerved by a judicious Annotator, that lead here may mean, firſt, the *writing pen*, tool, or inſtrument, which might be either iron or lead. For tho' lead be of itſelf too ſoft, yet there was an art of tempering it with other metals to ſuch a degree of hardneſs, that it would pierce into a rock; as they alſo tempered braſs, ſo as to make bows and ſwords of it. Or ſecondly, it may mean the *writing table*, for the ancients, as is well known, wrote divers things on lead. Or thirdly, it may be put for the *writing ink*, ſo to ſpeak. For they were wont ſometimes, after engraving the letters on ſtone, with an iron tool, to fill up the cuts or furrows made in the ſtone, with lead, to make the letters or words more viſible and legible.

4. "For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And tho', after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee GOD." Well might Job deſire that theſe words ſhould be *written, printed, put into a book*, and even engraven on the rock for ever! For in all his conferences with his friends, we do not find any words ſo important.

5. They may be conſidered, *firſt*, as containing the reaſon of his great confidence in the goodneſs of his cauſe; and of his willingneſs to have the matter, depending between him and his friends, publiſhed and ſubmitted to any trial. He had a living and powerful Redeemer to plead his cauſe, and vindicate his perſon from all their cenſures, and to give ſentence for him. *Secondly*, they contain a confeſſion of his faith and hope. "His friends," ſays an eminent divine, "had reproached him as an hypocrite, and "contemned him as a wicked man; but he appeals to his creed," —and I add, to his experience of the contents of it, "to his "hope, and to the teſtimony of his own conſcience, which not "only acquitted him from reigning ſin, but comforted him with "the expectation of a bleſſed reſurrection." As if he had ſaid, "Do you call me an *hypocrite*. and *I know that my Redeemer liveth, and that in my fleſh I ſhall ſee God!*" Surely theſe are not the words of one that has a *devil*, or is an hypocrite? *Thirdly*, theſe words alſo ſignify what was his chief ſupport and conſolation under his moſt ſevere and unparalleled trials and afflictions. He knew that his Redeemer lived, and that in his fleſh he ſhould ſee God, and this ſupported him, and kept his head above water.

6. Inaſmuch as he was, in all reſpects, a blameleſs character, and, as appears from divers parts of the book, and eſpecially from chap. xxxi, moſt eminent for good works; inaſmuch as GOD himſelf had pronounced him a perfect and upright man, and had declared, that there was *none like him in all the earth*, ſome may wonder why he did not look to his *well-ſpent life*, for comfort and ſupport in this trying hour; why he ſpeaks only of a *Redeemer*,

and grounds his whole expectation of future felicity, on an acquaintance with him. But you, my brethren, who know the depravity of human nature, man's sinfulness and guilt, and the insufficiency of his own righteousness to recommend him to God, will not be surprized at this. Nor will you wonder when I tell you, that that eminent saint of God, and laborious servant of the Lord Jesus, on the occasion of whose death I now address you, when, in the awful period of nature's dissolution, he was passing thro' the watery flood, that divides this mortal from the immortal state, found no support for his confidence or hope, in his protracted life of unwearied labours, nor in the success wherewith God had crowned them, any more than in his holiness, but fixed his foot only on the Redemption which is in Christ Jesus. Of this Redemption he spoke most feelingly and pathetically, the last time I was favoured with an interview with him, (which was a few days after his arrival at York, in the beginning of July last,) and expressed a wish that it should be held forth, more than ever, in our discourses to the people, as the one foundation of their confidence and hope. This circumstance, I trust, will plead my excuse for choosing to address you on so extraordinarily mournful an occasion, from so common a subject.

7. But to return to the case of Job. When in the midst of the calamities that oppressed him, he expressed himself in the language of my text, it is as if he had said, "Altho' I have no knowledge, confidence, or hope of being restored to health, or to prosperity in this life, (which, it is plain, from divers parts of this book he had not,) yet one thing I know, which is much more important and comfortable, and therein I rejoice, yea, and I will rejoice: Altho' I am now a dying man, and in a desperate condition as to this world, yet,—"I know that my Redeemer liveth;—and that in my flesh I shall see God;—whom I shall see for myself, and not for another, and mine eyes shall behold him, altho' my frail body is going to dust, and my reins are consumed within me." Happy Job,—altho' stript of his earthly all, and reduced to the very last and lowest state of human misery! Altho' robbed of all his flocks and herds, and earthly possessions, and brought to entire beggary! altho' deprived of all his children, and cut off from all hope of a posterity; altho' forsaken, or rather persecuted by all his friends, and even by his own wife; although reduced to a perfect skeleton, as to his body, and covered all over with sores and scabs, so that he takes a potsherd to scrape himself withal;—altho' assaulted by satan, and that by divine permission, and even by all the powers of darkness, and, for a time, and for wise reasons, left in their hands;—yet, in the midst of all, he is enabled to cast anchor within the vail, and is in a condition to be envied, rather than pitied:—

"You

"You see the man; you see his hold on heaven!
"Heaven waits not the last moment; owns her friends
"On this side death; and points them out to men:
"A silent lecture, but of sovereign power!
"To vice confusion; and to virtue peace."

8. My Brethren, the time is approaching, when we shall all need this support, and shall be most wretched, if we have it not. If we should escape such troubles as came on Job for his trial: If we should not live to see ourselves stript of all our earthly possessions, and reduced to beggary; deprived of all our offspring, and written childless; forsaken or persecuted by all our friends, and emaciated with sickness, or tortured with pain in every part of our bodies; yet dust we are, and unto dust *we* also must return.

"Since our first parents fall,
"Inevitable death descends on all;
"A portion, none of human race can miss;—
"But that which makes it sweet or bitter, is
"The fear of misery, or certain hope of bliss.

9. And the time, we must recollect, which will put a period to our life on earth, and to all the desires and delights, cares and pursuits of it, is at no great distance. Tho' appearing, perhaps, afar off, it will be upon us before we are well aware. Yes!—

"That hour, so late, is nimble in approach,
"And, like a Post, comes on in full career:
"How swift the shuttle flies, that weaves thy shroud!
"Where is the fable of thy former years?
"Thrown down the gulph of time; as far from thee
"As they had ne'er been thine. The day in hand,
"Like a bird struggling to get loose, is going;—
"'Tis scarce possess'd, so suddenly 'tis gone:
"And each swift moment fled is death advanc'd,
"By strides as swift: Eternity is all.
"But whose Eternity? Who triumphs there?
"Bathing for ever in the font of bliss!
"For ever basking in the Deity!"

My brethren, who? Your conscience shall reply. Oh what would you give then for such confidence and hope as this of Job? Confidence and hope, which, blessed be God, our departed Friend and Brother, and your late Pastor, had; and which you also may have. He, like Job, and in similar language, in the midst of much affliction and pain, his face pale, his body emaciated, and his strength gone, declared from time to time, in the presence of those about him, his faith in the Redeemer, and his confident expectation of future felicity thro' him. While *his way*, like that of Job, *was fenced up*, and *his hope*, as to the present life, *was*

removed

removed like a tree; yet his ſpirit was kept from fainting, while he truſted, not in his protracted life of innocence, or labours, or of ſufferings, but in his living Redeemer, and "looked for the reſurrection of the dead, and the life of the world to come." Thus the great Apoſtle of the Gentiles, when *the time of his departure was at hand*, notwithſtanding his immenſe labours and ſufferings, and the ſucceſs wherewith God had crowned his efforts to diſciple nations, placed his whole confidence on the ſame foundation, and ſaid, "I know in whom I have believed, and he will keep what I commit unto him, ſafe unto that day." "To me to live is Chriſt, and to die is gain." May the Lord give us the like ſupport in the like circumſtances! But what is this ſupport? What is implied in this confeſſion and teſtimony?

I. What is meant here by a *Redeemer*, and how does it appear that we *need*, and that we *have* a Redeemer?

II. What is that *knowledge* which Job had, and which, as I ſhall ſhew you, we may have of this Redeemer, and of a Title to future felicity and glory with him.

III. Let us obſerve the *confidence* and *comfort* which this knowledge affords in a time of affliction and trial, and at a dying hour.

I. We are to enquire, What is meant by a *Redeemer* here, and how it appears that we *need*, and that we *have* a Redeemer.

1. On this point I muſt obſerve that the Hebrew word גאל, here rendered *Redeemer*, was primarily uſed of the neareſt kinſman, to whom under the Law of Moſes, and according to ancient cuſtom, the right of redemption belonged by virtue of kindred or relationſhip. If my hearers will be at the pains to read the 3d and 4th chapters of the book of *Ruth*, they will be fully ſatisfied on this head. And they may learn partly from theſe chapters, and partly from ſundry paſſages of the books of Moſes, and of other books of the Old Teſtament, that this kinſman's office was fourfold: 1ſt. If his relation had ſold or mortgaged his Eſtate, and was now dead, it was his kinſman's office to redeem, if he were able, by a price paid, the ſold or mortgaged inheritance of his deceaſed relative. "If thy brother be waxen poor, ſays Moſes, (Lev. xxv. 25,) and have ſold away his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem what his brother ſold." 2. If his relation were not dead, but in a ſtate of ſlavery or bondage, it was his duty to redeem him out of this ſtate by price or by power, Pſalm lxxiv. 2. and Iſaiah xlviii. 20. 3. If his relation's adverſary had waylaid and ſlain him, it belonged to him to avenge his death, whence he was called the *Avenger of blood*, Numb. xxxv. 12. And 4, if this kinſman's relative had died without iſſue, it was his place to preſerve his name and honour by marrying his widow and raiſing him up a ſeed, Deut. xxv. 5. Now in divers reſpects, ſimilar to theſe

theſe, and admirably illuſtrated by them, we all need redemption.

2. Our Inheritance, I mean that which God gave man at his firſt Creation, has been forfeited and loſt. This was threefold; 1ſt. the inheritance of the ſoul, the favour of God, his image and communion with him, an inheritance of ineſtimable value and yielding the pureſt and moſt ſatisfying enjoyment. Now this, it is well known, our firſt parents forfeited and loſt for themſelves and for all their deſcendants. "By nature," as St. Paul aſſures us, "we are all children of wrath." We have been ſtripped of the image of God, and the image of the beaſt and of the devil appears upon us. And being alienated from the life of God, thro' the ignorance which is in us, we are ſhut out from intercourſe and fellowſhip with him, and left dead in treſpaſſes and ſins. 2. The inheritance of the body has been forfeited and loſt alſo. When God created man, he gave him the Garden of Eden, Earth and all the bleſſings of this temporal life, as his inheritance, conſidered as dwelling in an animal Body. But man by the fall, having forfeited theſe, was turned out of Paradiſe, the Earth was curſed to him, and his ſhort life upon it was rendered a ſcene of toil, vanity, and diſſatisfaction; and by and by, death was commiſſioned to put him out of poſſeſſion of all, and give him back to the duſt out of which he was taken. 3. God, in all probability, had provided for his new-made and highly favoured creature, Man, a better world than this, even in its paradiſiacal ſtate. He had intended, had man continued in his innocency and allegiance to his Maker, after a proper time of trial, to have tranſlated him, as he afterwards tranſlated Enoch and Elijah, to the heavenly ſtate, without obliging him to taſte of death. In that caſe, man would not have been *unclothed*, as St. Paul's phraſe is, but *clothed upon*, that the earthly and natural, might have been ſwallowed up of the heavenly and ſpiritual Body. But this alſo is loſt. So far from being intitled to eternal life by nature, as we have ſinned and come ſhort of the glory of God, we deſerve eternal death, and are in fact obnoxious to it. *For the wages*, the proper wages *of ſin*, that which is ſtrictly deſerved by it, and due to it, *is death, whereas eternal life is the gift*, the unmerited gift *of God thro' Jeſus Chriſt our Lord*. So that our firſt Parents forfeited all for themſelves, and for their poſterity, and we are reduced to ſuch a ſtate of poverty, as to have abſolutely no inheritance left for ſoul or body, in this world or another.

3. This is not all. We ourſelves are, by nature, in a ſtate of *bondage* and *ſlavery*. Satan, whom St. Paul terms *the prince of the power of the air*, probably becauſe he and his angels, by divine permiſſion, range in the air, and fly from place to place, in purſuit of their pernicious purpoſe of corrupting and deſtroying mankind; he, I ſay, *worketh*, ενεργει, worketh *with energy*, with uncontrouled

power and force, *in the children of disobedience*, in all that disbelieve and disobey the Gospel. He is also termed by the same Apostle, *the God of this world*, and it is evident, makes daily use of the things, as well as persons of this world, who are his children, to extend and establish his Empire over mankind. Hence we are by nature in bondage *to this present evil world*; and only they that are redeemed by Christ, and born of God, as we learn, Gal. i. 4. and 1 John v. 3, are enabled to overcome it and shake off its yoke. And then the flesh is another of those Lords, which naturally tyrannize over us. For while we are unchanged, and till "the law of the Spirit of life in Christ Jesus, set us free, the law in our members wars against the law of our minds, and leads us captive to the law of sin which is in our members." The consequence of which is, that from day to day, we, more or less, *commit sin*; and, our Lord being witness, he *that committeth sin, is the servant*, δουλος, the slave *of sin*, that is, he is in a state of bondage and slavery to it. Nor is there one child of fallen Adam, who is, by nature, exempt from this bondage. *The Scripture*, says the Apostle, *hath concluded all*, that is, hath declared that all are concluded *under sin*, under its guilt, under its power, and under its awfully destructive consequences.

4. Our departed Friend and Brother Mather, when he was enlightened a little by the grace of God, which was about the twentieth year of his age, and especially when he began in good earnest to seek salvation, was soon made deeply sensible of this spiritual bondage. And while, as he tells us in the short account he has given of his life, printed in the third volume of the Arminian Magazine, his convictions respecting it, increased day by day, and he felt his bones, as it were, filled with a sore disease, his distress became so great, that his appetite was gone, sleep departed from him, and tears were his meat day and night. But blessed be God, he obtained deliverance, as we all may also do.

5. It will not be doubted, I think, by any here present, but that we need redemption in the two other respects also which I mentioned. This indeed, is implied in what I have already advanced. Our grand adversary the devil, called, for this very reason, *Apollyon*, or the *Destroyer*, has way-laid and slain us, and has even obtained the *power of death*, under which he hath contrived to bring all mankind, and it is meet and right, and necessary, in order to our final deliverance, that he should be destroyed in his turn, and that the murder of our souls should be avenged upon him. And as our *honour*, viz. the honour of our rational and immortal nature, of resembling God, and being acknowledged as his sons and daughters, together with our very *persons* and *names*, are liable to be lost and to perish for ever from the creation of God, it is certain, that in this respect also, we need redemption.

6. It

6. It appears, therefore, that man wants a Redeemer, in every ſenſe in which that word is taken in the holy Scriptures. But is there any Redeemer provided for him? Many, it is intimated, (Luke ii. 38.) *looked for Redemption in Jeruſalem?* Did they obtain what they looked for, or did they look in vain? This leads me to obſerve, that altho' it might be inferred from the Goodneſs of God, apparent in the Works of Creation, in the diſpenſations of Providence, and in all the bleſſings of this life, that our Creator, Preſerver, and Benefactor, would alſo be our REDEEMER; and that He, whom we had made our enemy, would, perhaps, find out ſome way of reconciling us to himſelf, that he might become our Friend; yet that we really have a *Redeemer*, can only be learned with certainty by ſupernatural revelation. Thus, it is evident, Job knew it. The promiſe made to Adam of a *Seed* from *the woman, that ſhould bruiſe the ſerpent's head*; and that made to Abraham reſpecting all *the nations of the world being bleſſed in his ſeed*, had been handed down from father to ſon, and from age to age, and, directed and ſupported by theſe promiſes; Job, like the reſt of the Patriarchs, conducted himſelf as a *ſtranger and pilgrim on earth*, and *declared plainly, that he ſought a better country* than any here, even *an heavenly one*. Therefore, *God was not aſhamed to be called his God*, having *provided for him a city*. Jacob ſpoke of this Redeemer when dying; I not only mean when he foretold that *Shiloh ſhould come*, and that *to him the gathering of the people ſhould be*, and when, ſtopping ſhort in the midſt of the paternal and patriarchal bleſſings, which he was divinely inſpired to pronounce on the tribes that deſcended on him, he abruptly cried out, *I have waited for thy ſalvation, Oh! Lord!* But more eſpecially when he bleſſed the ſons of Joſeph, and prayed to this Redeemer for them. *God*, (ſaid he, Gen. xlviii. 15, 16,) *before whom my fathers, Abraham and Iſaac, did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil, bleſs the lads*. Well might he thus addreſs him, for he had ſeen him in a viſion at Bethel, and in a time of great trouble, had wreſtled with him and prevailed, for a bleſſing. Hoſea alludes to both theſe events, ch. xii. 3. when he ſays, "He took his brother by the heel in the womb, and by his ſtrength he had power with God: Yea, he had power over the Angel, and prevailed: He wept, and made ſupplication unto him:"—viz. when in diſtreſs, thro' fear of his brother Eſau. "He found him in Bethel, and there he ſpake with us; even JEHOVAH, GOD OF HOSTS; JEHOVAH is his memorial." Moſes was commiſſioned to ſpeak ſtill more clearly of this Redeemer, under the character of a *Prophet* that ſhould ariſe *like unto him*, and indeed much ſuperior to him, whom the people were to hear and obey, on peril of utter

utter deſtruction. This is that ANGEL-JEHOVAH, that *Angel* or *Meſſenger* of the divine preſence, who was with the church in the wilderneſs, of whom Iſaiah ſpeaks thus, (ch. lxiii. 9.) "In all their affliction he was afflicted: The Angel of his preſence ſaved them. In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Of him the Father ſays, (Exod. xxxiii. 20, 22,) *Behold, I ſend mine Angel,*—that is, my Word, or Son, who is my Meſſenger,—*to keep thee in the way—Provoke him not,---for my name is in him.* And in Iſaiah lix. 20. his coming in the fleſh is foretold. "The Redeemer ſhall come to Zion, and to thoſe that turn from tranſgreſſion in Jacob:" As alſo, Mal. iii. 1. where he is termed the *Angel* or *Meſſenger of the Covenant*, and that *Lord* whom the pious Jews ſought, and in the expectation of whoſe coming, they greatly delighted.

7. I do not mean by this, but that the God and Father of our Lord Jeſus Chriſt, is originally and primarily our Redeemer. He is the Fountain of Redemption, as he is alſo of Creation, and Preſervation: He, I know, is that *Lord God of Iſrael*, ſpoken of. Luke i. 68, who "hath viſited and redeemed his people; and hath raiſed up a Horn of Salvation for them in the houſe of his ſervant David." But the Son of God, the *Word made fleſh*, is our immediate and actual Redeemer. He has the beſt right to that appellation as all the laws of the גאל, or *Redeemer* agree to, and are fulfilled in him. For 1ſt, he is our near Kinſman. *Inaſmuch as we were partakers of fleſh and blood, he alſo himſelf took part of the ſame. He took on him, not the nature of Angels, but the ſeed of Abraham*, and *was made in all things*, ſin excepted, *like to us*; whom he therefore, (Heb. ii. 12,) properly terms his brethren, ſaying to his Father, "I will declare thy name unto my brethren: In the midſt of the Church, will I ſing praiſe unto thee." Now it is by virtue of this, I mean by his being our *near Kinſman*, that he has the right of Redemption, and redeems us by his blood, even by the blood of our nature which he aſſumed. "Wherefore, when he cometh into the world, he ſaith, ſacrifice and offering thou wouldeſt not: But a body haſt thou prepared me. Lo! I come to do thy will, Oh God!" "By the which *will* we are ſanctified," that is, ranſomed and conſecrated to God, "by the offering of the body of Chriſt, once for all." Hence, we are ſaid to "have redemption in his blood," Eph. i. 7; nor is there redemption or ſalvation in any other. "For there is no name, (Acts iv. 12,) given under heaven among men whereby we can be ſaved, but his name." He alone has been able to find and lay down a ſufficient ranſom, or price of redemption, for the human race, becauſe his life alone, which was perfectly innocent and holy, and of inconceivable

dignity,

dignity, thro' his miraculous conception, his aſtoniſhing powers, even as man, and the cloſe and indiſſoluble union of the human nature with the divine, in his myſterious Perſon;—his life alone, I ſay, was worth the forfeited and eternal lives of all men.

8. But 2dly, he fulfils all the offices of a *Kinſman* or *Redeemer*. Have we forfeited and loſt our inheritance, the whole of that patrimony, which was given to man at his firſt creation? He redeems it, procures again for us the favour and image of God, and communion with him, the inheritance of the ſoul, a reſtoration to life, a better life than we loſt, the portion of the body, as alſo paradiſe, heaven, and everlaſting life and glory, the inheritance of both ſoul and body, in an eternal ſtate. "The way into the holieſt of all," was, indeed, not laid open, much leſs "made manifeſt, while the firſt tabernacle was yet ſtanding, which was a figure for the time, then preſent; but Chriſt being come, a High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building, neither by the blood of bulls and goats, but by his own blood, he entered in, once for all, into the holy place, having obtained eternal redemption for us. And for this cauſe he is the Mediator of the New Covenant, that by means of death, for the redemption of the tranſgreſſions, which were under the firſt Covenant, they who are called might receive the promiſe of an eternal inheritance."

9. Were we ourſelves in a ſtate of bondage and ſlavery? He takes the prey from the mighty, and diſpoſſeſſes the unjuſt poſſeſſor. He "redeems us from this preſent evil world," and cauſes us to know, by experience, that he who "is born of God overcometh the world." "The law of the ſpirit of life," which is in him, "makes us free," from the dominion of the "law in our members," which warred againſt the law of our mind, and led us captive to the law of ſin." Continuing in his word, and thereby becoming his diſciples indeed, we "know the truth, and the truth makes us free," even free from the power of ſin, "that being ſervants of God, we may bring forth fruit unto holineſs, that the end may be eternal life." Thus is the end anſwered, for which, "in the fulneſs of time, he was ſent forth," and for which he gave himſelf unto ſhame, pain, and death. We are redeemed, ſo as to have the adoption of children, Gal. iv. 4; yea, "redeemed from all iniquity, from its power, as well as from its guilt and "purified unto himſelf a peculiar people, zealous of good works."

10. Nay, he "delivers thoſe, who thro' fear of death were all their life long ſubject to bondage;" and redeeming us from death by dying, we have at laſt, thro' him, the public manifeſtation and diſplay of our adoption, even the redemption of our body

from the grave. Then he will ſhew himſelf an *avenger of blood*, and will avenge our death on the grand adverſary of our ſouls. For "thro' death," expiating ſin, and obtaining for us eternal redemption, "he deſtroys him that has the power of death, that is, the devil." Even now while ſatan, as a ſtrong man armed, keeps his houſe, and his goods are in peace, the Redeemer of Iſrael comes upon him, and takes from him the armour of unbelief and ſin, wherein he truſted, and divides the ſpoil; even now he holds him "in chains of darkneſs, till the judgment of the great day!" and in that day will cauſe to return on his own head, all the miſchief he has done to God's rational and immortal creation. For at that day,—

"Not man alone: The foe of God and man,
"From his dark den, blaſpheming, drags his chain,
"And rears his brazen front, with thunder ſcar'd,
"As meteors in a ſtormy ſky, how roll
"His baleful eyes. He curſes, whom he dreads;
"And deems it the firſt moment of his fall."

And then alſo, our *Kinſman Redeemer*, who had before reſtored our obliterated names, recording them in the Book of Life, reſtores alſo our perſons, both in body and ſoul, and raiſes us to much greater dignity, than that from which we fell.

11. Similar to this, I believe, were the views which our departed Friend and Brother, whoſe death we are now endeavouring to improve, had of this Redeemer of loſt mankind, during the whole courſe of his miniſtry, and ſuch were the benefits he had received, or expected to receive, from his redemption. And during his laſt ſickneſs, his views ſeemed to be greatly enlarged on this ſubject, and rendered much more clear and affecting, than at any former period of his life. "All I have done," (ſaid he, "to Mr. Pawſon and me, in the beginning of July laſt,) is no-"thing;—it is not worth mentioning. I have no foundation of "hope and confidence whatever, but the mediation of the Son "of God. Oh! my dear friends, I never ſaw the bleſſed Re-"demer of mankind in ſo amiable a light as I now do. Never "did I ſee ſo clearly, or feel ſo deeply, my need of him, and that "I am wholly indebted to his Sacrifice and Interceſſion, for the "acceptance of my perſon, and of my poor ſervices. What "would become of me were it not for this Redeemer?"

II. This leads me to the *ſecond* point, the *ſaving knowledge* of this Redeemer, of an intereſt in him, and of a title to eternal felicity, through him.

1. This knowledge Job had, altho' under a comparatively dark and imperfect diſpenſation. *I know*, ſays he, *that my Redeemer liveth*. He knew, by the revelation which God condeſcended to make

make to holy men in thoſe patriarchal ages, that he, who was to be the Seed of the woman, and the Seed of Abraham, and therefore his Kinſman and Redeemer, *then lived*. He knew, therefore, his pre-exiſtence and divinity, that he was then the *living one*, who had life in himſelf, and was able to communicate life to others. He knew that he ſhould *ſtand at the latter day upon the earth*, or the *duſt*, as the Hebrew is. By the latter day, the patriarchs and prophets meant the days of the Meſſiah. Job here, therefore, profeſſes his faith in the incarnation of the Meſſiah;—that he ſhould ſtand upon the earth or duſt, viz. in a human Body;—that although he was GOD, he ſhould be duſt, "ſhould lay his glory by,—ſhould wrap him in our clay." He probably, too, ſpoke of his reſurrection from the dead. Tho' dead and buried, he ſhall ſtand upon the duſt, riſing up out of it. His glorious coming may be alſo here foretold. Enoch, long before Job, had propheſied, ſaying, "Behold the Lord cometh with ten thouſands of his ſaints, to execute judgment upon all." And the expreſſion, *In the latter day, he ſhall ſtand upon the earth*, is pretty ſimilar to that of Zach. chap. xiv. 1, 4. "The Lord, my God, ſhall come, and all the ſaints with thee, and his feet ſhall ſtand in that day on the Mount of Olives."—"This ſame Jeſus," ſaid the angels, "that is taken up from you into heaven, ſhall ſo come, as you have ſeen him go into heaven." Some think too, that his final victory over all his and his people's enemies is foretold. He ſhall ſtand upon the duſt, upon his enemies, who ſhall be proſtrate before him, and as duſt beneath his feet; like a mighty conqueror on the field of battle, he ſhall keep the field, when his enemies are all routed and ſlain, and he ſhall tread them down as the duſt. "He ſhall put down all rule and all authority and all power. For he ſhall reign till he ſhall put all enemies under his feet;" even death itſelf, the laſt enemy that ſhall be deſtroyed, according to the prediction of the prophet. He will "ſwallow up death in victory. Oh! death, I will be thy plague; Oh! grave, I will be thy deſtruction!" Our reſurrection therefore is alſo here foretold. Some indeed render the Hebrew, *the latter man*, that is, the reſurrection body ſhall riſe up out of the duſt, and ſtand above it; altho' the former man, our preſent body, is ſown in corruption, and falls into duſt; that is, "as we have born the image of the earthly," and by various infirmities, afflictions, and pains, return to duſt, with the firſt, "ſo ſhall we bear the image of the heavenly," ſhall riſe up out of the duſt, ſtand above it, and put on immortality with the ſecond Adam.

2. But what kind of knowledge was this which Job had of the Redeemer? Was it merely an hiſtorical or ſpeculative knowledge? Did it imply no more than knowing that there is a Redeemer, who ſhall ſtand in the latter day upon the earth? Yes, my

my brethren, it implied much more. It was a ſupernatural, ſpiritual, and experimental knowledge of him; ſuch a knowledge as the Lord Jeſus ſpoke of, Matt. xi. 27, when he ſaid, "No man knoweth the Son but the Father, and neither knoweth any man the Father, ſave the Son, and he to whom the Son will reveal him." It is ſuch a knowledge as he promiſed, John xvi. 13, 14, ſaying,---"The Spirit of Truth ſhall glorify me: He ſhall receive of mine and ſhew them to you?" This knowledge St. Paul had received himſelf, for he aſſures us that it had pleaſed God to reveal his Son in him, and this knowledge his Fellow-Apoſtles, and the firſt Meſſengers of Chriſt, had received, for "he that at firſt commanded light to ſhine out of darkneſs, had ſhined into their hearts, to give the knowledge of the glory of God, in the face, or perſon, of Chriſt Jeſus." Nay, and this knowledge all the true diſciples of Chriſt had received in the firſt ages of chriſtianity, and do ſtill receive, in every age, for---"I know my ſheep, ſays Jeſus, and am known of mine." This knowledge of the Redeemer is no other than that acquaintance with him, which is recommended in this very book of Job, where it is ſaid, "Acquaint now thyſelf with him and be at peace: thereby good ſhall come unto thee." And it differs, as widely from knowing that there is a Redeemer, as the being acquainted with the king, differs from knowing that there is a king. Accordingly, Job's words may be and are rendered by many learned men, *I know my living Redeemer*, that is, I am acquainted with him. Now this knowledge is of ſuch importance in Religion, that there neither is nor can be any religion without it. By it we are *juſtified*, for it is the foundation and ſource of juſtifying faith, according to Iſaiah liii. 11. *By his knowledge*, that is, by their being brought to know him, *ſhall my righteous ſervant juſtify many*. By it we are *ſanctified*; for love to him, and obedience to his will, flow entirely from it, as St. John teſtifies, 1 epiſt. chap. iv. 7, &c. And by it we are *glorified*; for "It is life eternal to know the only true God and Jeſus Chriſt whom he hath ſent."

Now, when we have this knowledge, we can call him our Redeemer. We can ſay, each one for ourſelves,---I know *my living Redeemer*, or I know that *my Redeemer liveth*. It is true he is, in a ſenſe, the Redeemer of all, having aſſumed our common nature, and given himſelf a ranſom for all, and his ſalvation being free for all: But he muſt be known by the ſpiritual and ſupernatural revelation of the Holy Ghoſt; or according to Jeremiah's words, "God muſt give us a heart to know him;" or, in St. John's language;---"muſt give us an underſtanding to know him that is true, that we may be in him that is true, even in God's Son Jeſus Chriſt," according to our Lord's promiſe, John xiv. 20. "In that day," when you receive the Spirit of Truth, "ye ſhall know

that

that I am in the Father, and you in me, and I in you." Then, having believed in Chriſt with a faith of the operation of God, we can teſtify, with the Apoſtle, "that Chriſt liveth in us, and that the life we live in the fleſh, is by faith in the Son of God, who hath loved us and given himſelf for us."

4. This knowledge of the Redeemer, and of redemption in and thro' him, our departed Friend received the firſt time he ever ſaw or heard Mr. Weſley, which was April 14, 1754. Mr. Weſley had juſt recovered from a conſumption, which had threatened his life; and on the preceding day, had returned from Briſtol Hot Wells. The next day, being Eaſter-Day, he preached in the chapel in *Weſt-ſtreet, Seven-dials*, and under the ſermon then delivered, God brought Mr. Mather to a ſaving acquaintance with the Redeemer, and ſet his ſoul at liberty from all ſlaviſh and tormenting fear, removing his ſins as far from him, as the Eaſt is from the Weſt. The change wrought in his ſoul, was even manifeſt in his countenance. His load of guilt and diſtreſs was gone: He could praiſe a pardoning God, and inſtead of fear and anguiſh of ſpirit, he was put in poſſeſſion of *a peace that paſſeth underſtanding*.

But the knowledge which Job had of this Redeemer, inſpired him with a lively and joyful hope of immortality, and that both for ſoul and body, an hope which afforded him ſupport and comfort, when nothing elſe could.

III. This is the *third* and *laſt* particular, to which I was to call your attention. "Altho' after my ſkin," ſays he, "worms deſtroy this body, yet in my fleſh, ſhall I ſee God,"

1. *After my ſkin*, which is already waſted and gone, *They deſtroy*, ſo it is in the Hebrew, (that is *they*, that are appointed to deſtroy it, the grave and the worms in it, chap. xvii. 14.) *this body*, the word *body* is not in the original:—THIS, this ſkeleton, this ſhadow, chap. xxvii. 7,—THIS that I lay my hand upon; like our departed friend, the laſt time I ſaw him, putting his hand on his weak and withered limbs; and ſaying, You ſee how I am ſhrunk, and how my fleſh is waſted and gone;—*this*, that you ſee, call it what you pleaſe, I expect it that it will very ſhortly be a feaſt for worms, and will turn to duſt in the grave. Yet *out of my fleſh*, as the original may be rendered, or in the ſtate of ſeparate ſpirits, *I ſhall ſee God*. For the ſpirit of man, in a ſtate of ſeparation from the body, has eyes, wherewith to ſee God, altho' not eyes of fleſh. It is pleaſing to obſerve, that even the Old Teſtament ſaints, in their twilight diſpenſation, before "*Life* and *Immortality* were brought to light, as they have been, by the goſpel," expected after death, to ſee and be happy with God and their Redeemer in the ſeparate ſtate. "As for me," ſays the Pſalmiſt,

Pſalmiſt, Pſal. xvii. 15. "I ſhall behold thy face in righteouſneſs; I ſhall be ſatisfied when I awake, with thy likeneſs." "Thou ſhalt guide me by thy counſel," ſays Aſaph Pſal. lxxiii. 24, 25. "and, afterwards receive me to glory: My heart, and my fleſh faileth, but thou art the ſtrength of my heart, and my portion for ever." "The duſt ſhall return to the earth, as it was," ſays Solomon, Eccleſ. xvii. 7. "and the ſpirit to God who gave it." "He, the righteous man that periſheth, while no man layeth it to heart," ſays Iſaiah chap. lvii. 1, 2; "and who is taken away from the evil to come, ſhall enter into peace, even while his body reſts on its bed, each one walking in his uprightneſs." Bleſſed be God, under the New Teſtament diſpenſation, we have clearer light, and fuller aſſurance. We know on the teſtimony of Jeſus, that even "they that kill the body, cannot kill the ſoul:" That thoſe diſciples of his, that can ſay, *To me to live is Chriſt*, will find that to them *to die will be gain*, that *when they are abſent from the body, they ſhall be preſent with the Lord*: And as ſoon as they depart, *they ſhall be with Chriſt*, in paradiſe; as ſure as Jeſus received the penitent thief thither.

2. But it is probable that Job alſo expected, that *in his fleſh*, he ſhould ſee God. He, with the other enlightened believers, under the Old Teſtament diſpenſation, looked for the reſurrection of the body alſo, which expectation they might deduce, from ſome particular revelation, made to them in thoſe ages; or from ſuch general declarations as were delivered by God to Moſes at the Buſh, when he ſtyles himſelf *the God of Abraham* and of other holy men, that were now dead, implying, as our Lord teaches, that they were not ſo dead, even with reſpect to their bodies, but that they ſhould live again. For God is not the God of the finally dead; but only of the living. But from whatever ſource they derived this hope of a reſurrection of the body, it is plain they entertained it. "All the days of my appointed time," ſays Job, "will I wait till my change come. Thou ſhalt call, and I will anſwer thee. Thou wilt have a deſire to the work of thine hands." "Thy dead men ſhall live," ſays Iſaiah to the Church of God, "together with my dead body, ſhall they ariſe: Awake, and ſing, ye that dwell in the duſt, for thy dew, is as the dew of herbs, and the earth ſhall caſt out the dead." "Many of them that ſleep in the duſt of the earth," ſays Daniel, "ſhall awake, ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt." It is true, Daniel might ſpeak this, of thoſe ſaints that ſhould riſe, at, or immediately after, the time of Chriſt's reſurrection. For his language is pretty ſimilar to that of the evangeliſt, when he relates that fact.* Or, he may refer

* See Matt. xxvi. 52, 53.

to

to thoſe martyrs, who ſhall riſe at the beginning of the Millennium, or at the time of the reſtoration of the Jews. But our bleſſed Lord, *the Word made fleſh*, hath given us more light, and greater aſſurance, on this ſubject, than they could have in that obſcure diſpenſation; and we know, on his teſtimony, "That all, that are in their graves, ſhall hear his voice, and ſhall come forth; they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of damnation. For, as in Adam all die, ſo in Chriſt," in this ſenſe at leaſt, "ſhall all," without exception, "be made alive."

3. But when the inſpired penmen ſpeak on this ſubject, they generally confine themſelves to the reſurrection of the righteous: they ſeldom notice that of the wicked. Therefore, when the queſtion is, "How are the dead raiſed up, and with what bodies do they come? The anſwer is given in terms, that are only applicable to the bodies of the ſaints. "The body is ſown in corruption," haſtening to diſſolution and decay; "it is raiſed in incorruption," without any principle of diſſolution or decay in it. "It is ſown in weakneſs," ſluggiſh and dead matter, abſolutely helpleſs; "it is raiſed in power," poſſeſſed of activity and force, to us quite inconceivable, like that of lightning, or of the electric fluid. "It is ſown in diſhonour," in the loweſt diſgrace to which human nature can be reduced, in a ſtate ſhocking to behold, and loathſome to all the ſenſes; "it is raiſed in glory," conformed to the glorious body of Chriſt, and in glory, like that in which Chriſt appeared, when, being transfigured on the mount, his *countenance ſhone as the ſun, and his raiment was white as the light*. For "the righteous ſhall ſhine forth, as the ſun, in the kingdom of their Father." "It is ſown a natural or animal body," advancing by imperceptible degrees, with the aid of food, air, exerciſe, and reſt, to a ſtate of maturity, and then gradually declining, and by various infirmities and afflictions, brought back to its firſt principles. "It is raiſed a ſpiritual body," mature and perfect at once, and of ſuch refined matter, as to need no aid from food or ſleep, or any creature exterior to itſelf. Oh, moſt glorious and bleſſed ſtate to which we may all be advanced! Who would not deſire and even pant after it! Who would not long for this immortality, this conſummation of our bliſs, when *we ſhall ſee God*, not in the glaſs of his works, or by faith, as we ſee him here; but intuitively, and face to face, as a man beholds his friend. "In my fleſh," ſays Job, "I ſhall ſee God, whom I ſhall ſee for myſelf and not for another, and mine eyes ſhall behold him."

4. It is juſtly obſerved by Archbiſhop Tillotſon, that the knowledge which we ſhall have of God in a future world, is termed

termed *vision* or *sight*, "becauſe of its *excellency* and *dignity*, its *largeneſs* and *comprehenſion*, its *ſpirituality* and *quickneſs*, its *evidence* and *certainty*." Undoubtedly our ſight is the moſt excellent and comprehenſive of all our ſenſes, and the information which we obtain, thro' this medium, is, in general, more evident and certain, and received in a more quick and ſpiritual manner than that which is communicated by the other ſenſes. And the knowledge which we ſhall then have of God, will as far exceed any that we can attain of him in this world, as the knowledge of an object which we receive by ſight, exceeds that which we have by feeling, or by the exerciſe of any other inferior ſenſe.

5. And certainly we need not wonder that this *knowledge* or *viſion of God*, ſhould be repreſented as the conſummation of the happineſs of the ſaints. For 1ſt, in the very nature of things, ſuch knowledge of a Being infinitely perfect and amiable, muſt be infinitely charming to the rational and immortal mind. We never ſee perfection and beauty but we are delighted. What muſt we be then, when we contemplate *infinite* beauty and perfection? And then, 2dly, To ſee that the infinite Jehovah, who fills immenſity, and inhabits eternity, and all whoſe Attributes are boundleſs and everlaſting, loves us infinitely, and will employ his unſearchable wiſdom, power, and goodneſs to all eternity, to render us as happy and as glorious as our nature and ſtate can admit;---ſurely this muſt be a ſource of unſpeakable and conſtant conſolation to us indeed; yea, of rapture and ecſtaſy inexpreſſible! So that this account of the future happineſs of the ſaints, is at once perfectly rational and noble, and ſuch as commends itſelf to every intelligent mind, the moment it is apprehended. And ſure I am, it is as far above any thing expreſſed or conceived, even by the wiſeſt heathen philoſophers, when they ſpeak of the happineſs of a future life, as the heaven is above the earth, or the rational ſoul above the animal body. There will, indeed, be many other ſources of felicity to the righteous in another world; but this is the chief, and is continually repreſented as ſuch in the ſacred ſcriptures. "Bleſſed are the pure in heart, for they ſhall ſee God:". "They ſhall ſee his face, and his name ſhall be on their foreheads." "When he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is."

6. Now the ground, on which Job expected this honour and felicity, and on which we muſt alſo look for it, if we would not look in vain, has this day been laid before you, and muſt not be forgotten. You have heard that it is three-fold. 1. The *Redeemer*; the *Word made fleſh*; our kinſman and brother, who knows and loves his people, his brethren, and is able to ſave them to the uttermoſt, having aſſumed their nature, expiated their ſins, and ever-living to make interceſſion for them. 2. The

knowledge,

knowledge, the *ſpiritual*, and *experimental* knowledge of this Redeemer, and of an intereſt in him. 3, The being hereby *redeemed*, that is, not only purchaſed, but *reſcued* out of the hands of our ſpiritual enemies, juſtified, adopted, regenerated, and conſtituted heirs of, and made meet for, this glory. This was the foundation on which our deceaſed Friend, and your late Miniſter, like Job, St. Paul, and all others of the Lord's people of every nation and age, built his confidence towards God, and his hope of a bleſſed immortality; and in his greateſt extremity, he found it ſufficient to ſupport his expectations, as I pray God we may when in ſimilar circumſtances.

7. As the account which he gave of himſelf twenty years ago, contained in the third volume of the Magazine, publiſhed in 1780, undoubtedly is in the hands of many of you; it will not be neceſſary that I ſhould ſay much concerning the former part of his life. It will be ſufficient to obſerve two or three particulars, for the information of ſuch as have not ſeen that account. He was born, he tells us, at Brechin, in Scotland, in February 1733. His parents making it their care to inſtruct him early in the principles of religion, and to bring him up in the fear of God, he was preſerved in a great meaſure, while young, from thoſe follies and vices, which children too generally fall into, and took pleaſure in reading good books, and in other exerciſes of religion. And when about ten years of age, while the maſter of the ſchool, he attended, was praying with his ſcholars, he received thoſe good impreſſions, which, he ſays, he never entirely loſt. A leſſon this to all parents and ſchool-maſters, to uſe all diligence in endeavouring to ſow thoſe ſeeds of grace in the minds of their children and pupils, which, thro' the divine bleſſing, may afterwards grow up and produce a plenteous harveſt.

8. Mr. Mather in his youth, was ſundry times expoſed to great and imminent dangers, in which, thro' the kind providence of God, he was moſt mercifully preſerved. When about twenty years of age, he came to London, where, in February 1753, he was married to a country woman, with whom he had been acquainted in his childhood; and, in September following, was hired to a gentleman, who carried on the baking buſineſs. Here he found, what, he ſays, he had long deſired, a family in which God was worſhipped. This excited him to greater earneſtneſs in ſeeking him, and to greater exactneſs in the uſe of prayer, and every other means of grace. And ſo much in earneſt was he, in this purſuit, that he ſometimes continued on his knees, from the time he ſhould have gone to reſt, till *two* in the morning, when he was called to go to work.

9. Nevertheleſs, he did not, for ſome time, obtain either peace with God, or peace of mind, which he imputed to his being frequently employed in baking on the Lord's-day. But in conſequence of remonſtrances on the ſubject, and proper ſteps being taken, this practice was ſoon given up by that family, and he, being induced to hear the word at the Foundery, was much edified, and ſoon made acquainted with, and enabled to embrace the way of ſalvation through faith in Chriſt. This, as I have obſerved, was under a ſermon of Mr. Weſley on Eaſter-day, in 1754. His confidence indeed at firſt was not eſtabliſhed, for he was ſoon aſſaulted with unbelief; but being exhorted to look to Jeſus, and to confide in him, as giving himſelf for him, as all ſhould be who are in a ſimilar ſituation, he ſoon recovered his peace, which, he ſays, by the mercy of God, he had not loſt, thirty years after; and I believe did not loſe to his dying day. It was not long before he began to find ſtrong impreſſions upon his mind, that he was called to preach; which, after he had earneſtly ſought direction from God concerning it in faſting and prayer, he ventured to mention to thoſe that met in *band* with him. They very properly joined with him in the ſame religious exerciſes, and afterwards urged him to conſult Mr. Weſley on the ſubject; who adviſed him to continue to ſeek direction in a patient and perſevering uſe of the ſame means of grace; and gave him reaſon to hope that God would ſoon make his way plain before him.

10. Soon after this, Mr. Weſley, to lead him on ſtep by ſtep, appointed him a *Leader* of a *Band*; and in a little time, a *Leader* of a *Claſs*, and God bleſſed him in both theſe offices. Nevertheleſs, his conviction that he muſt preach continued; nay, grew ſtronger and ſtronger, ſo that he was conſtrained to go to Mr. Weſley again, and open his mind to him. Mr. Weſley now thought proper to ſet before him the difficulties of the work, "that to be a *Methodiſt Preacher* was not the way to *eaſe*, *honour*, *pleaſure*, *or emolument*;—that it was a life of much labour and reproach;—that they often fared hard, were often in want, were liable to be ſtoned, beaten, and abuſed in various manners." He adviſed him to conſider this before he engaged in ſo uncomfortable a way of life. Mr. Mather replied, that "he had no deſire to engage therein, unleſs it were the call of God, and that he did not regard what he ſuffered in doing the will of God." Would to God that all, who take upon them the ſacred office of ſpeaking in the Name of Chriſt, were of this ſpirit!! Mr. Weſley then appointed him to make trial a few times. Being approved of, he was ſoon employed as a *local preacher*, more than his ſtrength could well bear. It ſeems he laboured between two and three years in this way, following his buſineſs day by day, and taking from ſleep the time employed in ſtudy and preaching; ſo that frequently

quently he says, he had not eight hours sleep in a week. By this means, together with constant abstemiousness and fasting, he was brought so low in body, as hardly to be able to follow his business, and his master was very apprehensive his weakness would terminate in death. However, God supported him, and in August 1757, which is forty-three years ago, he was received as a travelling-preacher, and with Thomas Hanby, Thomas Tobias, and Thomas Lee, was sent into the Epworth Circuit, which then included, Gainsborough, Grimsby, Barrow, Doncaster, Rotherham, Sheffield, and divers other Circuits. Here it pleased God to give him much of his presence in his own soul, and to let him see some fruit of his labour.

11. Since that time till last spring, when, by excessive weakness, he was obliged to desist, he has been constantly employed as a travelling-preacher, in the *Methodist Connexion*: has laboured in most Circuits in the kingdom; has been peculiarly well received, and, I believe I may say, very useful in them all. In labours, you all know, he has been abundant; and, as he laboured in dependance on divine grace, and with a single eye to the glory of God, He who sent him, did not suffer him to labour in vain, but gave him many seals to his ministry. Many, I am persuaded were awakened, many justified, and believers in general edified, by his ministry, wherever he came. What sort of a preacher he was, you, in general well know, having heard him frequently, not only during the last two years, in which he has had the care of this Circuit, but many of you, twenty-seven or twenty-eight years ago, when also he laboured in London, as you have likewise, since that time, often heard him occasionally. So that it is not necessary I should give you any character of him in this respect. You will generally allow, I think, that he had very clear and just views of the truth as it is in Jesus, in all its branches; and that his preaching was peculiarly instructive, and very forcible and impressive. He was never at a loss for abundance and variety of edifying matter; and, had he had the aid of a classical education, his discourses, thro' a better arrangement, would have appeared to much more advantage. His apprehension was peculiarly quick, his genius fertile, and his memory tenacious. Being naturally a man of strong passions, and divine grace having softened and humbled his heart, he generally felt *himself*, the truths he delivered to others, and in consequence thereof, his hearers felt them too.

12. Indeed he had a *feeling heart* in every sense, especially towards persons in want and affliction; with whom he always sympathized, whom he was always ready to relieve according to his ability, and for the relief of whom he was often entrusted with considerable sums of money by some friends who were rich and benevolent, and whose almoner he was. He was a man of strict integrity,

grity, of exemplary conduct, and of great zeal for the glory of God, and the salvation of souls. This made him instant in season and out of season in his endeavours to spread the Gospel of Christ, which he well knew to be the grand means God hath made choice of both to save mankind, and to advance his own glory. Nor did he confine his efforts for this purpose to the pulpit, but in private conversation, and in all companies where it could with propriety be done, he laboured to diffuse the odour of the knowledge of God, and of the truths of his precious word. I have known few persons more careful than he was, to improve conversation to the edification of those present; or more apt to *teach*, to *reprove*, *rebuke* and *exhort*, with all *long suffering* and *doctrine*. And as his life was consistent with his teaching, and he was "an example to believers in word, in behaviour, in love, in spirit, in faith, in purity," what he advanced was generally well received, and attended with a blessing.

13. As the work of God in general was dear to him, so especially the welfare of the Methodist Connexion. This, with the doctrine and discipline thereof, lay very near his heart indeed; and when, at any time or place, matters wore a gloomy aspect, and circumstances arose which seemed to militate against the safety or prosperity of our cause, it touched him to the quick, and he was very prone to yeild to excessive grief. And this, perhaps, was his great failing, for that he had failings I do not deny, for I do not deny that he was *man*. His grief on these occasions sometimes wore the appearance of and was mistaken for *anger*, and perhaps I may allow that, in a sense, it was anger, even anger similar to that which He felt, who, we are informed, "looked round about on the multitude with anger, being grieved for the hardness of their hearts." During these thirty years that I have known him I never knew any thing affect him so deeply, as what he thought touched the cause of God and affected the welfare of the Methodist Connexion.

14. But I shall tire out your patience. One thing more it seems of importance I should observe before I give you an account of his last sickness and death. When he was labouring at Rotherham, in the year 1757, he tells us the Lord greatly deepened his work in his soul. He was delivered from those wrong tempers and affections which he had long and sensibly groaned under. He felt an entire disengagedness from every creature with an entire devotedness to God; and from that moment found unspeakable pleasure in doing the will of God in all things, having also power to do it. And as he had the approbation of his own conscience, so he believed also he had the approbation of God. His heart then was undivided, and his eye single to the glory of God at all times and in all places; and he was inspired with that fervent zeal

for

for the glory of God and the good of ſouls, which ſwallowed up every other care and conſideration. And above all, he had, he ſays, uninterrupted communion with God ſleeping and waking. He ſeems to have retained this cloſe union with Chriſt, and conformity to him for ſome time, but by no means till he wrote the account (which as I ſaid, was in the year 1780.) I ſuppoſe, however, he frequently enjoyed it, and that it was his chief ſupport under the many trials he met with from affliction and pain, from mobs, by ſcoffs and inſults, by dirt, ſtones, and brick-bats, with which he was ſometimes attacked, when about his Maſter's work; from falſe brethren, and from ſeeing the work of God hindered, and the ſocieties and congregations, divided and ſcattered thro' ſtrife and contention.

15. Speaking on this ſubject, he ſays, "I find abundant cauſe to "praiſe God for the ſupport he has given me, under various "trials, and the wonderful deliverance he has granted me from "them. I praiſe him, for ſo preſerving me from impatience in "them, that the enemy has had no room to ſpeak reproach-"fully. In all he has given me free acceſs to the throne of "grace; often with ſtrong confidence of deliverance. I bleſs "God, that the trials I have met with, even from my brethren, "have never given me an inclination to decline the work: nor "for any time together to be leſs active in it. I always con-"ſidered I had nothing, which I had not received, and that "the deſign of the Giver was, that all ſhould be uſed with "ſingleneſs of heart to pleaſe God, and not man. I praiſe him, "that tho' ſome of the affairs I have been engaged in, being "quite new to me, have ſo deeply employed my thoughts, as "ſometimes to divert me, from that degree of communion with "God, in which is my only happineſs, and without which my "ſoul can never be at reſt; yet he gives me always to ſee, "that the fulneſs of the promiſe is every chriſtian's privilege, "and that this, and every other branch of ſalvation is to be "received now by faith."

16. Such were his views, deſires and reſolutions twenty years ago, and I believe, they were not materially altered after that time. What his ſpirit and conduct were of late, many of you know better than I. He has been your miniſter, and the ſuperintendant of the ſocieties in this city, and neighbourhood, theſe two laſt years, and you have had frequent opportunities of obſerving, how he conducted himſelf, and, which is the chief evidence of the power of grace, with what degree of *patience* and *reſignation* he ſupported the tedious, complicated, and painful affliction, wherewith it pleaſed God, to exerciſe, and perfect him. For it was neceſſary that he, like his Maſter, ſhould be perfected thro' ſufferings. His ſufferings indeed, for ſome years, have occa-

ſionally

ſionally been great; but for ſix or eight months nearly uninterrupted. At the time I laſt ſaw him, the time referred to before, his affliction was great indeed. And what I was then a witneſs to I ſhall never forget. The moment his dear friend Mr. Pawſon, and I entered the room, his pale face, his emaciated body, and his death-like appearance, ſtruck and affected us exceedingly, and for ſome minutes we both remained ſilent and wept. At length he attempted to addreſs us, and with a low whiſper, not being able to ſpeak above his breath, he ſaid, "Thro' the mercy of God I have got hither, by a miracle; but why I am here I know not; for I ſeem to be of no uſe." I ſaid, "You are here, that you may be an example of *patience*, by ſuffering the will of God, as you have long been of diligence in doing it. And doubtleſs, you find this an harder duty, than the other." "Indeed I do," ſaid he, "but I find, the grace of God ſufficient for this alſo." He then expreſſed himſelf, in a moſt clear, pertinent, and feeling manner, concerning our redemption by Chriſt, as I have mentioned above, and of his whole dependence, being on this alone, and not on any thing he had done or ſuffered, for ſalvation. We were both much affected while he diſcourſed on this ſubject. After this he ſpoke concerning the Methodiſt Connexion in a way, which ſhewed how much his ſoul was wrapped up in the proſperity of it, and gave us many cautions and advices, urging us eſpecially to attend, at the Conference, to the ſtate of the poor Preachers, many of whom, he ſaid, he knew to be in great want and diſtreſs. After he had quite ſpent himſelf with ſpeaking to us, on theſe, and ſome other ſubjects, we kneeled down to pray, as we had reaſon to believe, for the laſt time. But we could not ſpeak much. We could do little more than weep in ſilence, and gave vent to our tears and ſighs. We then bid him farewell. Mr. Pawſon, indeed, might intend to ſee him again the next day, but I took my leave of him not expecting to ſee him again, as it has happened, till the reſurrection of the juſt.

17, He continued to be patient and reſigned, as he had been all along from the firſt attack of his diſorder, and retained his confidence in God, and his hope of everlaſting life, to the very laſt; exemplifying, in a glorious manner, in his experience and behaviour, the following well known, and ſtriking deſcription of a triumphant death:

"Thro' nature's wreck, thro' vanquiſhed agonies,
(Like the ſtars ſtruggling thro' the midnight gloom.)
What gleams of joy? What more than human peace?
Where the frail *mortal*,—the poor abject worm?

No,

No, not in *death*, the *mortal* to be found!
His conduct is a legacy for all,
Richer than Mammon's for his single heir.
His comforters he comforts: Great in ruin,
With unreluctant grandeur, *gives*, not *yields*,
His soul sublime, and closes with his fate.

On Saturday night, August 16, speaking to his much esteemed friend Mr. Robert Spence of York, he said, "What I told you upon your first visiting me after my arrival at York, I still feel to be a truth, viz. that I have no where to look, nor any thing else to depend upon for salvation, but Christ; and my confidence in HIM is FIRM AS A ROCK. My faith has frequently been assaulted, during my affliction, in an unusual manner, but it has never shrunk in the least degree: I feel a blessed evidence of my acceptance, and a sacred sense of God's presence being with me *always*. How comfortable are these words, *He that cometh to me, I will in no wise cast out. God so loved us, that he gave his only Son to be the propitiation for us.* There is no other name, no other Redeemer; on him my soul relies. Mine is a hope of more than forty years; it cannot easily be shaken."

On Monday the 18th, being in extreme anguish, he said, "I long to be gone; I long to be gone;" and desired me to pray for his dismission. After rising from my knees, I said, that this could only be asked with submission; he sweetly and reverently answered, "With great submission; with great submission." After pausing a while, he said, "I am happy in Jesus, but my sufferings are *very great*;" and added,

"Rivers of life divine I see,
"And trees of Paradise:

"O let me be there:—I'll be there, there, there: O that it might be THIS night; O hide me among these trees:—Here may I have an abiding place!

"'Tis there, with the Lambs of thy Flock;—
"There only I covet to rest.

"But if I may not have the privilege, the happiness, the honour, of being with thee THIS night, may I be resigned to thy will.—O that exercise of praise and thanksgiving! It has been the delight of my soul—my chief exercise on earth.—I have loved thy word, thy law, thy people, and I still love them.

"Let it not my Lord displease,
"That I would die to be HIS guest.—

"Jesus answers, Thou art all fair, my love; there is no spot in thee.—

thee.—Arise, my love, my fair one, and come away.—Jesus has made me all fair." Again, when labouring under the most extreme pain, anguish, and anxiety, (for his complicated afflictions, racked his body with the most torturing sufferings, and bowed down his formerly strong spirits with the heaviest depression,) he most affectingly cried out, "O God, my heart is broken within me—Why are thy chariot wheels so long in coming?—Lord, grant me patience;" and then, as though his prayers were immediately answered, he calmly said,

"To patient faith the prize is sure,
"And they that to the end endure
"The cross, shall wear the crown.

On Wednesday morning the 20th, after a night of inexpressible suffering, he was composed and slumbered a little. When he awoke he seemed surprized to find himself still in the body, and said, "Why did you call me back?—I have been in Paradise.—As surely as I shall go there again, I have been in heaven this morning." Then, after taking leave of, and giving his dying advice to the family, he turned to Mrs. Mather, and said, "As for you my dear, I can say nothing to you that I have not already said; but, (pointing to the Bible,) that book is yours, and the Author of it." On this night, amongst many other heavenly breathings, I observed him to say, "O Jesus, whom I have loved, whom I do love, in whom I delight, I surrender myself unto thee." This was a night of peculiar affliction, which he bore with the utmost degree of Christian patience.

On Friday the 22d, about two hours before his departure, and nearly the last words he uttered, he was heard to say, "I now know that I have not sought thee in vain; I have not—I have not—I have not." And then, "O thou that caused light to shine out of darkness, shine upon my soul with the light of the knowledge of the Son of God. That Name above every Name for ever dear—it dispels all my fears—O proclaim, proclaim JESUS. Tell me, shall I be with him THIS night?" On being answered, Yes, there is no doubt of it, he cried out, "He that I have served for near fifty years, will not forsake me now.—Glory be to God and the Lamb, for ever and ever. Amen. Amen. Amen."

Soon after this his voice failing, he spoke very little *audibly*; but by the motion of his lips, appeared engaged in silent ejaculations, till seeming to fall into a sweet slumber, he silently, and almost imperceptibly, breathed his soul into the arms of his loved and adored Redeemer, about four o'clock in the afternoon.

And now, my brethren, is not this most animating? Methinks had we been present at *such a close, of such a life, by such a man,*

man, we ſhould have felt a little of the ardour deſcribed in the lines immediately following thoſe above quoted.

" How our hearts burnt within us at the ſcene!
" Whence, this brave bound o'er limits fixt to man!
" His God ſuſtains him, in his final hour!
" His final hour brings glory to his God!
" Man's glory heaven vouchſafes to call her own.
" We gaze; we weep, mixt tears of grief and joy!
" Amazement ſtrikes! Devotion burſts to flame!
" Chriſtians adore! and infidels believe."

Thus lived, and thus died, Alexander Mather. Than whom, perhaps, no perſon has been more univerſally reſpected among us, as an *intelligent* and *judicious* man, a *pious* and *exemplary Chriſtian*, a *ſympathizing* and *ſteady friend*, and a *faithful diligent labourer* in the Lord's *vineyard*. What was ſaid of Demetrius, by St. John, (as ſome of you heard from Mr. Bradburn, this morning,) was indeed very applicable to him,—"He had a good report of all men, and of the truth itſelf." May we, whether preachers or people, follow him, as he followed Chriſt!! Conſidering the end of his converſation, and how the Lord ſupported him in his laſt moments; may we imitate his faith and patience, and perſevere in our endeavours to aid the good cauſe, which he ſo long laboured to ſupport, and help forward in the earth:—the cauſe, which the Apoſtles, the Evangeliſts, the Saints, and the Martyrs of former ages, had ſo much at heart; which the Son of God himſelf came from heaven to promote, and for which he did not think it too much to give his life. We ourſelves alſo, let us remember, are ready to be offered, and the time of our departure is likewiſe at hand. Let us, like our departed friend, make it our chief care to "fight the good fight, to finiſh our courſe, and keep the faith;" that for us alſo, thro' the ſame Redeemer, and in conſequence of redemption in him, there may be laid up "a crown of righteouſneſs, which the Lord, the righteous Judge, may give us in that day; and not to us only, but to all that love his appearing." Amen! Amen!

An Account of the Life and Death of Mr. ALEXANDER KENNEDY.

ALEXANDER KENNEDY was born the 5th of July 1777. His parents are well known in London for their ſteady attachment to Methodiſm, and eſpecially for their love to the miniſters of the goſpel. Alexander was their firſt child. He was religiouſly inſtructed, and made to attend the means of grace conſtantly. This is an advantage which the children of

religious parents are not, in general, ſufficiently ſenſible of, but which our departed brother never ceaſed to acknowledge. At a very early period, he contracted a great fondneſs for reading: When he was only ſeven years of age he uſed to run home from ſchool with the greateſt ſpeed, to read to his mother ſome part of the ſcripture hiſtory. He was particularly ſtruck with the ſcripture characters, and dwelt with peculiar pleaſure on the youthful piety of Samuel. He did not, however, experience the ſaving power of religion till he was ſixteen years of age. The ſtate of his mind before this time, he deſcribed in his Journal, part of which I ſhall here tranſcribe;—"Born of religious parents, I was conſtant at the means of grace, but my heart was always wandering from the living God; but altho' I refuſed to liſten to his offers of mercy, yet he would not leave me without witneſs of my loſt ſtate, but warned me in dreams of the night, and by the ſtriving of his Spirit in the day. Frequently I have reſolved to ſerve him, and as often were my reſolutions broken;—they were made in my own ſtrength."

But the Almighty ſtill followed him with the convictions of his Spirit, and uſed thoſe means which proved effectual to his converſion. Toward the latter end of the year 1793, he was led to read ſome of the books that were publiſhed on the Signs of the Times, and the great events that were taking place in the earth. While reading theſe publications, he was convinced of his total unfitneſs to appear before the Lord Jeſus Chriſt, if he were then to come to judge the world. From this time he became ſeriouſly concerned for the ſalvation of his ſoul, and on Monday, January 6, 1796, he entered into a covenant to ſerve God, which, he then thought conſiſted in reading his bible, and attending the outward means of grace. As he was ſincere in theſe weak beginnings, and ſought the Lord according to the beſt light he had, his endeavours were ſucceſsful. God, who ſaw the ſincerity of his heart, pitied and helped him. He enlightened his mind, gave him a clear diſcovery of the ſpirituality of religion, and deeply convinced him of the neceſſity of pardon for his paſt offences. He now attended all the means of grace with a view to the bleſſing of forgiveneſs, and, on the 30th of September following, as he was returning from Weſt-ſtreet chapel, the Lord blotted out all his tranſgreſſions, and imparted to him a ſenſe of this ineſtimable favour. He then became a witneſs to the truth of thoſe important doctrines conſtantly maintained by all Methodiſts; viz. that the pardon of ſin is to be obtained in the preſent life, and that it is ſomething to be KNOWN. The cup of ſpiritual joy now ran over: not only all pain, but all care alſo, ſeemed now to have left him. He thought

thought himself *secure*, *because* he was *happy*; and losing sight of the necessity of making a progress in religion, he soon lost his peace, and became more miserable than ever. I subjoin the account of this part of his experience written by himself.

"I continued thus for a year, not in the least endeavouring to press towards the mark for the prize of my high calling; but rather, on the contrary, striving to accommodate my religion to the pursuit of worldly pleasure, till at length, (about twelve months from the time when my soul was set at liberty,) I lost all sense of pardon by giving way to my besetting sin, anger. I felt that my burden was intolerable, and more than I could bear. I continued thus all the night, and till evening the next day, when as I was thinking of the manner in which I should recover my peace, the thought darted thro' my mind, that I could commit no sin, so great as the sin of unbelief; it was as lightning in my mind, and awoke me from my lethargy. I poured out my soul to God in prayer; he graciously enabled me to believe, and a second time I received, from my gracious God, the sense of pardon." He never after this lost sense of the divine favour, but enjoyed a constant, and uninterrupted peace with God to the day of his death.

From a backwardness and diffidence, natural to him, he did not join the Methodist society, till the 19th of Feb. 1797, nor then without much prayer and deliberation. His conduct since he became a member of our society, has been truly exemplary. The grace of God shone in him with peculiar brightness. There is scarcely any one branch of piety which he did not possess in a very eminent degree.

His deadness to the world, was conspicious and remarkable. He *really acted* upon a maxim which most religious people profess to approve, but which they practically reject: I mean, that "this world is only a passage to another, and that it should be our chief and constant aim, to get well out of it." He seemed to view the world as something only to be dreaded. He was raised above the relish of its pleasures, and scorned all conformity to it in outward appearance. When you met him in the street, his look, his dress, and whole deportment, gave you the idea of an inhabitant of another world, passing through this as rapidly as possible.

He also possessed *deep seriousness of spirit*. The weighty concerns of his soul; the awful subjects of religion—death, judgment, eternity, so impressed his heart, that he could not allow himself to trifle. No wanton sallies of wit and humour, were permitted to escape his lips. He was constantly upon his guard, against this common, but unsuspected way of offending God, and

and bringing barrenneſs and death into the ſoul. The influence of his example, in this reſpect, was felt by all who were favoured with his company: it was impoſſible to be light and trifling, in his preſence, without ſelf-condemnation.

His religion was not a changeable, fluctuating thing: He was as remarkable for the *ſteadineſs of his experience* as for the ſerioufneſs of his ſpirit. He enjoyed much of God, and his happineſs was uninterrupted. He was not one day like a tall cedar aſpiring towards the clouds, and the next day bowing down his head like a reed ſhaken with the wind. He was ſubject to none of thoſe ſudden changes from high elevation to deep dejection of mind, which often leave behind them a ſuſpicious appearance of the piety of thoſe perſons who are ſubject to them, and bring up, not the beſt report of the good ways of God. His experience might be compared to the ſerene ſurface of a deep-flowing river, proceeding on, in an even and majeſtic courſe, to the ocean.

What greatly contributed to this happy frame of mind was, his "living habitually under a ſenſe of the divine preſence." God was in all his thoughts. He could well adopt the language of the Pſalmiſt, "I have ſet the Lord always before me." His heart was in heaven, and it was eaſy to obſerve, when ſitting in company with him, that he was moſtly engaged in ſweet converſe with his inviſible friend. With God he began, and ended the day. He obſerves in one place, in his diary, "this morning at five o'clock, I renewed my covenant with God, which has been my conſtant cuſtom for three years paſt." He took God into the account in all things, and dared not venture on any ſtep, however gratifying it might be to his own inclinations, till he had firſt obtained a clear perception of the divine will.

His *filial affection and obedience* were almoſt unequalled. He was exceedingly tender of his mother, whom he loved with the greateſt affection. He entered into all her views, he anticipated her wiſhes, and took the moſt lively intereſt in all her concerns. If ſhe happened to be indiſpoſed, it would inſtantly affect him, and he would endeavour, by every little attention, by often ſeeing her, by praying for her and weeping over her, to ſooth her ſorrows, and ſhew the ſolicitude he felt for her recovery. The excellency of the chriſtian religion is in nothing more ſtrikingly ſeen than in the influence it has upon filial duty and obedience, and I may ſafely affirm that there are few perſons by whom it has been ſo fully exemplified, in this reſpect, as our brother Kennedy. His parents were relieved from the neceſſity of commanding him, for he always anticipated their deſires: Indeed his readineſs and zeal for their ſervice often ſo affected them, that it was difficult to determine on which ſide lay the greateſt ſenſe of obligation, on the ſide of the parents, or that of the ſon.

It

It would be improper to omit mentioning *his love for the poor*. He was eminently the *poor man's friend*; and he did good according to his ability. Soon after he became a member of the Methodist Society, he engaged as a visitor in the institution designed for the relief of afflicted strangers; and such was the ardour with which he entered upon this godlike work of relieving his distressed fellow-creatures, that, in the course of a short time, assisted by other zealous young men, he was the means of extending the relief afforded by that charity seven or eight miles beyond the metropolis. In doing good, he was sparing of neither his labour, time, nor health: The poor lay so near his heart, that they were always the first objects of his concern. Often when cases of distress have been mentioned to him, he has refused to eat or drink, till they were provided for; even when he has returned home from his business, wet, fatigued and hungry; and when urged by his friends to take the necessary sustenance for himself first, he generally replied, "*My food* is certain; but these poor creatures will have nothing to eat, if I do not take it to them."

While he was thus employed, watering others with temporal benefits, and the help of his prayers, showers of divine grace were poured into his own soul, and it appeared, that the Lord was preparing him for extensive usefulness, as a public character, in the church. He had preached occasionally for above two years, and given considerable proofs of preaching abilities. He united a strong and retentive memory, to a solid judgment, and ample powers of discrimination: His utterance was natural and easy; and he always spoke under a feeling impression of his subject. Possessed of these qualifications, he promised fair to be an able Minister of the New Testament; and the expectations of his friends were much raised in respect to his future usefulness. He was therefore invited to join the local preachers, and he preached the trial sermon before his brethren on Wednesday the 2d of April, from St. Paul's noted words, to the Philippians, i. 21. "For me to live is Christ, and to die is gain." He preached but once after this, and then from the same text, for he was soon to realize the truth of his own declaration, "to die is gain." On Sunday, the sixth of April, he complained of a violent head-ach, which proved to be the fore-runner of that species of disease called nervous fever. It is well known what a deadening effect this disorder has upon the minds of the afflicted, and how indifferent it renders them to almost every thing but their pain. It had this effect on our dear departed brother, in respect to all such subjects of conversation except the work of God, and the concerns of his soul; but at the bare mention of these, he would rouse himself to give his friends the most ample

ſatisfaction reſpecting the aſſurance he had of future happineſs. I ſaw him frequently during his illneſs, and all the anſwers he gave me, reſpecting his ſpiritual ſtate, filled my heart with joy and gratitude. At one time I aſked him, "Have you any doubt of your acceptance with God?" he replied, "No: Bleſſed be God, I have no doubt at all." At another time I enquired, "Are you ready to go when God ſhall call you?" he anſwered, "All is right: Glory be to God, I am ready. I have no doubt but I ſhall be eternally happy." He manifeſted the ſame unſhaken confidence thro' the whole of his affliction. On being aſked by Mr. Wood, "Have you peace with God?" he replied, "Yes: Bleſſed be God, I have that peace which paſſeth all underſtanding." At this time he appeared to be recovering, as the fever had nearly left him, but another meſſenger was ſent to finiſh the work: A paralytic ſtroke, which took from him his ſpeech and hearing, in forty-eight hours, put an end to his ſufferings, and committed him to the charge of thoſe bleſſed ſpirits whoſe office it is to convey the righteous into Abraham's boſom.

London, July 1800. W. WILLIAMS.

Extracts from Dr. GILLIES's HISTORICAL COLLECTIONS.

[Continued from page 513.]

11. BISHOP RIDLEY. He was called by Cranmer to be vicar of Herne in Eaſt-Kent, where he was a painful preacher; at which time it pleaſed God to reveal to him the true doctrine concerning the Lord's-ſupper: And among others to convert by his miniſtry the lady Phines, who proved an eminent inſtrument of God's glory. He was made biſhop of Rocheſter, and (in Edward the ſixth's days) he was removed to be biſhop of London; in which places he took ſo great pains in preaching, that he was dearly beloved of his flock. He was ſingularly exemplary in his life, ſo that his very enemies had nothing to ſay againſt him.

To his ſermons multitudes of people reſorted. His manner was daily to read a lecture to his family at prayer time, giving to every one that could read, a New Teſtament, and hiring them with money to learn chapters by heart, being careful that his family might give an example of godlineſs and virtue to others. He was firſt converted by reading Bertram's book of the ſacrament, and much confirmed by conference with Cranmer.

In

In the beginning of queen Mary's days, he was impriſoned in the Tower; and from thence he went to Oxford with Cranmer and Latimer, and there kept in the common jail; until at length, being ſevered from his brethren, he was committed to the cuſtody of one Iriſh, with whom he remained until the day of his death.

Writing to Latimer, in priſon, he ſaith: "I pray you, good father, let me hear ſomething more from you to encourage me; for except the Lord aſſiſt me in this ſervice, I ſhall play but the part of a white-livered knight; but he can make a coward in his cauſe to fight like a man." In a letter to Mr. Bradford, he ſaith: "As far as London is from Oxford, yet thence we have received both meat and money, not only from our acquaintance, but from ſome ſtrangers alſo: I know for whoſe ſake they do it." And again, "Ever ſince I heard of our dear brother Rogers, his ſtout confeſſion and departure, (bleſſed be God for it,) I never felt any lumpiſh heavineſs in my heart, as ſometimes I did before." And again, "Sir, bleſſed be God, notwithſtanding our hard reſtraint, and the evil reports raiſed of us, we rejoice in God; and all our care is, and ſhall be, (by God's grace,) to pleaſe and ſerve him; from whom we expect, after theſe momentary miſeries, to have eternal joy and perpetual felicity, with Abraham, Iſaac, and Jacob; and as yet never a learned man, ſcholar, or other, hath viſited us ſince our coming to Bocardo, which now may be called the college of Quondams, for we be no fewer than three, and I dare ſay every one well contented with his portion, which is our heavenly Father's good and gracious gift. Farewell, we ſhall by the grace of God, one day meet and be joyful together; which day aſſuredly approacheth: The Lord grant it may ſhortly come."

The night before he ſuffered, he cauſed his beard to be ſhaved, and his feet waſhed, and bade his hoſteſs, and the reſt that were at table, to the wedding. He aſked his brother alſo, Whether his ſiſter could find in her heart to be preſent at it? yea, ſaid he, "I dare ſay, with all her heart." His hoſteſs, (Mrs. Iriſh,) weeping, he ſaid, "O Mrs. Iriſh, I ſee now that you love me not; for, in that you weep, it appears you will not be at my marriage, nor are therewith content: I ſee you are not ſo much my friend as I thought; but quiet yourſelf, tho' my breakfaſt be ſomewhat ſharp and painful, yet I am ſure my ſupper will be pleaſant and ſweet."

His brother offering to watch with him, he refuſed it, ſaying, "I intend to go to bed, and ſleep as quietly as ever I did in my life." In the morning he came forth well dreſſed, and looking behind him, he ſpied Mr. Latimer coming after; to whom he ſaid, "O

"O be you there?" "Yea, ſaid Latimer, have after as faſt as I can follow."

Coming to the ſtake, he lifted up his hands and eyes ſtedfaſtly to heaven, and eſpying Mr. Latimer, he ran with a chearful countenance to him, embraced and comforted him, ſaying, "Be of good chear, brother, for God will either aſſuage the fury of the flame, or give us ſtrength to abide it." He then went to the ſtake, kneeled by it, and kiſſed it, and prayed earneſtly. Being about to ſpeak to the people, ſome ran to him and ſtopped his mouth with their hands. Afterwards being ſtripped, he ſtood upon a ſtone by the ſtake, ſaying, "O heavenly Father, I give thee hearty thanks, for that thou haſt called me to be a profeſſor of thee even unto death; I beſeech thee, Lord God, to have mercy upon this realm of England, and deliver it from all its enemies."

As a ſmith was knocking in the ſtaple which held the chain, he ſaid to him, "Good fellow, knock it in hard; for the fleſh will have its courſe." Then his brother brought a bag of gun-powder, and would have tied it about his neck; Ridley aſked what it was? his brother anſwered, "gunpowder:" then, ſaid he, I take it as being ſent of God, therefore I will receive it as ſent from him." And when he ſaw the flame coming up to him, he cried with a loud voice, "*In manus tuas*, &c. Into thy hands, Lord, I commend my ſpirit; Lord, receive my ſoul:" But the fire being kept down by the wood, he deſired them to let the fire come up to him; which his brother-in-law miſunderſtanding, full heaped on faggots, whereby his nether parts were burned before his upper parts were touched; at laſt his upper parts fell down into the fire alſo, and ſo he ſlept in the Lord.

In a letter which he wrote to his friends, he has this paſſage: "I warn you, my friends, that ye be not aſtoniſhed at the manner of my diſſolution; for I aſſure you, I think it the greateſt honour that ever I was called to in all my life; and therefore I thank the Lord God heartily for it, that it hath pleaſed him of his great mercy to call me to this high honour, to ſuffer death willingly for his ſake, and for his cauſe: Wherefore all you that be my true lovers and friends, rejoice; and rejoice with me again, and render with me hearty thanks to God our heavenly Father, that for his Son's ſake, my Saviour and Redeemer Chriſt, he hath vouchſafed to call me, being elſe without his gracious goodneſs, in myſelf a ſinful and vile wretch, to call me (I ſay) to this high dignity of his true prophets, faithful apoſtles, and of his holy and choſen martyrs, to die; and to ſpend this temporal life in the defence and maintenance of his everlaſting truth."

While

While he was master of Pembroke-hall, he used to walk much in the orchard, where he learned, without book, almost all Paul's epistles, and the epistles of James, Peter, John, and Jude, concerning which himself said: "Tho' in time I did forget much of them again, yet the sweet smell thereof, I trust, I shall carry with me into heaven, and the profit thereof I have felt in all my life-time hitherto." He suffered in 1555.

[*To be continued.*]

Extracts of LETTERS to Dr. COKE, relative to the METHODIST WEST-INDIA MISSIONS.

[*Concluded from page* 523.]

[From Mr. HARPER; dated St. Kitt's, April 17, 1794.]

THE hope you express, of St. Eustatius being opened for the reception of the Gospel, affords me much satisfaction. The seed sown in that Island has not perished. There are almost forty, who still meet in Class; and some of them appear to be much in earnest. They go some distance into the country, that they may have an opportunity of meeting together in quietness; and as often as their circumstances will admit, they visit us in St. Kitt's. Twelve or fourteen of them are now here, to spend Easter with us. I was this morning speaking to one of them; who said, "In our prayers. God assures us, that his Gospel will be preached among us. We have prayed for it; he promises to grant us what we pray for; and his promise cannot fail." I did not give her the slightest intimation, that there was any probability of this more than usual. I believe she is a daughter of Abraham.

Our numbers in Society here, are 1410 Blacks and Coloured People, and 13 Whites. Our Brethren in the Army are all gone.

[From Mr. ANDREWS; dated Basse Terre, St. Kitt's, July 18, 1794.]

THIS Climate agrees very well with me. I am in good health, and in better spirits, in general, than when in England. I feel much love to the Negroes; so much that I am amazed at myself. The word is greatly blessed to them. I believe good has been done, and is still doing among them. In some of the Estates, where the work had declined, and they would not attend, I began with the young negroes. This caused a revival; and now I meet these young people separately, in general, throughout the Island. The managers and owners approve of it much. I be-

gan a school at Old-Road, and opened a subscription for its support, which meets with encouragement. A good woman now teaches about twenty-five children to read. The Preacher constantly meets about fifty. From among these there has been chosen a Class of about fifteen, most of them deeply serious. This Society is thriving; much of the power and presence of God attends us here. Our Love-feast last Sunday week was an extraordinary one. God poured out his Spirit upon the people abundantly.

At Basse-Terre, also, we meet the children. They flock to us in numbers. One morning lately, I believe eighty attended; and I find in general much freedom and power to speak to these little ones. But here, there is as yet no teacher in the preacher's absence.

The Societies in general are increasing. I have admitted about one hundred. But still the work does not blaze out as I could wish; though God works, and will work. I bless and praise the Lord that his providence sent me here; because a cloud of darkness and prejudice is taken from my mind, which more or less hangs over many of my dear brethren in England, with respect to the West-India Islands. There are few quite free from it; or who see the vast importance of preaching the Gospel among the Negroes and Heathens, in this, as well as in other parts of the world. Who is there, with eyes in any degree opened, that does not see something of the signs of the times? *My Gospel*, say our Lord, *shall be preached to every creature*, Mark, xiii. 10. xvi. 15. May not this be the time? And is not God now *giving the Heathen to his Son?* Psalm ii. 8. Is not this the time for every messenger and servant of God to bestir himself, to open his mind, and let in light, to disperse narrowness of spirit, and prejudice, and to pray that God would send forth his light and truth far and wide, and more labourers into his harvest.

I have been at Mr. Horton's estate three or four times. The Negroes are amazingly thankful and attentive. I trust much good will be done.

My dear Sir, God has dealt, and does still deal very bountifully with me. I am happy among these people; yea, often as much so as I can contain. Sometimes my feelings are hurt at seeing the iron rod which these immortal souls labour under. God will work a change, in his own time, in this respect. Yet some of these, enjoy the love of God in an eminent degree. I eagerly pant to see the blessed fire spread thro' thousands more.—Peace be with your spirit!

[From

[From Mr. ALEXANDER, to Meſſ. THORESBY, and TRUSCOTT; dated Baſſe Terre, St. Kitt's, Auguſt 22, 1794.]

GLORY be to God, that I enjoy a good ſtate of health; and above all, that he gives me a deſire to ſpend and be ſpent for his glory and the good of ſouls. On our paſſage, to the windward of Barbadoes, we were near being caſt away; but thro' mercy, we arrived ſafe at Antigua; where we ſpent ten days with Mr. Baxter and Mr. Warrener, who treated us with the utmoſt kindneſs. On the 13th we had a love-feaſt: It was the beſt I ever was at. Indeed it was a heaven upon earth, to hear the converted Negroes declare the goodneſs of God with ſuch artleſs ſimplicity. Their attitude was very expreſſive, while in broken accents, and with tears running down their black faces, they ſpoke of the goodneſs of God to them in ſuch words as theſe:—"*No fader; no moder; no ſiſter; no brother; no friend! "but* JESUS *is all in all!*" And then they bleſſed GOD, that they had been taken from their native country, and brought to hear the ſound of the goſpel. Frequently they concluded with this ſhort prayer, "*May God bleſs all my miniſters from firſt to "laſt: Bleſs my leader: Bleſs all my broders and ſiſters: May "we join heart and hand together, to travel to de New Jeruſalem.*" If you had been there, it would have made your heart to dance for joy. The congregations are very large; and I think they are the moſt loving people I ever ſaw.

On the 21ſt of July, we ſailed for St. Kitt's, and arrived ſafely the next day. The friends here are exceedingly kind. The number of hearers is increaſing; and ſo is the number in Society: And I think that the people are growing more alive to God; ſo that there is a pleaſing proſpect at preſent of a revival of the work.

[From Mr. BAXTER; dated Old-Road, St. Chriſtopher's, May 18, 1795.]

THE Slaves in Antigua and St. Kitt's are loyal; We have nothing to fear from them. I was called on by the Preſident and Council at Antigua, to give my opinion, whether the ſlaves would defend the Iſland. I was firmly perſuaded they would; and undertook, with brother Warrener, to raiſe a corps of our own Society, and attend as chaplain to them. The Moravian brethren alſo raiſed a corps out of their people. We got upwards of one thouſand men in both ſocieties. They have formed a corps of ſlaves at St. Kitt's: But if the Lord be not our ſupport, all will be in vain.

From

From Miſs M. to Mrs. J.

I Thank you for your Letter, and praiſe God for his goodneſs to you in your journey. When we go forth, leaning every ſtep on our Beloved, it cannot be, but our way muſt be proſperous and ſafe.

You enquire, how you ſhall grow in grace, while all around you is ſhew and vanity? The firſt ſtep towards it is, to be *determined* to keep Chriſt, at the loſs of all things: reſolutely and faithfully maintaining a conſcience void of offence; and openly and explicitly acknowledging yourſelf Chriſt's ſervant at all times, and in all places. 2. It is not enough that you ſhew your diſapprobation of the world and its ſinful and vain conformities, by not *joining with them in all their extravagancies*, but alſo to keep yourſelf pure from the ſins of all men. 3. Prayer (as one obſerves) is a ſoul enriching exerciſe, and when offered in faith is prevalent with God, and draws down all manner of ſpiritual bleſſings. 4. One of the moſt important things towards growing in grace, appears to me, to be a careful attention to all the different motions and ſenſations of our minds, in all circumſtances, and on all occaſions; knowing by the light and inſtructions of God's Spirit, how far they ariſe from the remains of ſin, weakneſs of grace, from ſatan, or from our being in a ſtate of humanity. 5. Learning of Jeſus how rightly to govern our inward man, making uſe of every providence, diſpenſation of grace, or trial and temptation, to exerciſe faith, patience, prayer, or praiſe, as circumſtances may require. This, I think, is exerciſing ourſelves unto godlineſs; and in proportion as we are watchful and vigorous in ſo doing, we prove that the diligent hand maketh rich.

I join with you in confeſſing I am peculiarly favoured in being ſo outwardly free to wait inwardly on my Lord without diſtraction. And a kind of peculiarity in my ſoul ſeems to render it neceſſary for me (more than others) that it ſhould be ſo; for I ſeem wholly unfit for any thing but to ſit at my Maſter's feet. But for your encouragement, I may add, the will of God is our ſanctification, and that equally ſo when employed in our lawful calling as when at the altar, or retired in our cloſet. And perhaps one that dwells in and lives to God without interruption, in your ſituation, may have a greater degree of his approbation, than one in mine, as the former has more opportunity of proving her allegiance and fidelity to Jeſus. However, this we are aſſured of, that the way for us to glorify God, is to be reſigned and contented with that ſituation which Providence hath allotted us; bearing the evils or croſſes of it in obedience to him. But let us ſee that we do not bear the weights we ſhould caſt aſide; for there

is

is no running the race that is set before us but with a free, disincumbered spirit. Yet certain it is, we imbibe too much of our first parent's spirit, often laying this and the other thing to something without us, when in reality it arises either from some evil in our hearts, or from a want of that strength of grace which goes through all things without being hurt or hindered by them. It is impossible to find ourselves out in these cases, but by inwardly proving what is that good, acceptable will of God; and bringing all these things to Jesus, that he may solve our queries, remove our doubts, and clear up inexplicable points to us, and in all these things to shew us how far we are blameable. It is his property to acquit or condemn us; for He is our Judge, our Lawgiver, and King. I remain, your's affectionately,

* * * * *.

POETRY.

DEATH RENDERED AMIABLE AND INVITING BY THE PROSPECT OF FUTURE GLORY.

COME, Death, and help a weary Pilgrim o'er
Thy flood, and land me upon Canaan's shore,
My everlasting rest: Lo! here's my pass
Inscrib'd in his own Blood, by him, who was,
And is, and shall be.—Jordan, cut thy stream,
Thy channel dry. I bear my Father's name
Stamp'd on my brow. I'm ravish'd with my crown
The Sun outshining. Down, all glory down,
This world can give. I see the pearly port,
The Tree of life; floods gushing from the Throne,
Call me to bliss. Be gone, short woes, be gone:
I liv'd to die; but now I die to live:
I shall enjoy all that my God can give:
Me, the sure promise to possession sends,
Faith dies in sight, and hope in triumph ends.

The following Lines are said to have been written by a young Man, with a Tobacco-pipe on the wall, during his confinement in a state of lunacy.

SUBLIME invention, ever young,
Of vast conception, tow'ring tongue,
To God the eternal theme:
Notes, from yon exaltation caught
Unrivall'd royalty of thought,
O'er meaner thoughts supreme.

His

His muſe, bright angel of his verſe,
Gives balm for all the thorns that pierce,
For all the pangs that rage:
Bleſt light, ſtill gaining in the gloom,
The more than Michael of his bloom.
The' Abiſhag of his age.

He ſung of God, the' Almighty ſource
Of all things; that tremendous force
On whom all things depend:
Beneath whoſe arm, before whoſe eyes
All period, power, and enterprize,
Commences, reigns, and ends.

The world, the cluſt'ring ſpheres he made,
The glorious light, the ſoothing ſhade,
Dale, campaign, grove, and hill:
The multitudinous abyſs,
Where ſecreſy remains in bliſs,
And wiſdom hides her ſkill.

Tell them, I AM, JEHOVAH ſaid
To Moſes, while earth heard in dread,
And ſmitten to the heart:
At once above, beneath, around,
All nature, without voice or ſound
Replied, O LORD, THOU ART!

MERCY.

I Hear the voice of woe:
A brother mortal mourns!
My eyes with tears,—for tears o'erflow;
My heart his ſighs returns.

I hear the thirſty cry,
The famiſh'd beg for bread!
O let my ſpring its ſtreams ſupply,
My hand its bounty ſhed.

And ſhall not wrath relent,
Touch'd by that humble ſtrain,—
My Brother crying,—"I repent,
"Nor will offend again?

How elſe, on ſprightly wing,
Can Hope bear high my Prayer,
Up to thy throne, my GOD, my KING,
To plead for pardon there?

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The Concluſion of VOLUME XXIII. for 1800.

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